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Hebrews	
Heb 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,	In Many separate revelations [each of which set forth a portion of the Truth] and in different ways God spoke of old to [our] forefathers in and by the prophets, (AMP)
<p>This letter, presumably written by Paul, [written not to the Gentiles, but to the Hebrews – the Jews, and written according to their understanding] explains how Christ is the latest and most tangible revelation of the Father. The writer compares the mission and works of Christ to that of the High Priest in the Jewish temple, who is the presiding officer in the Aaronic Priesthood. He goes on to explain how Christ offers an even better covenant through the Melchizedek Priesthood. Of these two Priesthoods he explains:</p> <ul style="list-style-type: none">• What they are• How they are received• The laws pertaining to each Priesthood	
Heb 1:2 Hath in these last days spoken unto us by [his] Son, whom he hath appointed heir of all things, by whom also he made the worlds;	[But] in the last of these days He has spoken to us in [the person of a] Son, Whom He appointed Heir and lawful Owner of all things, also by and through Whom He created the worlds and the reaches of space and the ages of time [He made, produced, built, operated, and arranged them in order]. (AMP)

	<p>But that was the overview. Let's lay the foundation. The Father has delegated the creation and the operation of the universe to the Son.</p>
Heb 1:3 Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;	<p>He is the sole expression of the glory of God [the Light-being, the out-raying or radiance of the divine], and He is the perfect imprint and very image of [God's] nature, upholding and maintaining and guiding and propelling the universe by His mighty word of power. When He had by offering Himself accomplished our cleansing of sins and riddance of guilt, He sat down at the right hand of the divine Majesty on high, (AMP)</p>
<p>The Amplified Version inserts the word "sole" in this verse. Everything in the universe is an expression of the glory of God. You could correctly say that Christ is the sole expression of the fullness of the glory of the Father. We, each, are an expression of the glory of God, which do not yet possess in a fullness, but as we receive more and more of the light of Christ (aka the glory of the Father), we approach the fullness, as we grow brighter and brighter until the perfect day. (D&C 50:24)</p>	
<p>D&C 29:30 But remember that all my judgments are not given unto men; and as the words have gone forth out of my mouth even so shall they be fulfilled, that the first shall be last, and that the last shall be first in all things whatsoever I have created by the word of my power, which is the power of my Spirit.</p>	
Heb 1:4 Being made [became, not made] so much better than the angels, as he hath by inheritance obtained a more excellent name than they.	<p>[Taking a place and rank by which] He Himself became as much superior [more excellent] to angels as the glorious Name (title) which He has inherited is different from and more excellent than theirs. (AMP)</p>
<p>Christ, by being more faithful and obedient than others of Father's children became more useful and serviceable in the work of the Father. Therefore, he inherited a more glorious Name (title or office) than they.</p>	
<p>Mosiah 3:17 And moreover, I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent.</p>	
<p>People don't understand this verse. There is nothing magical about the name "Christ". It has been translated into many languages and simply means "Messiah" or "anointed one". The key is what He has been anointed to do. There is no other office, calling, or function (aka Name) by which salvation can come to the children of men.</p>	
Heb 1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?	<p>For to which of the angels did [God] ever say, You are My Son, today I have begotten You [established You in an official Sonship relation, with kingly dignity]? And again, I will be to Him a</p>

	Father, and He will be to Me a Son? [II Sam.7:14; Ps.2:7.] (AMP)
In every covenant relationship with any of the Gods there is always a person acting as the Father, one acting as the Son, and a competent witness to that covenant. When we make a covenant with the Lord, He adopts us as His son or daughter, thereby making Him our father.	
John 1:12 But as many as received him, to them gave he power to become the sons of God, [even] to them that believe on his name:	
Mos 6:66 And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever;	
Mos 6:67 And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity.	
Mos 6:68 Behold, thou art one in me, a son of God; and thus may all become my sons. Amen.	
"Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages, according to Abraham's record, are called God the first, the Creator; God the second, the Redeemer; and God the third, the witness or Testator."--(MSS.Teachings of the Prophet Joseph Smith, p. 190 (sec. 4: 1839-42) MSS.-Manuscript History.)	
Heb 1:6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.	Moreover, when He brings the firstborn Son again into the habitable world, He says, Let all the angels of God worship Him. (AMP) The Father commanded all the angels (lesser beings) to worship him. (See Section 93 for an understanding of what and how to worship.)
Heb 1:7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.	Referring to the angels He says, [God] Who makes His angels winds and His ministering servants flames of fire; (AMP) Angels appear to man as spirits within flames of fire (the light of Christ).
Heb 1:8 But unto the Son [he saith], Thy throne, O God, [is] for ever and ever: a sceptre of righteousness [is] the sceptre of thy kingdom.	But as to the Son, He says to Him, Your throne, O God, is forever and ever (to the ages of the ages), and the scepter of Your kingdom is a scepter of absolute righteousness (of justice and straightforwardness). (AMP)
Here is an example of the Father, referring to the Son as "God". Christ rules by means of His righteousness. We know this through latter-day revelation, but it is stated clearly in Hebrews. I bring this up lest somebody dispute the statement in D&C 29 and claim that it is invalid, since it was uttered by Satan.	
D&C 29:36 ... Give me thine honor, which is my power; ...	

Heb 1:9 Thou hast loved righteousness, and hated iniquity; therefore God, [even] thy God, hath anointed thee with the oil of gladness above thy fellows.	You have loved righteousness [You have delighted in integrity, virtue, and uprightness in purpose, thought, and action] and You have hated lawlessness (injustice and iniquity). Therefore God, [even] Your God (Godhead), has anointed You with the oil of exultant joy and gladness above and beyond Your companions. (AMP)
Christ had companions in the beginning. He was chosen in preference to them on account of his exceeding virtue and faithfulness. There is a lot of doctrine here that most churches can't or don't dare explain. This explains how one particular person became the "anointed one". We don't even know His proper name. We only know him by His title and His function. Jesus Christ. "Anointed to deliver".	
Heb 1:10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:	And [further], You, Lord, did lay the foundation of the earth in the beginning, and the heavens are the works of Your hands. (AMP)
Heb 1:11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;	They will perish, but You remain and continue permanently; they will all grow old and wear out like a garment. (AMP)
Heb 1:12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.	Like a mantle [thrown about one's self] You will roll them up, and they will be changed and replaced by others. But You remain the same, and Your years will never end nor come to failure. (AMP)
I have heard church leaders speak of endless creation throughout all eternity. But this is not true. There are three aspects to existence: Create, Maintain, and Destroy. I suppose, in the strictest sense, you could view destruction as another form of creation. But the point is, these creations are not eternal. The creator is. And so are we.	
Heb 1:13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?	Besides, to which of the angels has He ever said, Sit at My right hand [associated with Me in My royal dignity] till I make your enemies a stool for your feet? (AMP)
More about how Christ came to be Christ.	
Heb 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?	Are not the angels all ministering spirits (servants) sent out in the service [of God for the assistance] of those who are to inherit salvation? (AMP)
This became the mission of John the Beloved, but he was not unique in this work.	
D&C 7:6 Yea, he has undertaken a greater work; therefore I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation who dwell on the earth.	
"Angels are of the same race as men. They are, in fact, men who have passed from the rudimental state to the higher spheres of progressive being. Some have died and risen again to life, and are consequently possessed of a divine, human body of flesh and bones, immortal and eternal. They eat, drink, sing and converse like other men. Some of them hold the keys of Apostleship and Priesthood,	

by which they teach, instruct, bless, and perform miracles and many mighty works. Translated men, like Enoch, Elijah, John the Apostle, and three of the Apostles of the Western Hemisphere [**They functioned as apostles, but were never designated officially as apostles.**], are also like angels.

"Angels are ministers, both to men upon the earth, and to the world of spirits. They pass from one world to another with more ease, and in less time than we pass from one city to another. They have not a single attribute which man has not. But their attributes are more matured, or more developed, than the attributes of men in this present sphere of existence.

"Whenever the keys of [**Aaronic**] Priesthood...are enjoyed by man on the earth, the people thus privileged, are entitled to the ministering of angels." Parley P. Pratt (Key to the Science of Theology/A Voice of Warning [Salt Lake City: Deseret Book Co., 1965], 113.)

Heb 2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let [them] slip.	Since all this is true, we ought to pay much closer attention than ever to the truths that we have heard, lest in any way we drift past [them] and slip away. (AMP)
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The problem is these teachings did slip, and now they must be restored and renewed.

There are mysteries buried in this book, and if we give heed and diligence to them, God will reveal to us more mysteries. But if we don't do this, we will lose what little we do have.

Alma 12:9 And now Alma began to expound these things unto him, saying: It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him.

Alma 12:10 And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full.

Alma 12:11 And they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction. Now this is what is meant by the chains of hell.

Heb 2:2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward;	For if the message given through angels [the Law spoken by them to Moses] was authentic and proved sure, and every violation and disobedience received an appropriate (just and adequate) penalty, (AMP)
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Moroni 7:29 And because he hath done this, my beloved brethren, have miracles ceased? Behold I say unto you, Nay; neither have angels ceased to minister unto the children of men.

Moroni 7:30 For behold, they are subject unto him, to minister according to the word of his command, showing themselves unto them of strong faith and a firm mind in every form of godliness.

Moroni 7:31 And the office of their ministry is to call men unto repentance, and to fulfill and to do the work of the covenants of the Father, which he hath made unto the children of men, to prepare the way among the children of men, by declaring the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him.

<p>Moroni 7:32 And by so doing, the Lord God prepareth the way that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts, according to the power thereof; and after this manner bringeth to pass the Father, the covenants which he hath made unto the children of men.</p>	
Heb 2:3 How shall we 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];	How shall we escape [appropriate retribution] if we neglect and refuse to pay attention to such a great salvation [as is now offered to us, letting it drift past us forever]? For it was declared at first by the Lord [Himself], and it was confirmed to us and proved to be real and genuine by those who personally heard [Him speak]. (AMP) The Lord spoke through angels to the prophets, and again through the Lord and His apostles.
Heb 2:4 God also bearing [them] witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?	[Besides this evidence] it was also established and plainly endorsed by God, Who showed His approval of it by signs and wonders and various miraculous manifestations of [His] power and by imparting the gifts of the Holy Spirit [to the believers] according to His own will. (AMP) The Father showed His approval by manifestations of the Gifts of the Spirit, which always accompany true servants and follow true faith.
Heb 2:5 For unto the angels hath he not put in subjection the world to come, whereof we speak.	For it was not to angels that God subjected the habitable world of the future, of which we are speaking. (AMP)
Heb 2:6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?	It has been solemnly and earnestly said in a certain place, What is man that You are mindful of him, or the son of man that You graciously and helpfully care for and visit and look after him? (AMP)
Heb 2:7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:	For some little time You have ranked him lower than and inferior to the angels; You have crowned him with glory and honor and set him over the works of Your hands, (AMP)
Heb 2:8 Thou hast put all things in subjection under his 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.	For You have put everything in subjection under his feet. Now in putting everything in subjection to man, He left nothing outside [of man's] control. But at present we do not yet see all things subjected to him [man]. (AMP)
<p>The Father put all things under the Son, so that Jesus could lead us to do the same in relation to Him. The salvation and eternal life of man is the entire focus of the Father, the Son, and all the angels of heaven. All their attention and efforts are bent toward us.</p>	

<p>Heb 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.</p>	<p>But we are able to see Jesus, Who was ranked lower than the angels for a little while, crowned with glory and honor because of His having suffered death, in order that by the grace (unmerited favor) of God [to us sinners] He might experience death for every individual person. (AMP)</p>
<p>Heb 2:10 For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.</p>	<p>For it was an act worthy [of God] and fitting [to the divine nature] that He, for Whose sake and by Whom all things have their existence, in bringing many sons into glory, should make the Pioneer of their salvation perfect [should bring to maturity the human experience necessary to be perfectly equipped for His office as High Priest] through suffering. (AMP)</p>
<p>We are also the sons of God, His brethren. He wants to lift us up to where He is. The Book of Hebrews makes this abundantly clear. We are not to remain under the angels, or be as the angels. If we follow the laws of exaltation, we will receive exaltation.</p>	
<p>Heb 2:11 For both he that sanctifieth and they who are sanctified [are] all of one: for which cause he is not ashamed to call them brethren,</p>	<p>For both He Who sanctifies [making men holy] and those who are sanctified all have one [Father]. For this reason He is not ashamed to call them brethren; (AMP)</p> <p>We are His brethren, and even if we don't realize it, the Lord does. He is the one who sanctifies us, so that when we see Him, we shall be like Him.</p>
<p>Heb 2:12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.</p>	<p>For He says, I will declare Your [the Father's] name to My brethren; in the midst of the [worshiping] congregation [the council of God in heaven] I will sing hymns of praise to You. (AMP)</p>
<p>Heb 2:13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.</p>	<p>And again He says, My trust and assured reliance and confident hope shall be fixed in Him. And yet again, Here I am, I and the children whom God has given Me. (AMP)</p>
<p>Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;</p>	<p>Since, therefore, [these His] children share in flesh and blood [in the physical nature of human beings], He [Himself] in a similar manner partook of the same [nature], that by [going through] death He might bring to nought and make of no effect him who had the power of death--that is, the devil—(AMP)</p>
<p>Heb 2:15 And deliver them who through fear of death were all their lifetime subject to bondage.</p>	<p>And also that He might deliver and completely set free all those who through the [haunting] fear of death were held in bondage throughout the whole course of their lives. (AMP)</p>

Heb 2:16 For verily he took not on [him the nature of] angels; but he took on [him] the seed of Abraham.	<p>For, as we all know, He [Christ] did not take hold of angels [the fallen angels, to give them a helping and delivering hand], but He did take hold of [the fallen] descendants of Abraham [to reach out to them a helping and delivering hand]. (AMP)</p> <p>His covenant is with the descendants (and the adopted descendants) of Abraham, not the angels.</p>
Heb 2:17 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 reconciliation for the sins of the people.	<p>So it is evident that it was essential that He be made like His brethren in every respect, in order that He might become a merciful (sympathetic) and faithful High Priest in the things related to God, to make atonement and propitiation for the people's sins. (AMP)</p>
Heb 2:18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.	<p>For because He Himself [in His humanity] has suffered in being tempted (tested and tried), He is able [immediately] to run to the cry of (assist, relieve) those who are being tempted and tested and tried [and who therefore are being exposed to suffering]. (AMP)</p>
Heb 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;	<p>So then, brethren, consecrated and set apart for God, who share in the heavenly calling, [thoughtfully and attentively] consider Jesus, the Apostle and High Priest Whom we confessed [as ours when we embraced the Christian faith]. (AMP)</p> <p>He's talking to the 4th estate servants – those who have been ordained to the Apostolic Order of the Melchizedek Priesthood.</p>
Heb 3:2 Who was faithful to him that appointed him, as also Moses [was faithful] in all his house.	<p>[See how] faithful He was to Him Who appointed Him [Apostle and High Priest], as Moses was also faithful in the whole house [of God]. (AMP)</p>
Heb 3:3 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.	<p>Yet Jesus has been considered worthy of much greater honor and glory than Moses, just as the builder of a house has more honor than the house [itself]. (AMP)</p>
<p>"The epistle to the Hebrews was probably written to Jewish Christians who were struggling with the issue of the Law of Moses and its fulfillment in the gospel of Christ. This epistle is an extended essay on the superiority of Christ and the gospel to Moses and the institutions of the Mosaic Law. The author emphasizes the superiority of Christ to angels (Heb. 1-2) and to Moses (Heb. 3), his superiority as a high priest to the Jewish high priests (Heb. 4-5), the superiority of his Melchizedek Priesthood to the priesthood of Aaron (Heb. 7), and the superiority of his sacrifice and covenant to those of the Mosaic Law (Heb. 8-9)." (Stephen E. Robinson, "The Law after Christ," Ensign, Sept. 1983, 72)</p>	

