

## Quotes

- I can be happy with very little. I just choose not to be. (Maxine)
- The grace versus works controversy is like “asking which blade in a pair of scissors is [more] necessary” (C. S. Lewis)
- If we can laugh at it, we can live with it. (Erma Bombeck)

Codes: {} = JST; <> = NIV translation;

[] = alternate translation or paraphrase; GR = Greek work

## 1. Epistle to the Hebrews

“Paul wrote this letter to Jewish members of the Church to persuade them that significant aspects of the law of Moses had been fulfilled in Christ and that the higher gospel law of Christ had replaced it. When Paul returned to Jerusalem at the end of his third mission (about AD 60), he found that many Jewish members of the Church were still committed to the law of Moses (Acts 21:20). This was at least ten years after a conference of the Church at Jerusalem had determined that certain ordinances of the law of Moses were not necessary for the salvation of gentile Christians. ... Paul wrote to the Hebrews to show them by their own scripture and by sound reason why they should no longer practice the law of Moses.

Chapters 1–2 explain that Jesus is greater than the angels. Chapters 3–7 compare Jesus to Moses and to the law of Moses and testify that he is greater than both. They also teach that the Melchizedek Priesthood is greater than the Aaronic. Chapters 8–9 describe how the Mosaic ordinances prepared people for Christ’s ministry and how Christ is the mediator of the new covenant (Alma 37:38–45; D&C 84:21–24). Chapter 10 is an exhortation to diligence and faithfulness. Chapter 11 is a discourse on faith. Chapter 12 gives admonitions and greetings. Chapter 13 relates the honorable nature of marriage and the importance of obedience.” (Gs Hebrews, Epistle to)

Clement of Alexandria, a 2<sup>nd</sup> century ‘apostolic father,’ believed Paul was the author of Hebrews. ‘The Epistle to the Hebrews ... was written for Hebrews in their own language, and then accurately translated by Luke and published for Greek readers. Hence, in the Greek version of this epistle we find the same stylistic colour as in the Acts. ... Paul ... does not describe himself as an apostle of the Hebrews ... because he was going outside his province in writing to the Hebrews too, when he was an ambassador and apostle of the Gentiles’ (Eusebius, *History of the Church*, 192; Ogden 244)

**Joseph:** It is said by Paul in his letter to the Hebrew brethren ...” (TPJS 59)

## 2. Express image (Heb 1)

<sup>1</sup> God, who ... spake ... unto the fathers by the prophets, <sup>2</sup> Hath ... spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; <sup>3</sup> Who being ... the express image of his person, ... when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

### Accounts of Joseph’s First Vision:

John Wentworth letter (1842): “I was enwrapped in a heavenly vision and saw two glorious personages who exactly resembled each other in features, and likeness, surrounded with a brilliant light which eclipsed the sun at noon-day.”

First known publication by Orson Pratt (1840): “[Joseph] was enwrapped in a heavenly vision, and saw two glorious personages, who exactly resembled each other in their features or likeness.”(MM #37)

## 3. Entering the rest of the Lord (Heb 3–4)

Modern scripture refers to the same ideas mentioned by Paul.

<sup>19</sup> This greater priesthood administereth the gospel. ... <sup>20</sup> In the ordinances thereof, the power of godliness is manifest. ... <sup>23</sup> 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; <sup>24</sup> But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath ... swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory. (D&C 84:19-24)

The spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow. (Alma 40:12)

## 4. Christ is the Great High Priest (Heb 4)

<sup>14</sup> <Since> we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. <sup>15</sup> For we have not an high priest <who is unable to sympathize with our weaknesses,> but was in all points tempted like as *we are*, yet without sin. <sup>16</sup> Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

“Jesus was depicted as the great high priest throughout his ministry, taking away sins and making the broken whole. He was living the great Day of Atonement, bringing the excluded back within the bond of the covenant.” (Barker<sup>1</sup>, 139)

“According to ... Leviticus, to atone means to cover or recover, cover again, to repair a hole, cure a sickness, mend a rift, make good a torn or broken covering. ... Atonement does not mean covering a sin so as to hide it from the sight of God; it means making good an outer layer which has rotted or been pierced.” (Mary Douglas as quoted in Barker<sup>1</sup>, 45–46) Christ’s miracles were signs that He was a high priest who healed infirmities that separated people from God and neighbor (e.g., blind, deaf, lame, leprosy, issue of blood, death).

