

HEBREWS

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HEBREWS 1

⁶And again, when he bringeth in the Firstbegotten into the world he saith, “And let all the angels of God worship him who maketh his ministers as a flame of fire.” ⁷And of the angels he saith, “Angels are ministering spirits.”^a

HEBREWS 2

¹⁶For verily he took not on him the likeness of angels, but he took on him the seed of Abraham.

HEBREWS 3

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

HEBREWS 4

²For unto us was the rest preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it.

³For we who have believed do enter

a. Psalm 104:4.

HEBREWS 1

6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

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

HEBREWS 2

16 For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham.

HEBREWS 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.

HEBREWS 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*.

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

Joseph Smith Translation

into rest, as he said, “As I have sworn in my wrath, if they harden their hearts they shall not enter unto my rest. Also I have sworn, if they will not harden their hearts they shall enter into my rest,”^a although the works of God were prepared (or finished) from the foundation of the world.

⁵And in this place again, “If they harden not their hearts they shall enter into my rest.”^b

¹²For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of body and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

HEBREWS 5

Note—The 7th and 8th verses of this chapter are a parenthesis alluding to Melchisedec and not to Christ.

King James Translation

the works were finished from the foundation of the world.

⁵ And in this *place* again, If they shall enter into my rest.

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.

HEBREWS 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;

⁸ Though he were a Son, yet learned he obedience by the things which he suffered;

a. Psalm 95:11.

b. Psalm 95:11.

Joseph Smith Translation

HEBREWS 6

¹Therefore not leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works and of faith toward God, ²of the doctrine of baptisms, of laying on of hands and of the resurrection of the dead and of eternal judgment. ³And we will go on unto perfection if God permit. ⁴For he hath made it impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost, ⁵and have tasted the good word of God and the powers of the world to come, ⁶if they shall fall away to be renewed again unto repentance, seeing they crucify unto themselves the Son of God afresh and put him to an open shame. ⁷For the day cometh that the earth—which drinketh in the rain that cometh oft upon it and bringeth forth herbs meet for them who dwell thereon, by whom it is dressed, who now receive blessings from God—shall be cleansed with fire. ⁸For that which beareth thorns and briers is rejected and is nigh unto cursing. Therefore they who bring not forth good fruits shall be cast into the fire, for their end is to be burned.

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

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HEBREWS 6

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

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,

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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.

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:

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

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

Joseph Smith Translation

¹⁰For God is not unrighteous, therefore he will not 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.

HEBREWS 7

³For this Melchisedec 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. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually.

¹⁸For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. ¹⁹For the law was administered without an oath, and made nothing perfect, but was only the bringing in of a better hope by the which we draw nigh unto God.

²⁰Inasmuch as this high priest was not without an oath, ²²by so much was Jesus made the surety of a better testament.

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 forever after the order of Melchisedec.”^a)

a. Psalm 110:4.

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10 For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

HEBREWS 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.

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19 For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest*:

22 By so much was Jesus made a surety of a better testament.

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Joseph Smith Translation

²⁶For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made ruler over the heavens, ²⁷and not as those high priests who offered up sacrifice daily—first for their own sins and then for the sins of the people. For he needeth not offer sacrifice for his own sins, for he knew no sins, but for the sins of the people. And this he did once, when he offered up himself.

HEBREWS 8

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

HEBREWS 9

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

¹⁰which consisted only in meats and drinks and divers washings and carnal ordinances imposed on them until the time of reformation.

¹⁵And for this cause he is the mediator of the new covenant, that by means of death for the redemption of the transgressions that were under the first covenant, they which are called

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26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

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

HEBREWS 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:

HEBREWS 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:

10 *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

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

Joseph Smith Translation

King James Translation

might receive the promise of eternal inheritance.

¹⁶For where a covenant is, there must also of necessity be the death of the victim.

¹⁷For a covenant is of force after the victim is dead; otherwise it is of no strength at all while the victim liveth.

¹⁸Whereupon neither the first covenant was dedicated without blood.

²⁰saying, “This is the blood of the covenant which God hath enjoined unto you.”^a

²⁶For then must he often have suffered since the foundation of the world, but now once in the meridian of time hath he appeared to put away sin by the sacrifice of himself.

²⁸So Christ was once offered to bear the sins of many, and he shall appear the second time without sin unto salvation unto them that look for him.

HEBREWS 10

¹For 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 continually year by year make the comers thereunto perfect.

receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator.

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

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

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

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.

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.

HEBREWS 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.

a. Exodus 24:8.

Joseph Smith Translation

¹⁰By which will we are sanctified through the offering once of the body of Jesus Christ.

¹³from henceforth to reign until his enemies be made his footstool.

²¹and having such an high priest over the house of God,

HEBREWS 11

¹Now faith is the assurance of things hoped for, the evidence of things not seen.

¹²Therefore sprang there even of one, and him as good as dead, as many as the stars of the sky in multitude and as the sand which is by the seashore innumerable.

²³By faith Moses, when he was born, was hid three months of his parents because they saw he was that peculiar child, and they were not afraid of the king's commandment.

²⁴By faith Moses, when he was come to years of discretion, refused to be called the son of Pharaoh's daughter,

³²And what shall I say more? For the time would fail me to tell of Gedeon and of Barak and of Samson and of Jephthae, of David also and Samuel and of the prophets,

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10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

13 From henceforth expecting till his enemies be made his footstool.

21 And *having* an high priest over the house of God;

HEBREWS 11

1 Now faith is the substance of things hoped for, the evidence of things not seen.

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.

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.

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

32 And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae; *of* David also, and Samuel, and *of* the prophets:

Joseph Smith Translation

³⁵Women received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain the first resurrection.

³⁹And these all, having obtained a good report through faith, received not the promises, ⁴⁰God having provided some better things for them through their sufferings. For without sufferings they could not be made perfect.

HEBREWS 12

¹²Wherefore, “lift up the hands which hang down and strengthen the feeble knees,”^a

²⁸Wherefore we, receiving a kingdom which cannot be moved, should have grace whereby we may serve God acceptably with reverence and godly fear.

HEBREWS 13

³Remember them that are in bonds as bound with them, and them which suffer adversity as being yourselves also of the body.

⁵Let your consecrations be without covetousness, and be content with giving such things as ye have. For he hath said, “I will never leave thee nor forsake thee.”^b

a. Isaiah 35:3.

b. Deuteronomy 31:6.

King James Translation

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

HEBREWS 12

12 Wherefore lift up the hands which hang down, and the feeble knees;

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:

HEBREWS 13

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

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.