Heb 3:4 For every house is builded by some [man]; but he that built all things [is] God.	<p>For [of course] every house is built and furnished by someone, but the Builder of all things and the Furnisher [of the entire equipment of all things] is God. (AMP)</p> <p>If there is a design, there must also be a designer.</p>
Heb 3:5 And Moses verily [was] faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;	<p>And Moses certainly was faithful in the administration of all God's house [but it was only] as a ministering servant. [In his entire ministry he was but] a testimony to the things which were to be spoken [the revelations to be given afterward in Christ]. (AMP)</p> <p>The entire ministry of Moses was a testament for the coming Christ.</p>
Heb 3:6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.	<p>But Christ (the Messiah) was faithful over His [own Father's] house as a Son [and Master of it]. And it is we who are [now members] of this house, if we hold fast and firm to the end our joyful and exultant confidence and sense of triumph in our hope [in Christ]. (AMP)</p> <p>But we are, or can become through the baptism of fire and the Holy Ghost, directly part of the household of Christ [the household of faith].</p>
Heb 3:7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,	<p>Therefore, as the Holy Spirit says: Today, if you will hear His voice, (AMP)</p> <p>We have the privilege of listening to the voice of the Lord, directly, not through any man.</p>
Heb 3:8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:	<p>Do not harden your hearts, as [happened] in the rebellion [of Israel] and their provocation and embitterment [of Me] in the day of testing in the wilderness, (AMP)</p> <p>D&C 84:23 Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God;</p>
Heb 3:9 When your fathers tempted me, proved me, and saw my works forty years.	<p>Where your fathers tried [My patience] and tested [My forbearance] and found I stood their test, and they saw My works for forty years. (AMP)</p> <p>D&C 84:24 But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled</p>

	against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.
Heb 3:10 Wherefore I was grieved with that generation, and said, They do alway err in [their] heart; and they have not known my ways.	And so I was provoked (displeased and sorely grieved) with that generation, and said, They always err and are led astray in their hearts, and they have not perceived or recognized My ways and become progressively better and more experimentally and intimately acquainted with them. (AMP)
	D&C 84:25 Therefore, he took Moses out of their midst, and the Holy Priesthood also;
Heb 3:11 So I sware in my wrath, They shall not enter into my rest.)	Accordingly, I swore in My wrath and indignation, They shall not enter into My rest. (AMP)
Heb 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.	[Therefore beware] brethren, take care, lest there be in any one of you a wicked, unbelieving heart [which refuses to cleave to, trust in, and rely on Him], leading you to turn away and desert or stand aloof from the living God. (AMP)
	Don't let what happened to the children of Israel happen to you.
Heb 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.	But instead warn (admonish, urge, and encourage) one another every day, as long as it is called Today, that none of you may be hardened [into settled rebellion] by the deceitfulness of sin [by the fraudulence, the stratagem, the trickery which the delusive glamor of his sin may play on him]. (AMP)
<p>D&C 84:54 And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received--</p> <p>D&C 84:55 Which vanity and unbelief have brought the whole church under condemnation.</p> <p>D&C 84:56 And this condemnation resteth upon the children of Zion, even all.</p> <p>D&C 84:57 And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written--</p> <p>D&C 84:58 That they may bring forth fruit meet for their Father's kingdom; otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion.</p> <p>D&C 84:59 For shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay.</p>	

Heb 3:14 For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;	For we have become fellows with Christ (the Messiah) and share in all He has for us, if only we hold our first newborn confidence and original assured expectation [in virtue of which we are believers] firm and unshaken to the end. (AMP)
Heb 3:15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.	Then while it is [still] called Today, if you would hear His voice and when you hear it, do not harden your hearts as in the rebellion [in the desert, when the people provoked and irritated and embittered God against them]. (AMP)
Heb 3:16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.	For who were they who heard and yet were rebellious and provoked [Him]? Was it not all those who came out of Egypt led by Moses? (AMP)
Heb 3:17 But with whom was he grieved forty years? [was it] not with them that had sinned, whose carcases fell in the wilderness?	And with whom was He irritated and provoked and grieved for forty years? Was it not with those who sinned, whose dismembered bodies were strewn and left in the desert? (AMP)
Heb 3:18 And to whom sware he that they should not enter into his rest, but to them that believed not?	And to whom did He swear that they should not enter His rest, but to those who disobeyed [who had not listened to His word and who refused to be compliant or be persuaded]? (AMP)
Heb 3:19 So we see that they could not enter in because of unbelief.	So we see that they were not able to enter [into His rest], because of their unwillingness to adhere to and trust in and rely on God [unbelief had shut them out]. (AMP)
Heb 4:1 Let us therefore fear, lest, a promise being left [us] of entering into his rest, any of you should seem to come short of it.	Therefore, while the promise of entering His rest still holds and is offered [today], let us be afraid [to distrust it], lest any of you should think he has come too late and has come short of [reaching] it. (AMP)
This promise was available to the early saints and it is available to us today.	
D&C 84:60 Verily, verily, I say unto you who now hear my words, which are my voice, blessed are ye inasmuch as you receive these things;	
D&C 84:61 For I will forgive you of your sins with this commandment--that you remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you.	
Heb 4:2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard [it].	For indeed we have had the glad tidings [Gospel of God] proclaimed to us just as truly as they [the Israelites of old did when the good news of deliverance from bondage came to them]; but the message they heard did not benefit them, because it was not mixed with faith (with the leaning of the entire personality on God in absolute trust and confidence in His power,

	wisdom, and goodness) by those who heard it; neither were they united in faith with the ones [Joshua and Caleb] who heard (did believe). (AMP)
The same Gospel was preached anciently as it is today, but the preaching availed them nothing, because it was not mixed with faith.	"We find also, that when the Israelites came out of Egypt they had the Gospel preached to them, according to Paul in his letter to the Hebrews, which says: 'For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it' (see Heb. 4:2). It is said again, in Gal. 3:19, that the law (of Moses, or the Levitical law) was 'added' because of transgression. What, we ask, was this law added to, if it was not added to the Gospel? It must be plain that it was added to the Gospel, since we learn that they had the Gospel preached to them. From these few facts, we conclude that whenever the Lord revealed Himself to men in ancient days, and commanded them to offer sacrifice to Him, that it was done that they might look forward in faith to the time of His coming, and rely upon the power of that atonement for a remission of their sins. " (TPJS p. 59)
Heb 4:3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.	For we who have believed (adhered to and trusted in and relied on God) do enter that rest, in accordance with His declaration that those [who did not believe] should not enter when He said, As I swore in My wrath, They shall not enter My rest; and this He said although [His] works had been completed and prepared [and waiting for all who would believe] from the foundation of the world. (AMP)
D&C 84:24 But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.	
Heb 4:4 For he spake in a certain place of the seventh [day] on this wise, And God did rest the seventh day from all his works.	For in a certain place He has said this about the seventh day: And God rested on the seventh day from all His works. (AMP)
Heb 4:5 And in this [place] again, If they shall enter into my rest.	And [they forfeited their part in it, for] in this [passage] He said, They shall not enter My rest. (AMP) We will rest from our works, but not from the Lord's works.
Heb 4:6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief [obstinate opposition to the divine will]:	Seeing then that the promise remains over [from past times] for some to enter that rest, and that those who formerly were given the good news about it and the opportunity, failed to appropriate it and did not enter because of disobedience [obstinate opposition to the divine will], (AMP)

	The “rest of the Lord” is defined as being in the Presence of the Lord in the fullness of His glory.
Heb 4:7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.	Again He sets a definite day, [a new] Today, [and gives another opportunity of securing that rest] saying through David after so long a time in the words already quoted, Today, if you would hear His voice and when you hear it, do not harden your hearts. (AMP)
	The Lord extends His invitation out still.
Heb 4:8 For if Jesus [Joshua] had given them rest, then would he not afterward have spoken of another day.	[This mention of a rest was not a reference to their entering into Canaan.] For if Joshua had given them rest, He [God] would not speak afterward about another day. (AMP)
	The name Jesus is Greek for Joshua. The KJV mistranslated this verse, because Paul is talking about Joshua of the Old Testament. The rest that the Lord offers is a better rest than the rest which Joshua offered.
Heb 4:9 There remaineth therefore a rest to the people of God.	So then, there is still awaiting a full and complete Sabbath-rest reserved for the [true] people of God; (AMP)
Heb 4:10 For he that is entered into his rest, he also hath ceased from his own works, as God [did] from his.	For he who has once entered [God's] rest also has ceased from [the weariness and pain] of human labors, just as God rested from those labors peculiarly His own.
Heb 4:11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.	Let us therefore be zealous and exert ourselves and strive diligently to enter that rest [of God, to know and experience it for ourselves], that no one may fall or perish by the same kind of unbelief and disobedience [into which those in the wilderness fell]. (AMP)
Heb 4:12 For the word of God [is] quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and [is] a discerner of the thoughts and intents of the heart.	For the Word that God speaks is alive and full of power [making it active, operative, energizing, and effective]; it is sharper than any two-edged sword, penetrating to the dividing line of the breath of life (soul) and [the immortal] spirit, and of joints and marrow [of the deepest parts of our nature], exposing and sifting and analyzing and judging the very thoughts and purposes of the heart. (AMP)
Let us enter the Everlasting Covenant and follow the Doctrine of Christ, and enter into the Presence of the Lord, in the fullness of His Glory. This is all explained in D&C 84.	
"Paul warned the Hebrews that God 'is a discerner of the thoughts and intents of the heart,' and 'all things are naked and opened unto the eyes of him.' (Heb. 4:12-13.)	

Dallin H. Oaks swings and misses, but at least he is in the ballpark. We can't pretend to come to the Lord by our actions. We have to seek Him and desire Him with all our hearts.

"In other words, God judges us not only for our acts, but also for the desires of our hearts. **[He judges us for our acts because they are a consequence of the desire of our hearts. The Lord deals with causes, not symptoms. If our acts do not reflect our desires and intentions, we are judged as hypocrites.]** He has said so again and again. This is a challenging reality, but it is not surprising.

Agency and accountability are eternal principles. We exercise our free agency not only by what we do, but also by what we decide, or will, or desire. Restrictions on freedom can deprive us of the power to do, but no one can deprive us of the power to will or desire. Accountability must therefore reach and attach consequences to the desires of our hearts.

"This principle applies both in a negative way-making us guilty of sin for evil thoughts and desires-and in a positive way-promising us blessings for righteous desires." ("The Desires of Our Hearts," Ensign, June 1986, 64-65)

Heb 4:13 Neither is there any creature that is not manifest in his sight: but all things [are] naked and opened unto the eyes of him with whom we have to do.	And not a creature exists that is concealed from His sight, but all things are open and exposed, naked and defenseless to the eyes of Him with Whom we have to do. (AMP)
Heb 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast [our] profession.	Inasmuch then as we have a great High Priest Who has [already] ascended and passed through the heavens, Jesus the Son of God, let us hold fast our confession [of faith in Him]. (AMP)

Now, Paul begins with his comparison of Christ with the High Priest of the Jewish temple. After cleansing himself, the High Priest entered in the Holy of Holies once a year on the Day of Atonement to offer sacrifice on behalf of the sins of Israel.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin.	For we do not have a High Priest Who is unable to understand and sympathize and have a shared feeling with our weaknesses and infirmities and liability to the assaults of temptation, but One Who has been tempted in every respect as we are, yet without sinning. (AMP)
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In comparison, Christ, who needs no cleansing enters into the Presence of the Father to plead for our case (those who have entered into covenant with Him.)

D&C 45:3 Listen to him who is the advocate with the Father, who is pleading your cause before him--

D&C 45:4 Saying: Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified;

D&C 45:5 Wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life.

3 Nephi 19:27 And he turned from them again, and went a little way off and bowed himself to the earth; and he prayed again unto the Father, saying:

3 Nephi 19:28 Father, I thank thee that thou hast purified those whom I have chosen, because of their faith, and I pray for them, and also for them who shall believe on their words, that they may be purified in me, through faith on their words, even as they are purified in me.

Had you ever heard or seen Jesus pray for you?

Heb 4:16 Let us therefore **come boldly unto the throne of grace, that we may obtain mercy**, and find grace to help in time of need.

Let us then fearlessly and confidently and boldly draw near to the throne of grace (the throne of God's unmerited favor to us sinners), that we may receive mercy [for our failures] and find grace to help in good time for every need [appropriate help and well-timed help, coming just when we need it]. (AMP)

Was there ever a time when we didn't need it? This is the place where the personification of grace sits enthroned. He wants us to come, not as grovelers, but boldly into His presence, asking our questions, and whatever we stand in need of. Boldness and confidence come of faith. "Then shall thy confidence wax (grow) strong in the Presence of God." (D&C 121:45)

I Jn 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: **because as he is, so are we in this world.**

I Jn 4:18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

"[Speaking of Heb. 4:16] Now, that is the invitation to come to Him when we are faced with problems too much for human skill or for human wisdom, and we will thereby find the answer more divine than human intelligence can understand...

"Those timeless words should be written upon the tablets of our hearts: to likewise give us courage to withstand in our time of need." (The Teachings of Harold B. Lee, edited by Clyde J. Williams [Salt Lake City: Bookcraft, 1996], 129, 190.)

Heb 5:1 For every high priest taken from among men is ordained for men in things [pertaining] to God, that he may offer both gifts and sacrifices for sins:

For every high priest chosen from among men is appointed to act on behalf of men in things relating to God, to offer both gifts and sacrifices for sins. (AMP)

Paul is not speaking of the office of high priest in the Melchizedek priesthood. There was one man who held the office of high priest as the presiding authority of the Levitical priesthood. The Bible Dictionary explains:

"Under the law of Moses the presiding officer of the Aaronic Priesthood was called the high priest. The office was hereditary and came through the firstborn among the family of Aaron, Aaron himself being the first high priest of the Aaronic order..."