“There are five specific ways the high priest represented the Lord: wearing the name of the Lord, wearing a vestment made of the same fabric as the temple veil, entering the Holy of Holies, eating the bread of the presence, and making the offering on the Day of Atonement. (Barker<sup>2</sup>, 68)

On the Day of Atonement, the High Priest entered the Holy of Holies wearing the clothing of a priest, but it was all white.



Priest

High Priest

See my Old Testament lessons 18 and 26 for more information.

## 5. Christ is a Melchisedec High Priest (Heb 5)

<sup>5</sup> <sup>1</sup> <Every high priest is selected from among men and is appointed to represent them in matters related to God>, that he may offer both gifts and sacrifices for sins: <sup>2</sup> <He is able to deal gently with those who are ignorant and are going astray, since he himself is subject to weakness. <sup>3</sup> This is why he has to offer sacrifices for his own sins, as well as for the sins of the people.>

<sup>4</sup> And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron. <sup>5</sup> 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. [Ps 2:7] <sup>6</sup> As he saith also ..., Thou *art* a priest for ever after the order of Melchisedec. [Ps 110:4] ... <sup>8</sup> Though he were a Son, yet learned he obedience by the things which he suffered; <sup>9</sup> And being made perfect, he became the author of eternal salvation unto all them that obey him; <sup>10</sup> Called of God an high priest after the order of Melchisedec. ...

“Melchisedec, king of the city of Salem, received [Abraham]. That name signifies *the righteous king*; and such he was without dispute, insomuch that, on this account, he was made the priest of God; however, they afterward called Salem *Jerusalem*.” (Josephus, *Antiq.*, 1.10.2)

“He who first built [Jerusalem] was ... called [Melchizedek] the Righteous King, for such he really was; on which account he was [there] the first priest of God, and first built a temple [there], and called the city Jerusalem, which was formerly called Salem” (Josephus, *Wars*, 6.10.1). (Ogden 255)

## 6. Melchisedec priesthood greater than Levitical (Heb 7)

<sup>3</sup> {*Melchizedek was ordained a priest after the order of the Son of God, which order was* } without father, without mother. ... <This man ... did not trace his descent from Levi, yet he collected a tenth from Abraham and blessed him.> ... <sup>11</sup> If therefore perfection were by the Levitical priesthood, ... what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? <sup>12</sup> For the priesthood being changed, there is made of necessity a change also of the law. ... <sup>14</sup> Our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. ... <sup>26</sup> Such an high priest ... <sup>27</sup> 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.

Aaronic/Levitical priesthood received by lineage (father);  
Melchisedec priesthood was not by lineage.

## 7. Christ is the mediator of a better covenant (Heb 8)

<sup>4</sup> There are priests that offer gifts according to the law: <sup>5</sup> 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 ... *that* thou make all things according to the pattern showed to thee in the mount. <sup>6</sup> 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.

A mediator resolves differences between two parties.

## 8. Christ entered Holy of Holies once (Heb 9)

<sup>6</sup> Priests went always into the [Holy Place], accomplishing the service of God. <sup>7</sup> But into the [Holy of Holies] *went* the high priest alone once every year [on the Day of Atonement], not without blood, which he offered for himself, and *for* the errors of the people: <sup>11</sup> But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands ...; <sup>12</sup> 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. ... <sup>10</sup> <sup>12</sup> After he had offered one sacrifice for sins for ever, [he] sat down on the right hand of God.

## 9. Paul's examples of faith (Heb 11)

<sup>1</sup> Faith is the {assurance} of things hoped for, the evidence of things not seen. ... <sup>6</sup> 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 them that diligently seek him.

### By faith:

- <sup>4</sup> Abel offered up a more acceptable sacrifice to God than Cain.
- <sup>5</sup> Enoch was translated.
- <sup>7</sup> Noah built an ark without physical evidence of a coming flood
- <sup>8</sup> Abraham went to a strange place that would be his inheritance
- <sup>11</sup> Sara was delivered a child when past age
- <sup>17</sup> Abraham offered Isaac believing God would keep his promises
- <sup>20</sup> Isaac blessed Jacob and Esau concerning things to come
- <sup>21</sup> Jacob blessed the sons of Joseph
- <sup>23</sup> Moses' life preserved at birth
- <sup>27</sup> Moses forsook Egypt and suffered with God's people
- <sup>28</sup> Moses and Israel kept the Passover
- <sup>29</sup> Moses and Israel passed through the Red Sea
- <sup>30</sup> The walls of Jericho fell down
- <sup>31</sup> The life of Rehab, the harlot, was preserved
- <sup>32</sup> Gideon, Barak, Samson, David, Samuel, and the prophets