"The high priest's main duties, in addition to the duties of a regular priest, were to perform the service of the Day of Atonement; to inquire God's will by the Urim and Thummim in the breastplate of his office; and to offer sacrifices on Sabbaths, new moons, and yearly festivals. He also had to offer a meat offering twice daily for himself (Lev. 6:19-23)." (Bible Dictionary: High Priest)

Heb 5:2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.	He is able to exercise gentleness and forbearance toward the ignorant and erring, since he himself also is liable to moral weakness and physical infirmity. (AMP)
Heb 5:3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.	And because of this he is obliged to offer sacrifice for his own sins, as well as for those of the people. (AMP) Paul enumerates the differences between an ordinary High Priest and Christ as the Great High Priest. First of all, the ordinary High Priest must offer a sacrifice for his own sins.
Heb 5:4 And no man taketh this honour unto himself, but he that is called of God, as [was] Aaron.	Besides, one does not appropriate for himself the honor [of being high priest], but he is called by God and receives it of Him, just as Aaron did. (AMP) High Priests are called of God, as was Aaron.
Heb 5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.	So too Christ (the Messiah) did not exalt Himself to be made a high priest, but was appointed and exalted by Him Who said to Him, You are My Son; today I have begotten You; (AMP) Likewise, Christ did not call himself to this office, but God called him.
Heb 5:6 As he saith also in another [place], Thou [art] a priest for ever after the order of Melchisedec.	As He says also in another place, You are a Priest [appointed] forever after the order (with the rank) of Melchizedek. (AMP)
Christ received the Melchizedek priesthood as all men must do, by the calling of God's voice, according to Gen. 14 of the JST.	
And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name.	
For God having sworn unto Enoch and unto his seed with an oath by himself; ... JST Gen 14:29-30	
"To each man who receives the Melchizedek Priesthood, God affirms His covenant promises with an oath. This oath pertains only to the Melchizedek Priesthood, and it is God who swears the oath, not the priesthood holder. Because this unique situation involves His divine power and authority, God uses an oath, employing the most forceful language He can, to assure us of the binding and irreversible nature of His promises.	
"Severe consequences result from breaking priesthood covenants and altogether turning from them. Being casual or apathetic in a priesthood calling is like introducing material fatigue into a rocket component. It jeopardizes the priesthood covenant because it can lead to mission failure.	
Disobedience to God's commandments breaks the covenant. For a perpetual, unrepentant covenant-	

<p>breaker, the promised blessings are withdrawn.” Dale G. Renlund (https://www.lds.org/general-conference/2017/10/the-priesthood-and-the-saviors-aton-ing-power?lang=eng)</p>	
Heb 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;	In the days of His flesh [Jesus] offered up definite, special petitions [for that which He not only wanted but needed] and supplications with strong crying and tears to Him Who was [always] able to save Him [out] from death, and He was heard because of His reverence toward God [His godly fear, His piety, in that He shrank from the horrors of separation from the bright presence of the Father]. (AMP)
<p>Jesus prayed to the Father and asked that My might not drink the bitter cup.</p>	
<p>D&C 19:18 Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit--and would that I might not drink the bitter cup, and shrink--</p>	
<p>D&C 19:19 Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.</p>	
Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered;	Although He was a Son, He learned [active, special] obedience through what He suffered (AMP)
<p>A “Son”, or a “Son of God” is a title, an office, a designation. Christ gave us power to become the sons of God. We all must learn obedience through our sufferings. We must love God enough to trust Him that He will arrange all things for our good, and even “unpleasant” experiences will be for our good.</p>	
Heb 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;	<p>And, [His completed experience] making Him perfectly [equipped], He became the Author and Source of eternal salvation to all those who give heed and obey Him, (AMP)</p> <p>Christ finished his preparations unto the children of men. He paid for the right to be the “Author and Source” of eternal salvation to those who exercise faith in Him.</p>
Heb 5:10 Called of God an high priest after the order of Melchisedec.	<p>Being designated and recognized and saluted by God as High Priest after the order (with the rank) of Melchizedek. (AMP)</p> <p>Christ was recognized and called to this office, as we mentioned.</p>
Heb 5:11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.	Concerning this we have much to say which is hard to explain, since you have become dull in your [spiritual] hearing and sluggish [even slothful in achieving spiritual insight]. (AMP)

	<p>There is much to say about this Priesthood, this calling, this office, and the faith required to fulfill the duties of this office..</p>
Heb 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which [be] the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.	<p>For even though by this time you ought to be teaching others, you actually need someone to teach you over again the very first principles of God's Word. You have come to need milk, not solid food. (AMP)</p> <p>You should know this already by now, but since you are dull of hearing, we will cover it again.</p>
Heb 5:13 For every one that useth milk [is] unskilful in the word of righteousness: for he is a babe.	<p>For everyone who continues to feed on milk is obviously inexperienced and unskilled in the doctrine of righteousness (of conformity to the divine will in purpose, thought, and action), for he is a mere infant [not able to talk yet]! (AMP)</p>
<p>If you continue to feed exclusively on milk, you are a mere infant in the Gospel, and not even able to talk yet. But, this is one of the most theologically advanced books in the Bible. If the people back in Paul's couldn't even understand these basics, what does that say about us?</p>	
Heb 5:14 But strong meat [solid food] belongeth to them that are of full age, [even] those who by reason of use have their senses exercised to discern both good and evil.	<p>But solid food is for full-grown men, for those whose senses and mental faculties are trained by practice to discriminate and distinguish between what is morally good and noble and what is evil and contrary either to divine or human law. (AMP)</p>
<p>"Meat" refers to solid food. You become an adult when you learn how to discern. When you stop asking questions like "How do you tell the difference?" "Where do you draw the line?" and "How do you know?" These are signs that a person is still a babe in the Gospel, and want to be fed on "milk" in the form of commandments and guidelines. We need to "learn to discern".</p>	
Heb 6:1 Therefore [NOT] leaving the principles of the doctrine of Christ , let us go on unto perfection [spiritual maturity]; not laying again the foundation of repentance from dead works, and of faith toward God,	<p>Therefore let us go on and get past the elementary stage in the teachings and doctrine of Christ (the Messiah), advancing steadily toward the completeness and perfection that belong to spiritual maturity. Let us not again be laying the foundation of repentance and abandonment of dead works (dead formalism) and of the faith [by which you turned] to God, (AMP)</p>
<p>Joseph Smith inserted "not" in the JST translation of the Bible, but the Amplified Version simply suggests that we get past the basics and press forward.</p>	
<p>But, before doing so, let us take note that Paul speaks of the "Doctrine of Christ" – meaning faith, repentance, baptism, laying on of hands, resurrection of the dead, and eternal judgment.</p>	
Heb 6:2 Of the doctrine of baptisms [Note baptisms in the plural.], and of laying on of hands, and of resurrection of the dead, and of eternal judgment.	<p>With teachings about purifying, the laying on of hands, the resurrection from the dead, and eternal judgment and punishment. [These are all</p>

	matters of which you should have been fully aware long, long ago.] (AMP)
There are three baptisms : water, fire, and Holy Ghost. Three baptisms make one.	
“You might as well baptize a bag of sand as a man, if not done in view of the remission of sins and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, baptism of the Holy Ghost.” (Joseph Smith, July 9, 1843, Nauvoo, IL; History of the Church 5:499)	
“The baptism of water, without the baptism of fire and the Holy Ghost attending it, is of no use; They are necessarily and inseparably connected.” (Joseph Smith, April 7, 1844, Nauvoo, IL; HC 6:316-7)	
"Heb 6:3 And this will we do, if God permit.	If indeed God permits, we will [now] proceed [to advanced teaching]. (AMP) Let's move on to more advanced principles.
Heb 6:4 For [it is] impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,	For it is impossible [to restore and bring again to repentance] those who have been once for all enlightened, who have consciously tasted the heavenly gift and have become sharers of the Holy Spirit [participants in the shared mind of God. See Lecture on Faith, #5.] , (AMP) This warning refers to those who have actually received the Gift of the Holy Ghost, aka baptism of fire and baptism of the Holy Ghost.
Heb 6:5 And have tasted the good word of God, and the powers of the world to come,	And have felt how good the Word of God is and the mighty powers of the age and world to come, They have a sure knowledge of the Spirit and the powers of heaven.
Heb 6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put [him] to an open shame.	If they then deviate from the faith and turn away from their allegiance--[it is impossible] to bring them back to repentance, for (because, while, as long as) they nail upon the cross the Son of God afresh [as far as they are concerned] and are holding [Him] up to contempt and shame and public disgrace. (AMP)

If, having received all these blessings, and they deliberately rebel against God, the atonement has already paid for their sins, and it would take another act of atonement (crucify the Son of God again) to pay for their new sins committed openly and deliberately.

"...according to the Scripture, if men have received the good word of God, and tasted of the powers of the world to come, if they shall fall away, it is impossible to renew them again, seeing they have crucified the Son of God afresh, and put Him to an open shame...the power of Elijah cannot seal against this sin, for this is a reserve made in the seals and power of the Priesthood." (TPJS p. 338.)

<p>Heb 6:7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:</p>	<p>For the soil which has drunk the rain that repeatedly falls upon it and produces vegetation useful to those for whose benefit it is cultivated partakes of a blessing from God. (AMP)</p> <p>A person is like the good soil which receives rain and bears fruit. He will continue to receive refreshment from the Spirit.</p>
<p>Heb 6:8 But that which beareth thorns and briers [is] rejected, and [is] nigh unto cursing; whose end [is] to be burned.</p>	<p>But if [that same soil] persistently bears thorns and thistles, it is considered worthless and near to being cursed, whose end is to be burned. (AMP)</p> <p>But, if the soil does not produce good fruit, the refreshment of the Spirit is a waste of time.</p>
<p>Heb 6:9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.</p>	<p>Even though we speak this way, yet in your case, beloved, we are now firmly convinced of better things that are near to salvation and accompany it. (AMP)</p>
<p>Even though we warn you of this, we think better of you.</p>	
<p>Mormons live in constant fear that they will fall away from the church and become a son of perdition. But the truth is, they have to first rise to the level where they have tasted of the Spirit to such a degree that they become a candidate for the celestial kingdom. Most church members don't have any inkling of what it means to be born again, much less experienced it.</p>	
<p>Heb 6:10 For God [is] not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.</p>	<p>For God is not unrighteous to forget or overlook your labor and the love which you have shown for His name's sake in ministering to the needs of the saints (His own consecrated people), as you still do. (AMP)</p> <p>God is mindful of your work and love.</p>
<p>Heb 6:11 And we desire that every one of you do show the same diligence to the full assurance of hope unto the end:</p>	<p>But we do [strongly and earnestly] desire for each of you to show the same diligence and sincerity [all the way through] in realizing and enjoying the full assurance and development of [your] hope until the end, (AMP)</p> <p>Keep enduring to the end.</p>

<p>Heb 6:12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.</p>	<p>In order that you may not grow disinterested and become [spiritual] sluggards, but imitators, behaving as do those who through faith (by their leaning of the entire personality on God in Christ in absolute trust and confidence in His power, wisdom, and goodness) and by practice of patient endurance and waiting are [now] inheriting the promises. (AMP)</p> <p>Don't get spiritually lazy. Wait on the promises, or in other words, keep having faith in the promises, and you shall inherit them.</p>
<p>Heb 6:13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,</p>	<p>For when God made [His] promise to Abraham, He swore by Himself, since He had no one greater by whom to swear, (AMP)</p>
<p>Heb 6:14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.</p>	<p>Saying, Blessing I certainly will bless you and multiplying I will multiply you. (AMP)</p>
<p>Heb 6:15 And so, after he had patiently endured, he obtained the promise.</p>	<p>And so it was that he [Abraham], having waited long and endured patiently, realized and obtained [in the birth of Isaac as a pledge of what was to come] what God had promised him. (AMP)</p> <p>God is faithful to fulfill His promises. Take Abraham as an example.</p>
<p>Heb 6:16 For men verily swear by the greater: and an oath for confirmation [is] to them an end of all strife.</p>	<p>Men indeed swear by a greater [than themselves], and with them in all disputes the oath taken for confirmation is final [ending strife]. (AMP)</p> <p>This is why men swear by an oath.</p>
<p>Heb 6:17 Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed [it] by an oath:</p>	<p>Accordingly God also, in His desire to show more convincingly and beyond doubt to those who were to inherit the promise the unchangeableness of His purpose and plan, intervened (mediated) with an oath. (AMP)</p> <p>Likewise, God swears by an oath that He will fulfill His promises.</p>
<p>Heb 6:18 That by two immutable things, in which [it was] impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:</p>	<p>This was so that, by two unchangeable things [His promise and His oath] in which it is impossible for God ever to prove false or deceive us, we who have fled [to Him] for refuge might have mighty indwelling strength and strong encouragement to grasp and hold fast the hope appointed for us and set before [us]. (AMP)</p>

	<p>God swears with an oath and a covenant that He will keep his promises. We will get into this more in the next chapter.</p>
Heb 6:19 Which [hope] we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;	<p>[Now] we have this [hope] as a sure and steadfast anchor of the soul [it cannot slip and it cannot break down under whoever steps out upon it--a hope] that reaches farther and enters into [the very certainty of the Presence] within the veil, (AMP)</p>
Just as the High Priest steps within the veil, and as He steps within the veil to plead with the Father on our behalf, Christ invites us to step within the veil that He may speak face to face with us, and promise us eternal life.	<p>"They then would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation. Then knowledge through our Lord and Savior Jesus Christ is the grand key that unlocks the glories and mysteries of the kingdom of heaven."</p> <p>(Teachings of the Prophet Joseph Smith, 298.)</p>
Heb 6:20 Whither the forerunner is for us entered, [even] Jesus, made an high priest for ever after the order of Melchisedec.	<p>Where Jesus has entered in for us [in advance], a Forerunner having become a High Priest forever after the order (with the rank) of Melchizedek. (AMP)</p>
Heb 7:1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;	<p>For this Melchizedek, king of Salem [and] priest of the Most High God, met Abraham as he returned from the slaughter of the kings and blessed him, (AMP)</p>
Heb 7:2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;	<p>And Abraham gave to him a tenth portion of all [the spoil]. He is primarily, as his name when translated indicates, king of righteousness, and then he is also king of Salem, which means king of peace. (AMP)</p>
Heb 7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. (KJV)	<p>Without [record of] father or mother or ancestral line, neither with beginning of days nor ending of life, but, resembling the Son of God, he continues to be a priest without interruption and without successor. (AMP)</p>
³⁾ Without For this Melchizedek was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of life, but And all those who are ordained unto this priesthood are made like unto the Son of God; abideth abiding a priest continually. (JST)	

"Many Christian teachers have been greatly puzzled because of the reference in the Book of Hebrews to Melchizedek. Bible commentators have scratched their heads and reached false conclusions trying to solve the mystery. **It was not Melchizedek who was without father and without mother and without beginning of days or end of life, but it was the priesthood which he held.**" Joseph Fielding Smith (Doctrines of Salvation, 3 vols., edited by Bruce R. McConkie [Salt Lake City: Bookcraft, 1954-1956], 3: 82]

<p>Heb 7:4 Now consider how great this man [was], unto whom even the patriarch Abraham gave the tenth of the spoils.</p>	<p>Now observe and consider how great [a personage] this was to whom even Abraham the patriarch gave a tenth [the topmost or the pick of the heap] of the spoils. (AMP)</p> <p>Consider how great Melchizedek was for Abraham to pay him tithes,</p>
<p>Heb 7:5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:</p>	<p>And it is true that those descendants of Levi who are charged with the priestly office are commanded in the Law to take tithes from the people--which means, from their brethren--though these have descended from Abraham. (AMP)</p>
<p>Heb 7:6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.</p>	<p>But this person who has not their Levitical ancestry received tithes from Abraham [himself] and blessed him who possessed the promises [of God]. (AMP)</p>
<p>Heb 7:7 And without all contradiction the less is blessed of the better.</p>	<p>Yet it is beyond all contradiction that it is the lesser person who is blessed by the greater one. (AMP)</p>
<p>Heb 7:8 And here men that die receive tithes; but there he [receiveth them], of whom it is witnessed that he liveth.</p>	<p>Furthermore, here [in the Levitical priesthood] tithes are received by men who are subject to death; while there [in the case of Melchizedek], they are received by one of whom it is testified that he lives [perpetually]. (AMP)</p>
<p>Heb 7:9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.</p>	<p>A person might even say that Levi [the father of the priestly tribe] himself, who received tithes (the tenth), paid tithes through Abraham, (AMP)</p>
<p>Heb 7:10 For he was yet in the loins of his father, when Melchisedec met him.</p>	<p>For he was still in the loins of his forefather [Abraham] when Melchizedek met him [Abraham]. (AMP)</p> <p>Paul is trying to establish the fact the Melchizedek was greater in his Priesthood than Abraham, Abraham's descendants, or any of the sons of Levi that officiated in the temple.</p>
<p>Heb 7:11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need [was there] that another priest should rise after the order of</p>	<p>Now if perfection (a perfect fellowship between God and the worshiper) had been attainable by the Levitical priesthood--for under it the people were given the Law-- why was it further necessary that there should arise another and</p>

Melchisedec, and not be called after the order of Aaron?	<p>different kind of Priest, one after the order of Melchizedek, rather than one appointed after the order and rank of Aaron? (AMP)</p> <p>If it were to become perfect (note the true definition of perfection) were possible under the Levitical Priesthood (Aaronic Priesthood), then why do we need the Melchizedek Priesthood?</p>
Heb 7:12 For the priesthood being changed, there is made of necessity a change also of the law.	For when there is a change in the priesthood, there is of necessity an alteration of the law [concerning the priesthood] as well. (AMP)
"In every dispensation, the law of God is associated with the power to administer that law. Hence, Paul argues that a change of priesthood, from Melchizedek to Aaronic, must signify a change also in the law, from the law of the gospel to the law of Moses. Similarly, when Christ came and taught a higher law, it must be associated with a higher priesthood. But a change in the priesthood and the law has many other implications. Each law is administered with distinct covenants (including tokens and signs), distinct blessings and cursings, and distinct temples with their ordinances and sacrifices. (Gen. 17:1-8,11; Lev. 26; Heb. 9:1; 3 Ne. 9:19-20, DC 132:4-6)	
"The authority of administration in the Temples of Solomon, Zerubbabel, and Herod, was that of the Lesser or Aaronic Priesthood; for the Higher or Melchizedek Priesthood, otherwise known as the Holy Priesthood after the order of the Son of God, had been taken from Israel with Moses. The temples of the present are administered under the greater authority. The importance of the distinction between these two orders of Priesthood may warrant a further consideration in this place. That the two are essentially separate and distinct is made plain by Paul in his epistle to the Hebrews." James E. Talmage (The House of the Lord [Salt Lake City: Deseret Book Co., 1968], 197.)	
Heb 7:13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.	<p>For the One of Whom these things are said belonged [not to the priestly line but] to another tribe, no member of which has officiated at the altar. (AMP)</p> <p>A different law and a different tribe.</p>
Heb 7:14 For [it is] evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.	For it is obvious that our Lord sprang from the tribe of Judah, and Moses mentioned nothing about priests in connection with that tribe. (AMP)
Heb 7:15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,	<p>And this becomes more plainly evident when another Priest arises Who bears the likeness of Melchizedek, (AMP)</p> <p>Further nailing down the point of a different priesthood.</p>
Heb 7:16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.	Who has been constituted a Priest, not on the basis of a bodily legal requirement [an externally imposed command concerning His physical ancestry], but on the basis of the power of an endless and indestructible Life. (AMP)

<p>"The power of the Melchizedek Priesthood is to have the power of 'endless lives.'</p> <p>"...What was the power of Melchizedek? It was not [the] priesthood of Aaron. [Melchizedek was] a king and a priest to the Most High God. [It was] a perfect law of theocracy, holding keys of power and blessings. [He] stood as God to give laws to the people, administering endless lives to the sons and daughters of Adam [by] kingly powers of anointing..." Joseph Smith (Kent P. Jackson, comp. and ed., Joseph Smith's Commentary on the Bible [Salt Lake City: Deseret Book Co., 1994], 192 - 193.)</p>	
<p>High Priests, ordained after this order, having proven their faithfulness, have covenanted to return to the earth lifetime after lifetime to assist in the work of God. See Alma 13.</p>	
Heb 7:17 For he testifieth, Thou [art] a priest for ever after the order of Melchisedec.	<p>For it is witnessed of Him, You are a Priest forever after the order (with the rank) of Melchizedek. (AMP)</p> <p>This is the oath of the Priesthood. For more information, see the quote associated with Heb. 5:6.</p>
Heb 7:18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.	<p>So a previous physical regulation and command is cancelled because of its weakness and ineffectiveness and uselessness—(AMP)</p> <p>The law of Moses was fulfilled.</p>
Heb 7:19 For the law made nothing perfect, but the bringing in of a better hope [did]; by the which we draw nigh unto God.	<p>For the Law never made anything perfect—but instead a better hope is introduced through which we [now] come close to God. (AMP)</p>
Heb 7:20 And inasmuch as not without an oath [he was made priest]:	<p>And it was not without the taking of an oath [that Christ was made Priest], (AMP)</p>
Heb 7:21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou [art] a priest for ever after the order of Melchisedec:)	<p>For those who formerly became priests received their office without its being confirmed by the taking of an oath by God, but this One was designated and addressed and saluted with an oath, The Lord has sworn and will not regret it or change His mind, You are a Priest forever according to the order of Melchizedek. (AMP)</p>
<p>The Aaronic Priesthood was conferred by lineage by ordination, not by virtue of righteousness by the calling of God's own voice with an oath and covenant. The Aaronic Priesthood has an "expiration date" (D&C 13:1) The Melchizedek Priesthood endures forever.</p>	
Heb 7:22 By so much was Jesus made a surety of a better testament.	<p>In keeping with [the oath's greater strength and force], Jesus has become the Guarantee of a better (stronger) agreement [a more excellent and more advantageous covenant]. (AMP)</p>
<p>The oath is given, here in Hebrews, chapter 7. The covenant is spelled out in D&C 84.</p> <p>D&C 84:33 For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.</p>	

D&C 84:34 They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

D&C 84:35 And also all they who receive this priesthood receive me, saith the Lord;

D&C 84:36 For he that receiveth my servants receiveth me;

D&C 84:37 And he that receiveth me receiveth my Father;

D&C 84:38 And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

D&C 84:39 And this is according to the oath and covenant which belongeth to the priesthood.

D&C 84:40 Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.

D&C 84:41 But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.

D&C 84:42 And wo unto all those who come not unto this priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens; and even I have given the heavenly hosts and mine angels charge concerning you.

[Priesthood conferred by the voice of God, speaking from heaven, upon a group of men, assembled together.]

D&C 84:43 And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

Heb 7:23 And they truly were many priests, because they were not suffered to continue by reason of death:	[Again, the former successive line of priests] was made up of many, because they were each prevented by death from continuing [perpetually in office]; (AMP)
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Each priest of the Aaronic order holds the office for his lifetime only.

Heb 7:24 But this [man], because he continueth ever, hath an unchangeable priesthood.	But He holds His priesthood unchangeably, because He lives on forever. (AMP)
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But Melchizedek priesthood endures in eternity.

Priests of the Melchizedek priesthood receive a promise of God that they will be priests 'for ever after the order of Melchisedec.' The Levitical priests could not make this claim, being made priests 'without an oath.'

Heb 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.	Therefore He is able also to save to the uttermost (completely, perfectly, finally, and for all time and eternity) those who come to God through Him, since He is always living to make petition to God
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	<p>and intercede with Him and intervene for them. (AMP)</p> <p>Since Christ is made a high priest forever, He is able to save with an infinite atonement.</p>
<p>Heb 7:26 For such an high priest became us, [who is] holy, harmless, undefiled, separate from sinners, and made higher than the heavens;</p>	<p>[Here is] the High Priest [perfectly adapted] to our needs, as was fitting--holy, blameless, unstained by sin, separated from sinners, and exalted higher than the heavens. (AMP)</p>
<p>Heb 7:27 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.</p>	<p>He has no day by day necessity, as [do each of these other] high priests, to offer sacrifice first of all for his own [personal] sins and then for those of the people, because He [met all the requirements] once for all when He brought Himself [as a sacrifice] which He offered up. (AMP)</p>
<p>Heb 7:28 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.</p>	<p>For the Law sets up men in their weakness [frail, sinful, dying human beings] as high priests, but the word of [God's] oath, which [was spoken later] after the institution of the Law, [chooses and appoints as priest One Whose appointment is complete and permanent], a Son Who has been made perfect forever. (AMP)</p>
<p>"When men anciently swore with an oath in the Lord's name to perform an act, they thereby made God their partner; and because God does not fail, they were then bound to perform the act or lay down their lives in the attempt. When God himself swears with an oath, he puts his own Godhood on the line: either what he promises shall come to pass or he ceases to be God... God swears with an oath that his Son shall stand as a priest of the Melchizedek order in time and in eternity, thus receiving eternal exaltation, our ancient apostolic friend sets forth that this same oath is sworn with reference to every person who receives the Melchizedek Priesthood. '...And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually.' (JST, Hebrews 7:1-3.)</p> <p>"Jesus was 'made' a high priest 'after the similitude of Melchisedec,' thus gaining 'the power of an endless life' ("Heb. 7:15" Heb. 7:16 Hebrews 7:15-16), or in other words, the promise of eternal life and exaltation. He is our prototype, and all who receive the Melchizedek Priesthood become heirs of the same promise; sworn with the same oath; the promise of glory and honor everlasting as joint-heirs with him in the kingdom of his Father." Bruce R. McConkie (A New Witness for the Articles of Faith [Salt Lake City: Deseret Book Co., 1985], 318.)</p> <p>"Now may I say a few words about the oath which accompanies the reception of the Melchizedek Priesthood.</p>	

"To swear with an oath is the most solemn and binding form of speech known to the human tongue; and it was this type of language which the Father chose to have used in the great Messianic prophecy about Christ and the priesthood. Of him it says: 'The Lord hath sworn, and will not repent, Thou are a priest for ever after the order of Melchizedek.' (Ps. 110:4.)

"In explaining this Messianic prophecy, Paul says that Jesus had 'an unchangeable priesthood,' and that through it came 'the power of an endless life.' (See Heb. 7:24,16.) Joseph Smith said that 'all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually,' that is, if they are faithful and true.

"And so Christ is the great prototype where priesthood is concerned, as he is with reference to baptism and all other things. And so, even as the Father swears with an oath that his Son shall inherit all things through the priesthood, so he swears with an oath that all of us who magnify our callings in that same priesthood shall receive all that the Father hath." Joseph Fielding Smith (Conference Report, October 1970, Afternoon Meeting 92.)

Heb 8:1 Now of the things which we have spoken [this is] the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;	Now the main point of what we have to say is this: We have such a High Priest, One Who is seated at the right hand of the majestic [God] in heaven, (AMP)
Heb 8:2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.	As officiating Priest, a Minister in the holy places and in the true tabernacle which is erected not by man but by the Lord. (AMP)
Heb 8:3 For every high priest is ordained to offer gifts and sacrifices: wherefore [it is] of necessity that this man have somewhat also to offer.	For every high priest is appointed to offer up gifts and sacrifices; so it is essential for this [High Priest] to have some offering to make also. (AMP)
Heb 8:4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:	If then He were still living on earth, He would not be a priest at all, for there are [already priests] who offer the gifts in accordance with the Law. (AMP)
Heb 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the pattern showed to thee in the mount.	[But these offer] service [merely] as a pattern and as a foreshadowing of [what has its true existence and reality in] the heavenly sanctuary. For when Moses was about to erect the tabernacle, he was warned by God, saying, See to it that you make it all [exactly] according to the copy (the model) which was shown to you on the mountain. (AMP)
Heb 8:6 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.	But as it now is, He [Christ] has acquired a [priestly] ministry which is as much superior and more excellent [than the old] as the covenant (the agreement) of which He is the Mediator (the Arbitrator, Agent) is superior and more excellent, [because] it is enacted and rests upon more important (sublimer, higher, and nobler) promises. (AMP)
The "better promises" are the enduring promises of the oath and covenant by which the Father conferred this Priesthood upon the son.	

<p>D&C 84:40 Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.</p> <p>Romans 11:29 The gifts and callings of God are irrevocable.</p>	
Heb 8:7 For if that first [covenant] had been faultless, then should no place have been sought for the second.	For if that first covenant had been without defect, there would have been no room for another one or an attempt to institute another one. (AMP)
Heb 8:8 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:	However, He finds fault with them [showing its inadequacy] when He says, Behold, the days will come, says the Lord, when I will make and ratify a new covenant or agreement with the house of Israel and with the house of Judah. (AMP)
<p>The “new and everlasting covenant” is really the “everlasting covenant”, which the Lord established before the foundation of the earth, delivered to Adam and Eve, and continued down through time until Israel rejected it in the days of Moses.</p>	
Heb 8:9 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 of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.	It will not be like the covenant that I made with their forefathers on the day when I grasped them by the hand to help and relieve them and to lead them out from the land of Egypt, for they did not abide in My agreement with them, and so I withdrew My favor and disregarded them , says the Lord. (AMP)
Heb 8:10 For this [is] the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:	For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will imprint My laws upon their minds, even upon their innermost thoughts and understanding, and engrave them upon their hearts; and I will be their God, and they shall be My people. (AMP)
Heb 8:11 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.	And it will nevermore be necessary for each one to teach his neighbor and his fellow citizen or each one his brother, saying, Know (perceive, have knowledge of, and get acquainted by experience with) the Lord, for all will know Me, from the smallest to the greatest of them. (AMP) Except, there won't be a “greatest” and a “least”, because all will be equal in their knowledge of God.
Heb 8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.	For I will be merciful and gracious toward their sins and I will remember their deeds of unrighteousness no more. (AMP)

	The Lord gave the saints in the days of Joseph Smith chance after chance, and He is giving us another chance, today.
Heb 8:13 In that he saith, A new [covenant], he hath made the first old. Now that which decayeth and waxeth old [is] ready to vanish away.	When God speaks of a new [covenant or agreement], He makes the first one obsolete (out of use). And what is obsolete (out of use and annulled because of age) is ripe for disappearance and to be dispensed with altogether. (AMP)
Heb 9:1 Then verily the first [covenant] had also ordinances of divine service, and a worldly sanctuary.	Now even the first covenant had its own rules and regulations for divine worship, and it had a sanctuary [but one] of this world. (AMP)
<p>There were three divisions in the tabernacle of Moses, and in the temple of Solomon. The first was an outer courtyard which contained the altar of sacrifice and the large laver for washing ordinances. This is where the Levites performed most of the animal sacrifice spoken of in the Mosaic Law. This area represented the celestial kingdom.</p> <p>The second division was called the Holy Place. Both the Holy Place and the Holy of Holies were contained in an enclosure within the courtyard-the two rooms being separated by an elaborate double veil. The Holy Place was a room which contained the altar of incense, the table of shewbread, and the golden candlestick. Paul refers to this room as the first tabernacle (v. 2,6). Performing ordinances in this room was common but still considered a privilege. This was the room Zacharias entered when 'his lot was to burn incense when he went unto the temple of the Lord' (Luke 1:9). This area represented the terrestrial kingdom.</p> <p>The third division was the Holy of Holies, the Most Holy Place, or 'the Holiest of all' (v. 3). Paul refers to this place as "the second tabernacle" (v. 7). It contained the ark of the covenant and the holiest relics of the Mosaic tradition (v. 4). Representing the celestial kingdom, only the high priest was allowed to enter this room-and this was only allowed once a year. None of the other Levites were allowed to enter. Hence, the symbolism of the ancient tabernacle was that neither the people nor the priests could be brought into the presence of God by the Law of Moses. Paul doesn't miss the symbolism, declaring 'that the way into the holiest of all was not yet made manifest...Which was a figure for the time then present' (v. 8-9).</p>	
<p>See https://www.gospeldoctrine.com/new-testament/hebrews/hebrews-9 for more details.</p>	
Heb 9:2 For there was a tabernacle made; the first, wherein [was] the candlestick, and the table, and the showbread; which is called the sanctuary.	<p>For a tabernacle (tent) was erected, in the outer division or compartment of which were the lampstand and the table with [its loaves of] the showbread set forth. [This portion] is called the Holy Place. (AMP)</p> <p>Terrestrial.</p>
Heb 9:3 And after the second veil, the tabernacle which is called the Holiest of all;	<p>But [inside] beyond the second curtain or veil, [there stood another] tabernacle [division] known as the Holy of Holies. (AMP)</p> <p>Celestial.</p>