### Why did Abel, Noah, Abraham, and Moses do the things mentioned?

### How are faith in Christ and repentance taught in the temple?

### What is the relationship between faith and obedience?

### What is the relationship between obedience and sacrifice?

<sup>50</sup> I have seen your sacrifices in obedience to that which I have told you. Go, therefore, and I make a way for your escape, as I accepted the offering of Abraham of his son Isaac. (D&C 132:50)

## 10. Husbands, love your wives (Eph 5)

<sup>25</sup> Husbands, love your wives, even as Christ also loved the church, and gave himself for it; ... <sup>28</sup> So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

<sup>29</sup> For no man ever yet hated his own flesh <or body>; but nourisheth <or feeds> and cherisheth <or cares for> it, even as the Lord the church: <sup>30</sup> For we are members of his body. ... <sup>31</sup> For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. ... <sup>33</sup> Let every one of you ... so love his wife even as himself.

<sup>22</sup> Love thy wife with all thy heart, and ... cleave unto her and none else. ... <sup>24</sup> Thou shalt not commit adultery. (D&C 42:22-24)

<sup>19</sup> Husbands, love *your* wives, and be not bitter against them. ...

<sup>21</sup> Fathers, provoke not your children *to* anger, lest they be discouraged. (Col 3)

Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples. (Jac 2:35)

Cease to find fault one with another. (D&C 88:124)

<sup>31</sup> Let all bitterness, and wrath, and anger, and <brawling>, and evil speaking, be put away from you, with all malice: <sup>32</sup> And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. (Eph 4:31-32)

## 11. Put on the whole armor of God (Eph 6:11–17)

Joseph Smith received the same instruction for latter-day saints as Paul gave to the Ephesians.

<sup>15</sup> Take upon you my whole armor, that ye may be able to withstand the evil day. ... <sup>16</sup> Stand ... having your **loins** girt about with **truth**, having on the **breastplate** of **righteousness**, and your **feet** shod with the preparation of the **gospel of peace** ...; <sup>17</sup> Taking the **shield** of **faith** wherewith ye shall be able to quench all the **fiery darts** of the wicked; <sup>18</sup> And take the **helmet** of **salvation**, and the **sword** of **my Spirit** ... and **my word** which I reveal unto you ... and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. (D&C 27:15–18)

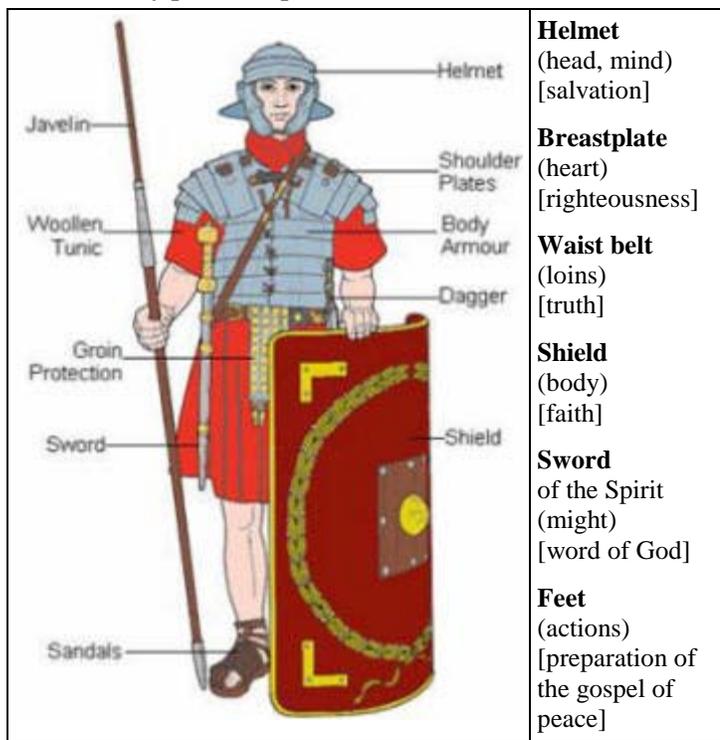
### What are “fiery darts”?

<sup>17</sup> The sword of the Spirit ... is the word of God: (Eph 6:11–17)

The word of God is ... sharper than any two-edged sword, (Heb 4:12; D&C 6:2)

### What parts of armor of God are for protection?

### What body parts are protected?



The **cingulum**, or belt, was a soldier's badge of office, worn with the tunic at all times. The “apron” of decorated leather strips gave some protection to the groin in battle. Also, the jangling noise made by the apron when the legionaries marched helped to intimidate the enemy.