Heb 9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein [was] the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;	It had the golden altar of incense and the ark (chest) of the covenant, covered over with wrought gold. This [ark] contained a golden jar which held the manna and the rod of Aaron that sprouted and the [two stone] slabs of the covenant [bearing the Ten Commandments]. (AMP)
Heb 9:5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.	Above [the ark] and overshadowing the mercy seat were the representations of the cherubim [winged creatures which were the symbols] of glory. We cannot now go into detail about these things. (AMP)
Heb 9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service [of God].	These arrangements having thus been made, the priests enter [habitually] into the outer division of the tabernacle in performance of their ritual acts of worship. (AMP)
Heb 9:7 But into the second [went] the high priest alone once every year, not without blood, which he offered for himself, and [for] the errors of the people:	<p>But into the second [division of the tabernacle] [Holy of Holies, Celestial] none but the high priest goes, and he only once a year, and never without taking a sacrifice of blood with him, which he offers for himself and for the errors and sins of ignorance and thoughtlessness which the people have committed. (AMP)</p> <p>The High Priest entered the Holy of Holies, once each year on the Day of Atonement (Yom Kippur). To offer sacrifice for the sins of the people, but first he had to offer sacrifice for his own sins.</p>
Heb 9:8 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:	By this the Holy Spirit points out that the way into the [true Holy of] Holies is not yet thrown open as long as the former [the outer portion of the] tabernacle remains a recognized institution and is still standing, (AMP)
Heb 9:9 Which [was] a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;	Seeing that that first [outer portion of the] tabernacle was a parable (a visible symbol or type or picture of the present age). In it gifts and sacrifices are offered, and yet are incapable of perfecting the conscience or of cleansing and renewing the inner man of the worshiper. (AMP)
<p>The tabernacle was an imperfect symbol of the actual Everlasting Covenant, the way by which we come to Christ and enter into His Presence.</p> <p>Can you not also see that the modern temple and its Endowment ceremony is an imperfect likeness of the same thing -- what happens with each of us as we personally prepare to converse with the Lord through the veil, and ultimately enter into His Presence?</p>	

<p>"Deity rent the veil of the temple 'from the top to the bottom.' The Holy of Holies is now open to all, and all, through the atoning blood of the Lamb, can now enter into the highest and holiest of all places, that kingdom where eternal life is found. Paul, in expressive language (Heb. 9 and 10), shows how the ordinances performed through the veil of the ancient temple were in similitude of what Christ was to do, which he now having done, all men become eligible to pass through the veil into the presence of the Lord to inherit full exaltation." Bruce R. McConkie (Doctrinal New Testament Commentary, 1:830.)</p>	
Heb 9:10 [Which stood] only in meats and drinks, and divers washings, and carnal ordinances, imposed [on them] until the time of reformation.	For [the ceremonies] deal only with clean and unclean meats and drinks and different washings, [mere] external rules and regulations for the body imposed to tide the worshipers over until the time of setting things straight [of reformation, of the complete new order when Christ, the Messiah, shall establish the reality of what these things foreshadow--a better covenant]. (AMP)
Heb 9:11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;	But [that appointed time came] when Christ (the Messiah) appeared as a High Priest of the better things that have come and are to come. [Then] through the greater and more perfect tabernacle not made with [human] hands, that is, not a part of this material creation, (AMP)
Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption [for us].	He went once for all into the [Holy of] Holies [of heaven], not by virtue of the blood of goats and calves [by which to make reconciliation between God and man], but His own blood, having found and secured a complete redemption (an everlasting release for us). (AMP)
Heb 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:	For if [the mere] sprinkling of unholly and defiled persons with blood of goats and bulls and with the ashes of a burnt heifer is sufficient for the purification of the body, (AMP)
Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?	How much more surely shall the blood of Christ, Who by virtue of [His] eternal Spirit [His own preexistent divine personality] has offered Himself as an unblemished sacrifice to God, purify our consciences from dead works and lifeless observances to serve the [ever] living God? (AMP)
Heb 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions [that were] under the first testament, they which are called might receive the promise of eternal inheritance.	[Christ, the Messiah] is therefore the Negotiator and Mediator of an [entirely] new agreement (testament, covenant), so that those who are called and offered it may receive the fulfillment of the promised everlasting inheritance--since a death has taken place which rescues and delivers and redeems them from the transgressions committed under the [old] first agreement.

	(AMP)
	Note that you must be "called", "offered it", and you must "receive" it.
Heb 9:16 For where a testament [is], there must also of necessity be the death of the testator.	For where there is a [last] will and testament involved, the death of the one who made it must be established, (AMP)
"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. (Heb. 9:15; 12:24; D. & C. 107:19.)	
"Paul mixed these legal and gospel definitions to teach a basic doctrine. Speaking of Christ's death, and the gifts in effect willed to men in and through that death, he said: 'For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.' (Heb. 9:16-17.) In other words, Christ had to die to bring salvation. The testament or covenant of salvation came in force because of the atonement worked out in connection with that death. Christ is the Testator. His gift, as would be true of any testator, cannot be inherited until his death. Christ died that salvation might come; without his death, he could not have willed either immortality or eternal life to men." Bruce R. McConkie (Mormon Doctrine, 2d ed. [Salt Lake City: Bookcraft, 1966], 785.)	
Heb 9:17 For a testament [is] of force after men are dead: otherwise it is of no strength at all while the testator liveth.	For a will and testament is valid and takes effect only at death, since it has no force or legal power as long as the one who made it is alive. (AMP)
Heb 9:18 Whereupon neither the first [testament] was dedicated without blood.	So even the [old] first covenant (God's will) was not inaugurated and ratified and put in force without the shedding of blood. (AMP)
Heb 9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,	For when every command of the Law had been read out by Moses to all the people, he took the blood of slain calves and goats, together with water and scarlet wool and with a bunch of hyssop, and sprinkled both the Book (the roll of the Law and covenant) itself and all the people, (AMP)
Heb 9:20 Saying, This [is] the blood of the testament which God hath enjoined unto you.	Saying these words: This is the blood that seals and ratifies the agreement (the testament, the covenant) which God commanded [me to deliver to] you. (AMP)
Heb 9:21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.	And in the same way he sprinkled with the blood both the tabernacle and all the [sacred] vessels and appliances used in [divine] worship. (AMP)
Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.	[In fact] under the Law almost everything is purified by means of blood, and without the shedding of blood there is neither release from sin and its guilt nor the remission of the due and merited punishment for sins. (AMP)

"Here is a clear statement that the remission of sins cannot come except by the shedding of blood. In ancient times sacrifices were made by the shedding of the blood of clean animals. This shedding of blood was twofold in its application. It pointed forward to the great sacrifice that was to be made by our Redeemer, and it also became a purifying agency which helped to remind Israel of sins and how to overcome them.

"Since it was by the creation of blood that mortality came, it is by the sacrifice of blood that the redemption from death was accomplished, and all creatures freed from Satan's grasp. In no other way could the sacrifice for redemption of the world from death be accomplished. Blood being the agent of mortality, it had to be returned to Satan and to death, whence it came. Have we ever stopped to think of the deplorable condition this mortal world was in due to the partaking of the fruit by Adam?..."

"No doubt Satan felt that he had accomplished his purpose in bringing death, and therefore the entire posterity of Adam would become subject unto him. The Beloved Son of God was chosen before the foundation of the world to redeem mankind. It had to be a redemption by the shedding of blood; also it had to be by a God, who had power over death, one who could lay down his body by the shedding of his blood, and then take his body up again by the inherent power which was in him. Jesus obtained his blood from his mother Mary; he obtained his power over death from his Father. Therefore he could and did voluntarily surrender himself to his enemies who crucified him by the shedding of his blood. When he arose from the tomb, he was free from blood, and his body had become subject to eternal law henceforth and forever." Joseph Fielding Smith (Answers to Gospel Questions, 5 vols. [Salt Lake City: Deseret Book Co., 1957-1966], 3: 109.)

Heb 9:23 [It was] therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.	By such means, therefore, it was necessary for the [earthly] copies of the heavenly things to be purified, but the actual heavenly things themselves [required far] better and nobler sacrifices than these. (AMP)
Heb 9:24 For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us:	For Christ (the Messiah) has not entered into a sanctuary made with [human] hands, only a copy and pattern and type of the true one, but [He has entered] into heaven itself, now to appear in the [very] presence of God on our behalf. (AMP)
Heb 9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;	Nor did He [enter into the heavenly sanctuary to] offer Himself regularly again and again, as the high priest enters the [Holy of] Holies every year with blood not his own. (AMP)
Heb 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.	For then would He often have had to suffer [over and over again] since the foundation of the world. But as it now is, He has once for all at the consummation and close of the ages appeared to put away and abolish sin by His sacrifice [of Himself]. (AMP)
Heb 9:27 And as it is appointed unto men once to die, but after this the judgment:	And just as it is appointed for [all] men once to die, and after that the [certain] judgment, (AMP)

This verse is the proof text cited by people who try to disprove multiple mortal probations, however the word *hapax* (translated to “once”) does not necessarily imply “one time and one time only”. It can also be used other contexts, which can be interpreted in other ways.

Some examples of this are:

- “once and again” (1 Tim. 2:18),
- “those who were once enlightened” (Heb 6:4),
- “once every year” (Heb. 9:7),
- “yet once more” (Heb 12:26),
- “when once the long-suffering of God” (1 Peter 3:20),
- “which was once delivered to the saints” (Jude 1:3) ,
- “though ye once knew this.” (Jude 1:5)

<p>Heb 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.</p>	<p>Even so it is that Christ, having been offered to take upon Himself and bear as a burden the sins of many once and once for all, will appear a second time, not to carry any burden of sin nor to deal with sin, but to bring to full salvation those who are [eagerly, constantly, and patiently] waiting for and expecting Him. (AMP)</p> <p>Christ appeared “once”, but he will appear again. There is no implication that Christ, having appeared once, will never appear again.</p>
<p>Heb 10:1 For the law having a shadow of good things to come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.</p>	<p>For since the Law has merely a rude outline (foreshadowing) of the good things to come--instead of fully expressing those things--it can never by offering the same sacrifices continually year after year make perfect those who approach [its altars]. (AMP)</p> <p>We discussed this before in previous verses, how the ordinances are a shadow and a hope of things to come.</p>
<p>Heb 10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.</p>	<p>For if it were otherwise, would [these sacrifices] not have stopped being offered? Since the worshipers had once for all been cleansed, they would no longer have any guilt or consciousness of sin. (AMP)</p>
<p>Heb 10:3 But in those [sacrifices there is] a remembrance again [made] of sins every year.</p>	<p>But [as it is] these sacrifices annually bring a fresh remembrance of sins [to be atoned for], (AMP)</p>
<p>Heb 10:4 For [it is] not possible that the blood of bulls and of goats should take away sins.</p>	<p>Because the blood of bulls and goats is powerless to take sins away. (AMP)</p> <p>So are our dead works (works not done in faith), today.</p>

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:	Hence, when He [Christ] entered into the world, He said, Sacrifices and offerings You have not desired, but instead You have made ready a body for Me [to offer]; (AMP) Isa 53:10 Yet it pleased the LORD to bruise him; he hath put [him] to grief: when thou shalt make his soul an offering for sin, he shall see [his] seed, he shall prolong [his] days, and the pleasure of the LORD shall prosper in his hand.
Heb 10:6 In burnt offerings and [sacrifices] for sin thou hast had no pleasure.	In burnt offerings and sin offerings You have taken no delight. (AMP)
Isa 1:11 To what purpose [is] the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.	
Isa 61:8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.	
Ps 34:18 The LORD [is] nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.	
Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.	Then I said, Behold, here I am, coming to do Your will, O God--[to fulfill] what is written of Me in the volume of the Book. (AMP)
Heb 10:8 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;	When He said just before, You have neither desired, nor have You taken delight in sacrifices and offerings and burnt offerings and sin offerings--all of which are offered according to the Law—(AMP)
Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.	He then went on to say, Behold, [here] I am, coming to do Your will. Thus He does away with and annuls the first (former) order [as a means of expiating sin] so that He might inaugurate and establish the second (latter) order. (AMP)
Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once [for all].	And in accordance with this will [of God], we have been made holy (consecrated and sanctified) through the offering made once for all of the body of Jesus Christ (the Anointed One). (AMP)
Heb 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:	Furthermore, every [human] priest stands [at his altar of service] ministering daily, offering the same sacrifices over and over again, which never are able to strip [from every side of us] the sins [that envelop us] and take them away—(AMP)
Heb 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;	Whereas this One [Christ], after He had offered a single sacrifice for our sins [that shall avail] for all time, sat down at the right hand of God, (AMP)

Heb 10:13 From henceforth expecting till his enemies be made his footstool.	Then to wait until His enemies should be made a stool beneath His feet. (AMP)
Heb 10:14 For by one offering he hath perfected for ever them that are sanctified.	For by a single offering He has forever completely cleansed and perfected those who are consecrated and made holy. (AMP)
Heb 10:15 [Whereof] the Holy Ghost also is a witness to us: for after that he had said before,	And also the Holy Spirit adds His testimony to us [in confirmation of this]. For having said, (AMP)
Heb 10:16 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 minds will I write them;	This is the agreement (testament, covenant) that I will set up and conclude with them after those days, says the Lord: I will imprint My laws upon their hearts, and I will inscribe them on their minds (on their inmost thoughts and understanding), (AMP)
Heb 10:17 And their sins and iniquities will I remember no more.	He then goes on to say, And their sins and their lawbreaking I will remember no more. (AMP)
Heb 10:18 Now where remission of these [is, there is] no more offering for sin.	Now where there is absolute remission (forgiveness and cancellation of the penalty) of these [sins and lawbreaking], there is no longer any offering made to atone for sin. (AMP)
Heb 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,	Therefore, brethren, since we have full freedom and confidence to enter into the [Holy of] Holies [by the power and virtue] in the blood of Jesus, (AMP)
In prior days, when the High Priest entered the Holy of Holies, he not only had to make an offering on his own behalf. The other priests tied a rope to his leg in the event that he wasn't worthy, and the Lord killed him on the spot, the others could drag him out of the Holy of Holies by his legs without risking another death. How many priests would venture that, or at least proceed with fear.	
Heb 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;	By this fresh (new) and living way which He initiated and dedicated and opened for us through the separating curtain (veil of the Holy of Holies), that is, through His flesh, (AMP) Because of the atonement of Christ, we can enter the real Presence of the Lord, knowing that we have been justified and sanctified and are able to endure His Presence.
Heb 10:21 And [having] an high priest over the house of God;	And since we have [such] a great and wonderful and noble Priest [Who rules] over the house of God, (AMP)
Heb 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.	Let us all come forward and draw near with true (honest and sincere) hearts in unqualified assurance and absolute conviction engendered by faith (by that leaning of the entire human personality on God in absolute trust and confidence in His power, wisdom, and goodness), having our hearts sprinkled and purified from a

	guilty (evil) conscience and our bodies cleansed with pure water. (AMP)
Heb 10:23 Let us hold fast the profession of [our] faith without wavering; (for he [is] faithful that promised;)	So let us seize and hold fast and retain without wavering the hope we cherish and confess and our acknowledgement of it, for He Who promised is reliable (sure) and faithful to His word. (AMP)
Heb 10:24 And let us consider one another to provoke unto love and to good works:	And let us consider and give attentive, continuous care to watching over one another, studying how we may stir up (stimulate and incite) to love and helpful deeds and noble activities, (AMP) Knowing all of this, let us all seek to enter the Presence of the Lord.
Heb 10:25 Not forsaking the 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.	Not forsaking or neglecting to assemble together [as believers], as is the habit of some people, but admonishing (warning, urging, and encouraging) one another, and all the more faithfully as you see the day approaching. (AMP) We must come to the Lord individually, but we should also live in a society where we warn and help one another, working together to establish Zion.
Heb 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,	For if we go on deliberately and willingly sinning after once acquiring the knowledge of the Truth, there is no longer any sacrifice left to atone for [our] sins [no further offering to which to look forward]. (AMP) If we willfully sin against the knowledge which we have received, after once having been born again, there is no further atonement available.
<p>Sometimes we sin ignorantly. Sometimes we sin willfully. We need forgiveness for both kinds of sin. Some have taught that willful sin is unforgivable. Paul says that if we sin having 'received the knowledge of the truth, there remaineth no more sacrifice for sins' (meaning that the atonement is no longer applicable). What if a member of the church sins willfully, knowing what they're doing is wrong? Can the atonement apply to such sins? The answer is yes, for 'All manner of sin and blasphemy shall be forgiven unto men <u>who receive me and repent</u>: but the blasphemy against the Holy Ghost shall not be forgiven unto men, neither in this world, neither in the world to come.' (JST Matt. 12:31-32.)</p> <p>When Paul is talking about willful sin, he is talking again about the sons of perdition not the average members of the church. These individuals obtain a perfect knowledge of God and then sin willfully against that perfect knowledge. For them to willfully rebel is akin to treading 'under foot the Son of God,' counting 'the blood of the covenant wherewith he was sanctified, and unholy thing' (v. 29). Hence, Elder McConkie notes, "There is no forgiveness for those who receive a perfect</p>	

knowledge of the truth and who then sin wilfully and defy the truth. (D. & C. 76:31-49.)" (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 3: 192.)