The **pugio** or dagger was worn on the left, and a **gladius**, or short sword, on the right. ... The sword was a terrible stabbing weapon, short enough to wield easily in the crush of battle. It was horribly effective against the most unarmoured Gauls.

([http://www.historyonthenet.com/Romans/roman\\_army.htm](http://www.historyonthenet.com/Romans/roman_army.htm))

## 12. Philippians

Philippians, Colossians, Philemon, and Ephesians are Paul's prison epistles,” written during his first Roman imprisonment while he was under house arrest in Rome (see Acts 28:14–31). When Paul wrote Philippians he was in his own rented house, where for two years he was allowed to receive visitors and teach the gospel. (Ogden 187)

## 13. Work out your own salvation (Philip 1)

<sup>12</sup> Work out your own salvation with fear and trembling.

**David O. McKay:** Salvation is a process of gradual development. ... A man may say he believes, but if he does nothing to make that belief or faith a moving power to do, to accomplish, to produce soul growth, his professing will avail him nothing. `Work out your own salvation' is an exhortation to demonstrate by activity, by thoughtful, obedient effort the reality of faith. But this must be done with a consciousness that absolute dependence upon self may produce pride and weakness that will bring failure. With `fear and trembling' we should seek the strength and grace of God for inspiration to obtain the final victory.”To work out one's salvation is not to sit idly by dreaming and yearning for God miraculously to thrust bounteous blessings into our laps. It is to perform daily, hourly, momentarily, if necessary, the immediate task or duty at hand, and to continue happily in such performance as the years come and go, leaving the fruits of such labors either for self or for others to be bestowed as a just and beneficent Father may determine. (CR, April 1957)

## 14. For Christ I have lost of all things (Philip 3)

<sup>8</sup> For [Christ] I have suffered the loss of all things, and do count them but dung <or rubbish>, that I may win <or gain> Christ. <sup>9</sup> And be found in him, not having mine own righteousness, which is of the law, but ... the righteousness which is of God by faith: ... <sup>13</sup> This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, <sup>14</sup> I press toward the mark <or goal> for the prize of the high calling of God in Christ Jesus.

### What had Paul lost because he followed Christ?

### What did Paul forget as he reached for things before?

## 15. I have learned to be content (Philip 4)

<sup>3</sup> I intreat thee ... true **yokefellow**, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life.

SOED **yoke-fellow** : a person yoked or associated with another; a fellow-worker, specifically a husband or wife, spouse.

**Yokefellow** : GR *sýzygos* : *yoked together, associate, spouse*; refers to those united by the bond of marriage, relationship, office, etc. Some say this word refers to ‘Paul’s wife’ (Clement, Origin). Some say an associate. Others say it is a proper name. (Bauer, Thayer) Some scholars have suggested that the ‘true yokefellow’ may have been Lydia, Paul’s first European convert at Philippi (Acts 16:14–15, 40). (Ogden 191)

As late as AD 200, early Christian writings said Paul was married. Later writings say he was not.

<sup>4</sup> Rejoice in the Lord always. ... <sup>6</sup> <Do not be anxious about anything>; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. ... <sup>8</sup> Finally, ... whatsoever things are true, ... honest, ... just, ... pure, ... lovely, ... of good report; if there be any virtue, and ... praise, think on these things. ...

<sup>11</sup> I have learned ... to be content <whatever the circumstances. <sup>12</sup> I know what it is to be in need, and ... to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want.>

<sup>13</sup> I can do all things through Christ which strengtheneth me.

As [a man] thinketh in his heart, so is he. (Prov 23:7)

## 16. Colossians (Col)

Paul wrote to the Colossians after he was visited by Epaphras, the evangelist of the Church in Colosse (1:7–8). Epaphras told Paul that the Colossians were falling into serious error—they thought they were better than other people because they carefully observed certain external ordinances (2:16), denied themselves certain physical wants, and worshiped angels (2:18). These practices made the Colossians feel they were being sanctified. They also felt they understood the mysteries of the universe better than other Church members. In his letter, Paul corrected them by teaching that redemption comes only through Christ and that we are to be wise and serve him. (Gs Colossians, Epistle to)

## 17. A hymn to Christ (Col 1:15–20)

(This is one of 5 hymns in the New Testament: Jn 1:1–18; Philip 2:6–11; Col 1:15–20; Heb 1:1–4; 1 Tim 3:16)

<sup>15</sup> [The Lord] is the image of the invisible [or *unseen*] God, the firstborn of every creature: <sup>16</sup> For by him were all things created, that are in heaven, and ... in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: <sup>17</sup> And he is before all things, and by him all things consist. <sup>18</sup> And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence. <sup>19</sup> For it pleased *the Father* that in him should all fulness dwell; <sup>20</sup> And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

<sup>21</sup> And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled ...: <sup>23</sup> If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel,

## 18. Beware of philosophy and traditions of men (Col 2)

<sup>8</sup> Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. ... <sup>13</sup> <God made you alive with Christ. He forgave us all our sins, <sup>14</sup> having canceled the written code, with its regulations> that was against us, ... and took it out of the way, nailing it to his cross; ...