"It is not consistent with divine truth and mercy for the atonement of Christ to pay the debt of wilful sin after an individual has been sealed to eternal life. There is such a thing as man placing himself beyond the reach of Christ's mercy and forgiveness.

"There is a difference between wilful sin and sin committed inadvertently as a result of the weaknesses of the flesh. It is in cases of wilful sin that those who make their calling and election sure are visited with judgments. Having sealed some brethren at Kirtland to eternal life in 1833, Joseph Smith warned that 'if any of them should sin wilfully after they were thus cleansed, and sealed up unto eternal life, they should be given over unto the buffettings of Satan until the day of redemption.'" (Hyrum L. Andrus, *Principles of Perfection* [Salt Lake City: Bookcraft, 1970], 342 - 343.)

Heb 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

[There is nothing left for us then] but a kind of awful and fearful prospect and expectation of divine judgment and the fury of burning wrath and indignation which will consume those who put themselves in opposition [to God]. (AMP)

The next few verses describe the punishment that God metes out for those who deliberately rebel, once having tasted the powers of heaven.

Paul is not talking about your average excommunicated person.

D&C 50:1 Hearken, O ye elders of my church, and give ear to the voice of the living God; and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the spirits which have gone abroad in the earth.

D&C 50:2 Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world.

D&C 50:3 And also Satan hath sought to deceive you, that he might overthrow you.

D&C 50:4 Behold, I, the Lord, have looked upon you, and have seen abominations in the church that profess my name.

D&C 50:5 But blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life.

D&C 50:6 But wo unto them that are deceivers and hypocrites, for, thus saith the Lord, I will bring them to judgment.

D&C 50:7 Behold, verily I say unto you, there are hypocrites among you, who have deceived some, which has given the adversary power; but behold such shall be reclaimed;

D&C 50:8 But the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will; and wo unto them who are cut off from my church, for the same are overcome of the world.

Heb 10:28 He that despised Moses' law died without mercy under two or three witnesses:

Any person who has violated and [thus] rejected and set at naught the Law of Moses is put to

	death without pity or mercy on the evidence of two or three witnesses. (AMP)
Heb 10:29 Of how much sorer 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 despite unto the Spirit of grace?	How much worse (sterner and heavier) punishment do you suppose he will be judged to deserve who has spurned and [thus] trampled underfoot the Son of God, and who has considered the covenant blood by which he was consecrated common and unhallowed, thus profaning it and insulting and outraging the [Holy] Spirit [Who imparts] grace (the unmerited favor and blessing of God)? (AMP)
Heb 10:30 For we know him that hath said, Vengeance [belongeth] unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.	For we know Him Who said, Vengeance is Mine [retribution and the meting out of full justice rest with Me]; I will repay [I will exact the compensation], says the Lord. And again, The Lord will judge and determine and solve and settle the cause and the cases of His people. (AMP)
Heb 10:31 [It is] a fearful thing to fall into the hands of the living God.	It is a fearful (formidable and terrible) thing to incur the divine penalties and be cast into the hands of the living God! (AMP)
Heb 10:32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;	But be ever mindful of the days gone by in which, after you were first spiritually enlightened, you endured a great and painful struggle, (AMP)
Heb 10:33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.	Sometimes being yourselves a gazingstock, publicly exposed to insults and abuse and distress, and sometimes claiming fellowship and making common cause with others who were so treated. (AMP) You Jews, who joined the church of Christ were subjected to persecution from your fellow Jews.
Heb 10:34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.	For you did sympathize and suffer along with those who were imprisoned, and you bore cheerfully the plundering of your belongings and the confiscation of your property, in the knowledge and consciousness that you yourselves had a better and lasting possession.
Heb 10:35 Cast not away therefore your confidence, which hath great recompense of reward.	Do not, therefore, fling away your fearless confidence, for it carries a great and glorious compensation of reward. (AMP)
Heb 10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.	For you have need of steadfast patience and endurance, so that you may perform and fully accomplish the will of God, and thus receive and carry away [and enjoy to the full] what is promised.

"...we next proceed to treat of the knowledge which persons must have, that the course of life which they pursue is according to the will of God, in order that they may be enabled to exercise faith in him unto life and salvation.

"This knowledge supplies an important place in revealed religion; for it was by reason of it that the ancients were enabled to endure as seeing him who is invisible. An actual knowledge to any person, that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God without which no person can obtain eternal life. It was this that enabled the ancient saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods, knowing (not believing merely) that they had a more enduring substance. (Heb. 10:34.)

"Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take, not only the spoiling of their goods, and the wasting of their substance, joyfully, but also to suffer death in its most horrid forms; knowing (not merely believing) that when this earthly house of their tabernacle was dissolved, they had a building of God, a house not made with hands, eternal in the heavens. (2 Cor. 5:1.)

"Such was, and always will be, the situation of the saints of God, that unless they have an actual knowledge that the course they are pursuing is according to the will of God they will grow weary in their minds, and faint." Joseph Smith (Lectures on Faith [Salt Lake City: Deseret Book Co., 1985], 6:1-4.)

Heb 10:37 For yet a little while, and he that shall come will come, and will not tarry.	For still a little while (a very little while), and the Coming One will come and He will not delay. (AMP)
Heb 10:38 Now the just shall live by faith: but if [any man] draw back, my soul shall have no pleasure in him.	But the just shall live by faith [My righteous servant shall live by his conviction respecting man's relationship to God and divine things, and holy fervor born of faith and conjoined with it]; and if he draws back and shrinks in fear, My soul has no delight or pleasure in him. (AMP)
Heb 10:39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.	But our way is not that of those who draw back to eternal misery (perdition) and are utterly destroyed, but we are of those who believe [who cleave to and trust in and rely on God through Jesus Christ, the Messiah] and by faith preserve the soul. (AMP) We are strengthened by the persecution which we have endured. Now is not the time to backslide. We must press forward in faith. Paul proceeds to give us the most masterful exposition of faith that the Bible contains.
Heb 11:1 Now faith is the substance [JST: assurance] of things hoped for, the evidence of things not seen.	Now faith is the assurance (the confirmation, the title deed) of the things [we] hope for, being the proof of things [we] do not see and the conviction of their reality [faith perceiving as real fact what is not revealed to the senses]. (AMP)

Notice that the Amplified Version uses the word “assurance” instead of “substance”. This is the same as the Joseph Smith translation. But this is not a definition of faith – it is an example. “Faith is not evidence, but the process that generates it.” Robert Smith, *Through Faith*.

Alma described the process.

Alma 32:21 And now as I said concerning faith--faith is not to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, which are true.

Heb 11:2 For by it the elders obtained a good report.	For by [faith-- trust and holy fervor born of faith] the men of old had divine testimony borne to them and obtained a good report. (AMP)
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Moroni 7:21 And now I come to that faith, of which I said I would speak; and I will tell you the way whereby ye may lay hold on every good thing.

Moroni 7:22 For behold, God knowing all things, being from everlasting to everlasting, behold, he sent angels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing.

Moroni 7:23 And God also declared unto prophets, by his own mouth, that Christ should come.

Moroni 7:24 And behold, there were divers ways that he did manifest things unto the children of men, which were good; and all things which are good cometh of Christ; otherwise men were fallen, and there could no good thing come unto them.

Moroni 7:25 Wherefore, by the ministering of angels, and by every word which proceeded forth out of the mouth of God, men began to exercise faith in Christ; and thus by faith, they did lay hold upon every good thing; and thus it was until the coming of Christ.

Moroni 7:26 And after that he came men also were saved by faith in his name; and by faith, they become the sons of God. And as sure as Christ liveth he spake these words unto our fathers, saying: Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold, it shall be done unto you.

Moroni 7:36 Or have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?

Moroni 7:37 Behold I say unto you, Nay; for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, if these things have ceased wo be unto the children of men, for it is because of unbelief, and all is vain.

Moroni 7:38 For no man can be saved, according to the words of Christ, save they shall have faith in his name; wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man, for they are as though there had been no redemption made.

Heb 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.	By faith we understand that the worlds [during the successive ages] were framed (fashioned, put in order, and equipped for their intended purpose) by the word of God, so that what we
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	see was not made out of things which are visible. (AMP)
<p>"...faith is not only the principle of action, but of power also, in all intelligent beings, whether in heaven or on earth. Thus says the author of the epistle to the Hebrews (11:3): 'Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.'</p>	
<p>"By this we understand that the principle of power which existed in the bosom of God, by which the worlds were framed, was faith; and that it is by reason of this principle of power existing in the Deity, that all created things exist; so that all things in heaven, on earth, or under the earth, exist by reason of faith as it existed in HIM.</p>	
<p>"Had it not been for the principle of faith the worlds would never have been framed, neither would man have been formed of the dust. It is the principle by which Jehovah works, and through which he exercises power over all temporal as well as eternal things. Take this principle or attribute-for it is an attribute-from the Deity, and he would cease to exist.</p>	
<p>"Who cannot see, that if God framed the worlds by faith, that it is by faith that he exercises power over them, and that faith is the principle of power? And if the principle of power, it must be so in man as well as in the Deity? This is the testimony of all the sacred writers, and the lesson which they have been endeavouring to teach to man." Joseph Smith (Lectures on Faith [Salt Lake City: Deseret Book Co., 1985], 1:13-17.)</p>	
<p>"Faith, then, is the first great governing principle which has power, dominion, and authority over all things; by it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeable to the will of God. Without it there is no power, and without power there could be no creation nor existence!" Joseph Smith (Lectures on Faith [Salt Lake City: Deseret Book Co., 1985], 1:24)</p>	
Heb 11:4 By faith Abel offered unto God a more excellent 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.	[Prompted, actuated] by faith Abel brought God a better and more acceptable sacrifice than Cain, because of which it was testified of him that he was righteous [that he was upright and in right standing with God], and God bore witness by accepting and acknowledging his gifts. And though he died, yet [through the incident] he is still speaking. (AMP)
<p>"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 the shedding of 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, and 'whatsoever is not of faith is sin' (Rom. 14:23). But Abel offered an acceptable sacrifice by which he obtained witness that he was righteous, God himself testifying of his gifts. Certainly, the shedding of the blood of a beast could be beneficial to no man, except it was done in imitation, or as a type or explanation, of what was to be offered through the gift of God himself, and this performance done with an eye looking forward in faith on the power of that great sacrifice for a</p>	

remission of sins." (Kent P. Jackson, comp. and ed., Joseph Smith's Commentary on the Bible [Salt Lake City: Deseret Book Co., 1994], 16 - 17.)

"How doth he yet speak? Why he magnified the priesthood which was conferred upon him, and died a righteous man, and therefore has become an angel of God by receiving his body from the dead, holding still the keys of his dispensation; and was sent down from heaven unto Paul to minister consoling words, and to commit unto him a knowledge of the mysteries of godliness.

"And if this was not the case, I would ask, how did Paul know so much about Abel, and why should he talk about his speaking after he was dead? Hence, that he spoke after he was dead must be by being sent down out of heaven to administer." (Discourses of the Prophet Joseph Smith, compiled by Alma P. Burton [Salt Lake City: Deseret Book Co., 1977], 54.)

<p>Heb 11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.</p>	<p>Because of faith Enoch was caught up and transferred to heaven, so that he did not have a glimpse of death; and he was not found, because God had translated him. For even before he was taken to heaven, he received testimony [still on record] that he had pleased and been satisfactory to God. (AMP)</p>
<p>Heb 11:6 But without faith [it is] impossible to please [him]: for he that cometh to God must believe that he is, and [that] he is a rewarder of [Joseph Smith: a REVEALER to] them that diligently seek him.</p>	<p>But without faith it is impossible to please and be satisfactory to Him. For whoever would come near to God must [necessarily] believe that God exists and that He is the rewarder of those who earnestly and diligently seek Him [out]. (AMP)</p>
<p>God looks at our desires and intents more than He looks at our acts. God looks at our motives. God looks for acts done in faith in Christ. Note the change made by Joseph Smith.</p>	
<p>Here is a paraphrase of the above passage:</p>	
<p>Without a deep and enduring committed relationship of loyalty, it is impossible to please God. For whoever might hope to draw near to God in the spiritual realm of His holiness today, must believe not merely that God exists, but moreover must come to the astounding realization that He longs to lavish His love upon those desiring this kind of relationship as they seek Him.</p>	
<p>Heb 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.</p>	<p>[Prompted] by faith Noah, being forewarned by God concerning events of which as yet there was no visible sign, took heed and diligently and reverently constructed and prepared an ark for the deliverance of his own family. By this [his faith which relied on God] he passed judgment and sentence on the world's unbelief and became an heir and possessor of righteousness (that relation of being right into which God puts the person who has faith). (AMP)</p>
<p>Heb 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.</p>	<p>[Urged on] by faith Abraham, when he was called, obeyed and went forth to a place which he was destined to receive as an inheritance; and he went, although he did not know or trouble his mind about where he was to go. (AMP)</p>

	See also my paper about "The Gospel of Abraham".
Heb 11:9 By faith he sojourned in the land of promise, as [in] a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:	[Prompted] by faith he dwelt as a temporary resident in the land which was designated in the promise [of God, though he was like a stranger] in a strange country, living in tents with Isaac and Jacob, fellow heirs with him of the same promise. (AMP)
Heb 11:10 For he looked for a city which hath foundations, whose builder and maker [is] God.	For he was [waiting expectantly and confidently] looking forward to the city which has fixed and firm foundations, whose Architect and Builder is God. (AMP)
We have apocryphal accounts that tell us Abraham actually spent time in the City of Salem and studied under Melchizedek.	
<p>"Only by 'doing the works of Abraham' can we hope to establish a better order of things on the earth, that order of Zion lost since the days of Noah...For Abraham, everything is a prelude to what lies beyond. Determined to disengage from the absurd and vicious world around him, he is ever moving on, 'looking for a city made without hands, whose builder and maker is God.' (Heb. 11:10.) He tells us quite frankly that what he wants is peace and happiness for himself and to be a blessing to all mankind. (Abr. 1:2.) To achieve that required more than philosophical abstractions or convenient arrangements; he would have to go about it God's way...Abraham spent his whole life trying to escape from [his world]; he was determined to find something better. He exerted every faculty of body and mind to carry him toward that state of existence which is man's proper calling and eternal destiny." Hugh Nibley (Abraham in Egypt [Salt Lake City: Deseret Book Co., 1981], 250.)</p>	
<p>"This is why Adam blessed his posterity; he wanted to bring them into the presence of God. They looked for a city, etc., ['whose builder and maker is God.'-Heb. 11:10]. Moses sought to bring the children of Israel into the presence of God, through the power of the Priesthood, but he could not. In the first ages of the world they tried to establish the same thing; and there were Eliases raised up who tried to restore these very glories, but did not obtain them; but they prophesied of a day when this glory would be revealed. Paul spoke of the dispensation of the fullness of times, when God would gather together all things in one, etc.; and those men to whom these keys have been given, will have to be there; and they without us cannot be made perfect." Joseph Smith (History of The Church of Jesus Christ of Latter-day Saints, 7 vols., introduction and notes by B. H. Roberts [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1932-1951], 3: 388.)</p>	
Heb 11:11 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.	Because of faith also Sarah herself received physical power to conceive a child, even when she was long past the age for it, because she considered [God] Who had given her the promise to be reliable and trustworthy and true to His word. (AMP)
Heb 11:12 Therefore sprang there even of one, and him as good as dead, [so many] as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.	So from one man, though he was physically as good as dead, there have sprung descendants whose number is as the stars of heaven and as

	countless as the innumerable sands on the seashore. (AMP)
Heb 11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of [them], and embraced [them], and confessed that they were strangers and pilgrims on the earth.	These people all died controlled and sustained by their faith, but not having received the tangible fulfillment of [God's] promises, only having seen it and greeted it from a great distance by faith, and all the while acknowledging and confessing that they were strangers and temporary residents and exiles upon the earth. (AMP)
Heb 11:14 For they that say such things declare plainly that they seek a country.	Now those people who talk as they did show plainly that they are in search of a fatherland (their own country). (AMP)
Heb 11:15 And truly, if they had been mindful of that [country] from whence they came out, they might have had opportunity to have returned.	If they had been thinking with [homesick] remembrance of that country from which they were emigrants, they would have found constant opportunity to return to it. (AMP)
Heb 11:16 But now they desire a better [country], that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.	But the truth is that they were yearning for and aspiring to a better and more desirable country, that is, a heavenly [one]. For that reason God is not ashamed to be called their God [even to be surnamed their God--the God of Abraham, Isaac, and Jacob], for He has prepared a city for them. (AMP)
Heb 11:17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten [son].	By faith Abraham, when he was put to the test [while the testing of his faith was still in progress], had already brought Isaac for an offering; he who had gladly received and welcomed [God's] promises was ready to sacrifice his only son, (AMP) Think not only of the faith that Abraham had, but also that Isaac in submitting to be offered up.
Heb 11:18 Of whom it was said, That in Isaac shall thy seed be called:	Of whom it was said, Through Isaac shall your descendants be reckoned. (AMP)
Heb 11:19 Accounting that God [was] able to raise [him] up, even from the dead; from whence also he received him in a figure.	For he reasoned that God was able to raise [him] up even from among the dead. Indeed in the sense that Isaac was figuratively dead [potentially sacrificed], he did [actually] receive him back from the dead. (AMP) This is not clear from the King James. Abraham was willing to allow Isaac to be sacrificed as a type of Christ, because he also believed (as a type of Christ) that God would also raise Isaac from the dead.

Heb 11:20 By faith Isaac blessed Jacob and Esau concerning things to come.	[With eyes of] faith Isaac, looking far into the future, invoked blessings upon Jacob and Esau. (AMP)
Heb 11:21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, [leaning] upon the top of his staff.	[Prompted] by faith Jacob, when he was dying, blessed each of Joseph's sons and bowed in prayer over the top of his staff. (AMP)
Heb 11:22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.	[Actuated] by faith Joseph, when nearing the end of his life, referred to [the promise of God for] the departure of the Israelites out of Egypt and gave instructions concerning the burial of his own bones. (AMP)
Heb 11:23 By faith Moses, when he was born, was hid three months of his parents, because they saw [he was] a proper child; and they were not afraid of the king's commandment.	[Prompted] by faith Moses, after his birth, was kept concealed for three months by his parents, because they saw how comely the child was; and they were not overawed and terrified by the king's decree. (AMP)
Heb 11:24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;	[Aroused] by faith Moses, when he had grown to maturity and become great, refused to be called the son of Pharaoh's daughter, (AMP)
Heb 11:25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;	Because he preferred to share the oppression [suffer the hardships] and bear the shame of the people of God rather than to have the fleeting enjoyment of a sinful life. (AMP)
Heb 11:26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.	He considered the contempt and abuse and shame [borne for] the Christ (the Messiah Who was to come) to be greater wealth than all the treasures of Egypt, for he looked forward and away to the reward (recompense). (AMP)
Heb 11:27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.	[Motivated] by faith he left Egypt behind him, being unawed and undismayed by the wrath of the king; for he never flinched but held staunchly to his purpose and endured steadfastly as one who gazed on Him Who is invisible. (AMP)
Heb 11:28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.	By faith (simple trust and confidence in God) he instituted and carried out the Passover and the sprinkling of the blood [on the doorposts], so that the destroyer of the firstborn (the angel) might not touch those [of the children of Israel]. (AMP)
Heb 11:29 By faith they passed through the Red sea as by dry [land]: which the Egyptians assaying to do were drowned.	[Urged on] by faith the people crossed the Red Sea as [though] on dry land, but when the Egyptians tried to do the same thing they were swallowed up [by the sea]. (AMP)
Heb 11:30 By faith the walls of Jericho fell down, after they were compassed about seven days.	Because of faith the walls of Jericho fell down after they had been encompassed for seven days [by the Israelites]. (AMP)

Heb 11:31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.	[Prompted] by faith Rahab the prostitute was not destroyed along with those who refused to believe and obey, because she had received the spies in peace [without enmity]. (AMP)
Heb 11:32 And what shall I more say? for the time would fail me to tell of Gideon, and [of] Barak, and [of] Samson, and [of] Jephthae; [of] David also, and Samuel, and [of] the prophets:	And what shall I say further? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, (AMP) Paul has recounted most of the Old Testament, describing how most of the characters exercised faith. (AMP) Paul is just getting started. Here is a summary of the rest of the great heroes of faith.
Heb 11:33 Who through faith subdued kingdoms, wrought righteousness, obtained promises , stopped the mouths of lions,	Who by [the help of] faith subdued kingdoms, administered justice, obtained promised blessings, closed the mouths of lions, (AMP)

Here is a chart, from <https://www.gospeldoctrine.com/new-testament/hebrews/hebrews-11> which presents scriptural evidence of all their instances of faith.

Person	Act of Faith	Reference
Joshua	Subdued kingdoms	Josh. 10:40-42
Melchizedek, Abraham	Wrought righteousness	JST Gen. 14:26, Rom. 4:3
Abraham	Obtained promises	Rom. 4:3,13
Melchizedek, Daniel	Stopped the mouths of lions	JST Gen. 14:26, Daniel 6
Melchizedek, Shadrach, Meshach, Abed-nego	Quenched the violence of fire	JST Gen. 14:26, Daniel 3
David	Escaped the edge of the sword	1 Sam. 18:25-27
Enoch	Out of weakness were made strong	Moses 6:31-32
David	Waxed valiant in fight	1 Sam. 17
Moses, Gideon	Turned to flight the armies of aliens	Ex. 14:23-28; Judges 7
Elijah and the widow	Women received their dead raised to life	1 Kings 17:17-24

Heb 11:34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.	Extinguished the power of raging fire, escaped the devourings of the sword, out of frailty and weakness won strength and became stalwart, even mighty and resistless in battle, routing alien hosts. (AMP)
Heb 11:35 Women received their dead raised to life again: and others were tortured, not	[Some] women received again their dead by a resurrection. Others were tortured to death with clubs, refusing to accept release [offered on the

accepting deliverance; that they might obtain a better resurrection:	terms of denying their faith], so that they might be resurrected to a better life. [I Kings:17-24; II Kings:25-37.] (AMP)
Heb 11:36 And others had trial of [cruel] mockings and scourgings, yea, moreover of bonds and imprisonment:	Others had to suffer the trial of mocking and scourging and even chains and imprisonment. (AMP)
Heb 11:37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;	They were stoned to death; they were lured with tempting offers [to renounce their faith]; they were sawn asunder; they were slaughtered by the sword; [while they were alive] they had to go about wrapped in the skins of sheep and goats, utterly destitute, oppressed, cruelly treated— (AMP)
Heb 11:38 (Of whom the world was not worthy:) they wandered in deserts, and [in] mountains, and [in] dens and caves of the earth.	[Men] of whom the world was not worthy-- roaming over the desolate places and the mountains, and [living] in caves and caverns and holes of the earth. (AMP) These were the ancient prophets and patriarchs. They didn't own multi-million-dollar homes or seek the praise of the world.
Heb 11:39 And these all, having obtained a good report through faith, received not the promise:	And all of these, though they won divine approval by [means of] their faith, did not receive the fulfillment of what was promised, (AMP)
Heb 11:40 God having provided some better thing for us, that they without us should not be made perfect.	Because God had us in mind and had something better and greater in view for us, so that they [these heroes and heroines of faith] should not come to perfection apart from us [before we could join them]. (AMP)
<p>We also know that after Adam and Eve were cast out of the garden, they retained their actual knowledge of God, having conversed with him. They continued to be visited by angels and acted on their commands in faith and offered sacrifices in the similitude of Christ, the only begotten Son of God. And after many days they were baptized in water, and also received the baptisms of fire and the Holy Ghost. And, all of this in consequence of their faith.</p> <p>By faith, Adam gathered his posterity in the valley of Adam-ondi-Ahman, and he blessed them, and prophesied what would befall them, down to the latter day. By faith, the Lord appeared and administered comfort to Adam in his old age, and he received a promise from the Lord that the same Priesthood order that prevailed in those days, would, by covenant, be renewed and restored in the latter days.</p> <p>And now, these same promises and these same opportunities are laid before us, today. We can become great heroes of faith.</p> <p>By faith, we now look forward to the return of Elijah to restore those keys by which we may be sealed to the “Fathers in heaven” and the promises given to them may be planted in our hearts, that we all may be made perfect in one.</p>	

<p>Heb 12:1 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,</p>	<p>Therefore then, since we are surrounded by so great a cloud of witnesses [who have borne testimony to the Truth], let us strip off and throw aside every encumbrance (unnecessary weight) and that sin which so readily (deftly and cleverly) clings to and entangles us, and let us run with patient endurance and steady and active persistence the appointed course of the race that is set before us, (AMP)</p> <p>We are overwhelmed with all the stories of people who have exhibited faith and the past. Let us apply their examples to the challenges set before us today.</p>
<p>Heb 12:2 Looking unto Jesus the author and finisher of [our] faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.</p>	<p>Looking away [from all that will distract] to Jesus, Who is the Leader and the Source of our faith [giving the first incentive for our belief] and is also its Finisher [bringing it to maturity and perfection]. He, for the joy [of obtaining the prize] that was set before Him, endured the cross, despising and ignoring the shame, and is now seated at the right hand of the throne of God. (AMP)</p> <p>Our journey begins with faith in Christ, and it ends when we meet Him face to face.</p>
<p>Heb 12:3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.</p>	<p>Just think of Him Who endured from sinners such grievous opposition and bitter hostility against Himself [reckon up and consider it all in comparison with your trials], so that you may not grow weary or exhausted, losing heart and relaxing and fainting in your minds. (AMP)</p>
<p>"[The Lord] descended, in suffering, below that which man can suffer; or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But notwithstanding all this, he kept the law of God, and remained without sin." Joseph Smith (Lectures on Faith [Salt Lake City: Deseret Book Co., 1985], 5:2.)</p>	
<p>Heb 12:4 Ye have not yet resisted unto blood, striving against sin.</p>	<p>You have not yet struggled and fought agonizingly against sin, nor have you yet resisted and withstood to the point of pouring out your [own] blood. (AMP)</p> <p>"Cheer up, saints, it's gonna get worse." Dr. Gene Scott</p>
<p>Heb 12:5 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:</p>	<p>And have you [completely] forgotten the divine word of appeal and encouragement in which you are reasoned with and addressed as sons? My son, do not think lightly or scorn to submit to the</p>

	correction and discipline of the Lord, nor lose courage and give up and faint when you are reproved or corrected by Him; (AMP)
Heb 12:6 For whom the Lord loveth he chasteneth , and scourgeth every son whom he receiveth.	For the Lord corrects and disciplines everyone whom He loves, and He punishes, even scourges, every son whom He accepts and welcomes to His heart and cherishes. (AMP)
Heb 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?	You must submit to and endure [correction] for discipline; God is dealing with you as with sons. For what son is there whom his father does not [thus] train and correct and discipline? (AMP)
Heb 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.	Now if you are exempt from correction and left without discipline in which all [of God's children] share, then you are illegitimate offspring and not true sons [at all]. (AMP) As a child, when you know you have done something wrong, it's easier to take when your father yells at you and maybe punishes you, but it's harder to take when he looks at you with disappointments in his eyes and doesn't say anything at all.
Heb 12:9 Furthermore we have had fathers of our flesh which corrected [us], and we gave [them] reverence: shall we not much rather be in subjection unto the Father of spirits, and live?	Moreover, we have had earthly fathers who disciplined us and we yielded [to them] and respected [them for training us]. Shall we not much more cheerfully submit to the Father of spirits and so [truly] live? (AMP)
Heb 12:10 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 holiness.	For [our earthly fathers] disciplined us for only a short period of time and chastised us as seemed proper and good to them; but He disciplines us for our certain good, that we may become sharers in His own holiness. (AMP) Be grateful when the Lord corrects you. It is only for your good.
Heb 12:11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.	For the time being no discipline brings joy, but seems grievous and painful; but afterwards it yields a peaceable fruit of righteousness to those who have been trained by it [a harvest of fruit which consists in righteousness--in conformity to God's will in purpose, thought, and action, resulting in right living and right standing with God]. (AMP)
Heb 12:12 Wherefore lift up the hands which hang down, and the feeble knees;	So then, brace up and reinvigorate and set right your slackened and weakened and drooping hands and strengthen your feeble and palsied and tottering knees, (AMP)