A condemned man carried a placard listing his crimes. When he arrived at the execution site, the soldiers nailed it to the cross (Mark 15:26). (Sense, 413)

<sup>16</sup> Let no man therefore judge you <by what you eat or> drink, or in respect of an holyday, or ... new moon <celebration>, or ... sabbath *days*: ... <sup>20</sup> Why ... are ye subject to ordinances ... <sup>22</sup> after the commandments and doctrines of men? <sup>23</sup> <Such regulations indeed have an appearance of wisdom, with their self-imposed worship, their false humility and their harsh treatment of the body, but they lack any value in restraining sensual indulgence.>

They believed men and women were saved through secret knowledge and that the physical body is evil. This led to two extremes: complete denial of marriage and sexual relations; or complete indulgence of physical urges. Both negated the purpose and value of the human body. (Ogden 196)

## 19. Philemon (Philemon)

Paul's letter to Philemon is a private letter about Onesimus, a slave who had robbed his master, Philemon, and run away to Rome. Paul sent him back to his master at Colosse in company with Tychicus, the bearer of Paul's letter to the Colossians. Paul asked that Onesimus be forgiven and received back as a fellow

Christian. Paul wrote this letter while he was in prison in Rome the first time. (Gs Philemon, Epistle to)

Slavery was supported by Roman law and was not viewed as evil. Slaves constituted 20–30% of the Roman Empire.

Onesimus had done something illegal in running away and the punishment for runaway slaves was usually death. (Ogden 197–8)

## 20. Forgive Onesimus (Philemon)

<sup>10</sup> I beseech thee for my son Onesimus, whom I have begotten in my bonds: <sup>11</sup> Which in time past was to thee unprofitable, but now profitable to thee and to me: ...

Onesimus means “helpful” or “profitable” and was a common name for slaves. (Ogden 198–199)

<sup>17</sup> If thou count me therefore a partner, receive him as myself. <sup>18</sup> If he hath wronged thee, or oweth *thee* ought, put that on mine account: <sup>19</sup> I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.

Paul does for Onesimus what Christ does for us. He offered to pay the debts of Onesimus to Philemon who was indebted to him (Paul).

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## Quotes

**Harold B. Lee:** Paul ... implies that our most deadly contest in life is not with human enemies which may come with guns, ... tanks, or ... planes to destroy us, but that our eternal struggle is with enemies which strike out of darkness and may not be perceived by human senses. ... Paul ... pictures each of us as a warrior being clothed with the essential armor to protect the four parts of the human body which apparently Satan and his hosts, by their vigilant spy system, have found to be the most vulnerable parts through which the enemies of righteousness might make their ‘landing,’ as it were, and invade the human soul. (*Stand Ye In Holy Places*, 330)

**Bruce R. McConkie:** Obedience is the first law of heaven. All progression, all perfection, all salvation, all godliness, all that is right and just and true, all good things come to those who live the laws of Him who is Eternal. There is nothing in all eternity more important than to keep the commandments of God. (*The Promised Messiah*, 126)

**Lloyd D. Newell:** “When we approach the ‘rough’ in life with a positive attitude and a humble dependence upon God, it is amazing how the rocky road we were once traveling can become so much more smooth. The nature of ‘the road’ really does not change, but our capacity to walk it increases when we turn to God for support. We, like Paul, will then say to ourselves: ‘I can do all things through Christ which strengtheneth me’.” (*The Divine Connection*, 96)

**James Allen:** Every act of a man springs from the hidden seeds of thought, and could not have appeared without them. A man's mind may be likened to a garden, which may be intelligently cultivated or allowed to run wild; but whether cultivated or neglected, it must, and will, bring forth. The soul attracts that which it secretly harbors; that which it loves, and also that which it fears, it reaches the height of its cherished aspirations; it falls to the level of its unchastened desires. During the process of putting himself right, he will find that as he alters his thoughts toward things, and other people, things and other people will alter toward him. A man can only rise, conquer, and achieve by lifting up his thoughts. Dreams are the seedlings of realities. (*As a Man Thinketh*)