	This applies not only to helping others but to helping yourself.
Heb 12:13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.	And cut through and make firm and plain and smooth, straight paths for your feet [yes, make them safe and upright and happy paths that go in the right direction], so that the lame and halting [limbs] may not be put out of joint, but rather may be cured. (AMP)
Heb 12:14 Follow peace with all [men], and holiness, without which no man shall see the Lord:	Strive to live in peace with everybody and pursue that consecration and holiness without which no one will [ever] see the Lord. (AMP)
Heb 12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble [you], and thereby many be defiled;	Exercise foresight and be on the watch to look [after one another], to see that no one falls back from and fails to secure God's grace (His unmerited favor and spiritual blessing), in order that no root of resentment (rancor, bitterness, or hatred) shoots forth and causes trouble and bitter torment, and the many become contaminated and defiled by it—(AMP) When you look out for the one, you are also looking out for the ninety-and-nine.
Heb 12:16 Lest there [be] any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.	That no one may become guilty of sexual vice, or become a profane (godless and sacrilegious) person as Esau did, who sold his own birthright for a single meal. (AMP)
Heb 12:17 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 tears.	For you understand that later on, when he wanted [to regain title to] his inheritance of the blessing, he was rejected (disqualified and set aside), for he could find no opportunity to repair by repentance [what he had done, no chance to recall the choice he had made], although he sought for it carefully with [bitter] tears. (AMP) Esau sold himself out, and even though he was sorry, he could not get it back.
Heb 12:18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,	For you have not come [as did the Israelites in the wilderness] to a [material] mountain that can be touched, [a mountain] that is ablaze with fire, and to gloom and darkness and a raging storm, (AMP)
Heb 12:19 And the sound of a trumpet, and the voice of words; which [voice] they that heard entreated that the word should not be spoken to them any more:	And to the blast of a trumpet and a voice whose words make the listeners beg that nothing more be said to them. (AMP)

Heb 12:20 (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:	For they could not bear the command that was given: If even a wild animal touches the mountain, it shall be stoned to death. (AMP)
Heb 12:21 And so terrible was the sight, [that] Moses said, I exceedingly fear and quake:)	In fact, so awful and terrifying was the [phenomenal] sight that Moses said, I am terrified (aghast and trembling with fear). (AMP)
Heb 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,	But rather, you have come to Mount Zion, even to the city of the living God, the heavenly Jerusalem, and to countless multitudes of angels in festal gathering, (AMP) In contrast to what the children of Israel faced at the foot of Mt. Sinai, this is what you have come to. This is your opportunity.
Speaking of those who will inherit the Celestial Kingdom, these are the promises available now, in this lifetime, to those who have received the gift of eternal life, personally from the Lord.	
D&C 76:64 These are they who shall have part in the first resurrection.	
D&C 76:65 These are they who shall come forth in the resurrection of the just.	
D&C 76:66 These are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all.	
D&C 76:67 These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the Firstborn.	
D&C 76:68 These are they whose names are written in heaven, where God and Christ are the judge of all.	
D&C 76:69 These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood.	
D&C 76:70 These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.	
Heb 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,	And to the church (assembly) of the Firstborn who are registered [as citizens] in heaven, and to the God Who is Judge of all, and to the spirits of the righteous (the redeemed in heaven) who have been made perfect, (AMP)
"Lord, what is the Church of the Firstborn exactly? It is the association of those who have become exalted, sons and daughters of Jesus Christ. Christ is the head of the Firstborn; but this special association also consists of those who themselves shall become a Firstborn to the Father, even Jesus Christ in future condescension's. They have now been "called," but few are chosen, for to be chosen they must seek to only do the will of the Father, to give up all, to gain all. They must be willing to set aside their glory to be Savior's on Mount Zion, and eventually a Firstborn in a new world, willing to do	

as Jesus did; doing all things that the Lord commands them. This is what it means to be a member of the Church of the Firstborn.

“I learned that The Spirits of the Just are those that abide in Paradise in the First Heaven. The Spirits of Just Men and Women Made Perfect are those who have been exalted and become part of the Church of the Firstborn and have chosen to condescend to have more glory added upon them and help in the saving of souls on this world and others.” Pure Revelations from *Witness of the Heavenly Realm*

I love this definition. This is best definition of the Church of the Firstborn that I have ever run across.

<p>Heb 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than [that of] Abel.</p>	<p>And to Jesus, the Mediator (Go-between, Agent) of a new covenant, and to the sprinkled blood which speaks [of mercy], a better and nobler and more gracious message than the blood of Abel [which cried out for vengeance]. (AMP)</p>
<p>Heb 12:25 See that ye refuse not him that speaketh. For if they 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:</p>	<p>So see to it that you do not reject Him or refuse to listen to and heed Him Who is speaking [to you now]. For if they [the Israelites] did not escape when they refused to listen and heed Him Who warned and divinely instructed them [here] on earth [revealing with heavenly warnings His will], how much less shall we escape if we reject and turn our backs on Him Who cautions and admonishes [us] from heaven? (AMP)</p> <p>Don't be like Esau, who threw away his heritage.</p>
<p>Heb 12:26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.</p>	<p>Then [at Mount Sinai] His voice shook the earth, but now He has given a promise: Yet once more I will shake and make tremble not only the earth but also the [starry] heavens. (AMP)</p> <p>But Mt. Sinai is nothing compared to what's coming.</p>
<p>Heb 12:27 And this [word], Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.</p>	<p>Now this expression, Yet once more, indicates the final removal and transformation of all [that can be] shaken--that is, of that which has been created--in order that what cannot be shaken may remain and continue. (AMP)</p> <p>He's talking about the elevation of the earth from a terrestrial to a celestial glory after the end of the Millennium.</p>
<p>Heb 12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:</p>	<p>Let us therefore, receiving a kingdom that is firm and stable and cannot be shaken, offer to God pleasing service and acceptable worship, with modesty and pious care and godly fear and awe; (AMP)</p>

	<p>This will be the final judgment when we inherit the kingdom prepared for us.</p>
Heb 12:29 For our God [is] a consuming fire.	<p>For our God [is indeed] a consuming fire. (AMP)</p> <p>There will be a cleansing and burning at the coming of the Lord, but it seems like Paul is writing about the celestialization of the earth.</p> <p>Isaiah asked, 'Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?' (Isa. 33:14.)</p> <p>"God Almighty Himself dwells in eternal fire; flesh and blood cannot go there, for all corruption is devoured by the fire. 'Our God is a consuming fire.'" (Teachings of the Prophet Joseph Smith, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 367.)</p> <p>"Now, those who cannot abide the law of the celestial kingdom cannot abide the glory of a celestial kingdom. All Christians are looking for celestial glory, but can they abide it? They cannot; it would consume them, for 'our God is a consuming fire.' They think they could abide a celestial kingdom; but they could not. They will have to abide another kingdom and another glory, according to the lives they lead and the knowledge they possess here." Brigham Young (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 14: 152.)</p>
Heb 13:1 Let brotherly love continue.	<p>Let love for your fellow believers continue and be a fixed practice with you [never let it fail]. (AMP)</p>
Heb 13:2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.	<p>Do not forget or neglect or refuse to extend hospitality to strangers [in the brotherhood--being friendly, cordial, and gracious, sharing the comforts of your home and doing your part generously], for through it some have entertained angels without knowing it. (AMP)</p>
Heb 13:3 Remember them that are in bonds, as bound with them; [and] them which suffer adversity, as being yourselves also in the body.	<p>Remember those who are in prison as if you were their fellow prisoner, and those who are ill-treated, since you also are liable to bodily sufferings. (AMP)</p> <p>Paul probably had great sympathy for prisoners since he spent so much time in prison, himself.</p>
Heb 13:4 Marriage [is] honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.	<p>Let marriage be held in honor (esteemed worthy, precious, of great price, and especially dear) in all things. And thus let the marriage bed be undefiled (kept undishonored); for God will judge and punish the unchaste [all guilty of sexual vice] and adulterous. (AMP)</p> <p>Rather than judge other peoples' marriages, why not do as the apostle suggests and leave judgment to God? He will judge who is unchaste and who is adulterous.</p>

<p>Heb 13:5 [Let your] conversation [be] without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.</p>	<p>Let your character or moral disposition be free from love of money [including greed, avarice, lust, and craving for earthly possessions] and be satisfied with your present [circumstances and with what you have]; for He [God] Himself has said, I will not in any way fail you nor give you up nor leave you without support. [I will] not, [I will] not, [I will] not in any degree leave you helpless nor forsake nor let [you] down (relax My hold on you)! [Assuredly not!] (AMP)</p>
<p>Here is a great quote to help us understand what it means to be content, by contrasting it with its opposite.</p>	
	<p>Contentment is the opposite of covetousness. Those who covet can never have enough; those who are content always have enough. The abundant life isn't possessing things in abundance as much as it is possessing gratitude in abundance. As one popular song put it, the secret to life isn't "having what you want, it's wanting what you've got!" (Sheryl Crow, "Soak Up the Sun," 2002)</p>
<p>Heb 13:6 So that we may boldly say, The Lord [is] my helper, and I will not fear what man shall do unto me.</p>	<p>So we take comfort and are encouraged and confidently and boldly say, The Lord is my Helper; I will not be seized with alarm [I will not fear or dread or be terrified]. What can man do to me? (AMP)</p>
	<p>Live each day as it comes, trusting in the Lord.</p>
<p>Heb 13:7 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.</p>	<p>Remember your leaders and superiors in authority [for it was they] who brought to you the Word of God. Observe attentively and consider their manner of living (the outcome of their well-spent lives) and imitate their faith (their conviction that God exists and is the Creator and Ruler of all things, the Provider and Bestower of eternal salvation through Christ, and their leaning of the entire human personality on God in absolute trust and confidence in His power, wisdom, and goodness). (AMP)</p> <p>Observe your leaders and follow their example, as they follow Christ.</p>
<p>Heb 13:8 Jesus Christ the same yesterday, and to day, and for ever.</p>	<p>Jesus Christ (the Messiah) is [always] the same, yesterday, today, [yes] and forever (to the ages). (AMP)</p> <p>Unlike fallible men, Christ is unchanging and utterly trustworthy. Place your ultimate faith in Him.</p>
<p>Heb 13:9 Be not carried about with divers and strange doctrines. For [it is] a good thing that the</p>	<p>Do not be carried about by different and varied and alien teachings; for it is good for the heart to</p>

<p>heart be established with grace; not with meats, which have not profited them that have been occupied therein.</p>	<p>be established and ennobled and strengthened by means of grace (God's favor and spiritual blessing) and not [to be devoted to] foods [rules of diet and ritualistic meals], which bring no [spiritual] benefit or profit to those who observe them. (AMP)</p> <p>Don't be tossed to and fro by doctrines of men. Don't get hung up on what to eat and what not to eat, and other ritualistic performances. Let faith prevail, and follow the promptings of the Holy Spirit.</p>
<p>Heb 13:10 We have an altar, whereof they have no right to eat which serve the tabernacle.</p>	<p>We have an altar from which those who serve and worship in the tabernacle have no right to eat. (AMP)</p>
<p>"The altar Paul refers to is the sacramental table spread by the atonement of Jesus Christ, which may be partaken of by all who covenant with Christ. 'Those who serve the tabernacle' has reference to the Levitical Priesthood holders who performed the ordinances in the ancient tabernacle and temple." (Institute Manual, The Life and Teachings of Jesus & his Apostles, 2nd ed., p. 398-399)</p>	
<p>Heb 13:11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.</p>	<p>For when the blood of animals is brought into the sanctuary by the high priest as a sacrifice for sin, the victims' bodies are burned outside the limits of the camp. (AMP)</p>
<p>Heb 13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.</p>	<p>Therefore Jesus also suffered and died outside the [city's] gate in order that He might purify and consecrate the people through [the shedding of] His own blood and set them apart as holy [for God]. (AMP)</p> <p>To really find the Lord, you have to venture outside the strictures of organized religion and orthodoxy.</p>
<p>Heb 13:13 Let us go forth therefore unto him without the camp, bearing his reproach.</p>	<p>Let us then go forth [from all that would prevent us] to Him outside the camp [at Calvary], bearing the contempt and abuse and shame with Him. (AMP)</p> <p>Every true prophet has come from outside the hierarchy. This is where we may also expect to find the Lord. Look for Him where He is, not where He is not.</p>
<p>Heb 13:14 For here have we no continuing city, but we seek one to come.</p>	<p>For here we have no permanent city, but we are looking for the one which is to come. (AMP)</p> <p>Realize that like the ancient patriarchs and prophets, we are also looking for that city, that better country. But, guess what? We have an</p>

	opportunity to be the generation and finally succeeds in building it.
Heb 13:15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of [our] lips giving thanks to his name.	Through Him, therefore, let us constantly and at all times offer up to God a sacrifice of praise, which is the fruit of lips that thankfully acknowledge and confess and glorify His name. (AMP)
Keeping a prayer in your heart constantly, and continually offering up praise and gratitude to Him is by far the best way to get to know Him, commune with Him, and eventually enter His Presence in this life. The Church of the Firstborn up in heaven has a pew waiting for you with your name on it, and they are eager to welcome you.	
Heb 13:16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.	Do not forget or neglect to do kindness and good, to be generous and distribute and contribute to the needy [of the church as embodiment and proof of fellowship], for such sacrifices are pleasing to God. (AMP)
Heb 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that [is] unprofitable for you.	Obey your spiritual leaders and submit to them [continually recognizing their authority over you], for they are constantly keeping watch over your souls and guarding your spiritual welfare, as men who will have to render an account [of their trust]. [Do your part to] let them do this with gladness and not with sighing and groaning, for that would not be profitable to you [either]. (AMP)
I don't want to give the impression that it is not necessary to live in communities and follow and honor the true servants of the Lord. This is vital that we sustain and support them with our confidence and prayers. This helps them do their job and our support magnifies them in our eyes and gives them additional power.	
Heb 13:18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.	Keep praying for us, for we are convinced that we have a good (clear) conscience, that we want to walk uprightly and live a noble life, acting honorably and in complete honesty in all things. (AMP)
	See the comments after the previous verse.
Heb 13:19 But I beseech [you] the rather to do this, that I may be restored to you the sooner.	And I beg of you [to pray for us] the more earnestly, in order that I may be restored to you the sooner. (AMP)
	We don't know for sure who the author of this letter is, but it certainly sounds like Paul – especially when he talks about prisons, being restored to the saints, and his mention of Timothy, a few verses down.
Heb 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great	Now may the God of peace [Who is the Author and the Giver of peace], Who brought again from

shepherd of the sheep, through the blood of the everlasting covenant ,	among the dead our Lord Jesus, that great Shepherd of the sheep, by the blood [that sealed, ratified] the everlasting agreement (covenant, testament), (AMP)
Heb 13:21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom [be] glory for ever and ever. Amen.	Strengthen (complete, perfect) and make you what you ought to be and equip you with everything good that you may carry out His will; [while He Himself] works in you and accomplishes that which is pleasing in His sight, through Jesus Christ (the Messiah); to Whom be the glory forever and ever (to the ages of the ages). Amen (so be it). (AMP)
Heb 13:22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.	I call on you, brethren, to listen patiently and bear with this message of exhortation and admonition and encouragement, for I have written to you briefly. (AMP)
Heb 13:23 Know ye that [our] brother Timothy is set at liberty; with whom, if he come shortly, I will see you.	Notice that our brother Timothy has been released [from prison]. If he comes here soon, I will see you along with him. (AMP)
Heb 13:24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.	Give our greetings to all of your spiritual leaders and to all of the saints (God's consecrated believers). The Italian Christians send you their greetings [also]. (AMP)
Heb 13:25 Grace [be] with you all. Amen.	Grace (God's favor and spiritual blessing) be with you all. Amen (so be it). (AMP)
I have to say that as I reread Hebrews in preparation for writing these comments, I was overwhelmed with gratitude to God for sending a Savior to the world, and for giving me the opportunity to know Him. I know that He is the greatest and the first fruits, and we are His brethren.	