



Jesus Christ, "the Author of Eternal Salvation"

Show Notes & Transcripts

Podcast General Description:

Follow Him: A *Come, Follow Me* Podcast with Hank Smith & John Bytheway

Do you ever feel that preparing for your weekly *Come, Follow Me* lesson falls short? Join hosts Hank Smith and John Bytheway as they interview experts to make your study for The Church of Jesus Christ of Latter-day Saints' *Come, Follow Me* course not only enjoyable but original and educational. If you are looking for resources to make your study fresh, faithful, and fun--no matter your age--then join us every Wednesday.

Podcast Episode Descriptions:

Part 1:

Have you ever wondered about the significance of Jesus as our ultimate High Priest and atoning sacrifice? Dr. Matthew Grey explores the foundational and often overlooked concepts that shape Christianity and explains how Jesus Christ bridges the gap as our Advocate and High Priest.

Part 2:

Dr. Grey continues to teach why we worship Jesus Christ and the depths and breadths of His Atonement and how it allows Him to succor His people as well as exploring the wisdom of the author of Hebrews as they emphasize the importance of beginning with spiritual "milk" but the necessity of progressing to spiritual "meat" and spiritual maturity.

Timecodes:

Part 1

- 00:00 Part 1–Dr. Matthew Grey
- 00:35 Introduction of Hebrews 1-6
- 02:13 Introduction of Dr. Grey
- 03:56 *Finding Jesus Christ in the Old Testament*
- 04:13 Temple language
- 06:33 The complexity of Hebrews
- 09:03 Writer of Hebrews
- 13:28 The Barnabas theory
- 16:57 Dating Hebrews
- 21:56 Jesus fulfills the Law of Moses
- 26:18 Joseph Smith and Hebrews
- 29:09 Hymn or thesis of Hebrews
- 33:54 Bible translations
- 36:18 Jesus establishes authority
- 38:47 Proof texting
- 41:09 Jesus’s superiority
- 45:59 Chapter division
- 48:25 Hints to the audience of Hebrews
- 50:50 Jesus had to be human
- 53:09 Jesus can succor us
- 59:17 End of Part 1–Dr. Matthew Grey

Part 2

- 00:00 Part II– Dr. Matthew Grey
- 00:06 Jesus is superior to angels and Moses
- 04:21 Psalm 95 references
- 08:42 Hear and act
- 10:16 Jesus is superior to Levitical priesthood system
- 12:49 Review of Levitical priesthood system and the temple
- 16:13 Priests act as intercessory
- 17:54 Plato’s *Allegory of the Cave*
- 23:09 Confidence in the grace of Jesus
- 26:34 Elder Christofferson and Helen Keller
- 31:58 High Priest in Israel is shadow and type of Jesus
- 33:52 Psalm 110
- 36:20 Christology for emphasis

- 40:36 High Priest after the Order of Melchizedek
- 43:27 Milk and meat of the gospel of Jesus Christ
- 46:59 Melchizedek and Jesus
- 50:45 Psalm 110
- 55:15 Perfection through priesthood power
- 58:52 Dead Sea community connections
- 1:07:10 30,000 foot overview
- 1:11:15 End of Part II– Dr. Matthew Grey

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Biographical Information:



Dr. Matthew Grey is an associate professor of ancient scripture and an affiliate faculty member of the ancient Near Eastern studies program at Brigham Young University. He was born and raised in the Chicago area, served as a full-time missionary for The Church of Jesus Christ of Latter-day Saints in the California Santa Rosa Mission (1995–1997), and attended Brigham Young University where he received a B.A. in Near Eastern studies (1999–2003). Following his undergraduate work, he received an M.A. in archaeology and the history of antiquity from Andrews University (2003–2005), an M.St. in Jewish studies (with an emphasis on Judaism in the Greco-Roman world) from the University of Oxford (2005–2006), and a Ph.D. in ancient Mediterranean religions (with a major emphasis on archaeology and the history of early Judaism and a minor emphasis on New Testament studies) from the University of North Carolina at Chapel Hill (2006–2011).

Before being hired in BYU's Department of Ancient Scripture, Dr. Grey taught Latter-day Saint Institute of Religion courses at the University of Notre Dame, the University of Oxford, and UNC-Chapel Hill/Duke University. Since being hired at BYU, he has taught courses on the New Testament gospels, the second half of the New Testament, Jesus in his Jewish context, and the archaeology of New Testament Palestine. For the 2017–2018 academic year he was also assigned to teach Near Eastern history and archaeology courses at the BYU Jerusalem Center for Near Eastern Studies.

For almost twenty years, Dr. Grey has been actively involved in archaeological research and publication relating to the world of the Bible in Israel, Jordan, and Italy. Since 2011 he has supervised excavations at the Roman-era village and synagogue at Huqoq (in Israel's Galilee region); he has been an associate research fellow at the William F. Albright Institute for Archaeological Research in Jerusalem; and he is a founding co-chair of the Archaeology of Roman Palestine program unit of the Society of Biblical Literature.

Dr. Grey and his wife Mary have three children (Priscilla, Hannah, and John) and currently live in Springville, Utah.

Research Interests: Jesus and his Jewish Setting; Daily Life in Roman Galilee; Sacred Space, Ritual, and Priesthood in Early Judaism; Dead Sea Scrolls and Early Jewish Sectarianism; Judeans and Jesus Followers in the Roman World; Jesus in Film; Joseph Smith's Study and Uses of Hebrew.

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| Hank Smith: | 00:03 | Hello, my friends. Welcome to another episode of FollowHIM. My name's Hank Smith. I'm your host. I'm here with my fabulous co-host, John Bytheway. Welcome, John. |
| John Bytheway: | 00:11 | Genuinely happy to be here. So fun. |
| Hank Smith: | 00:14 | Yeah, it is so fun to be back each week. John, we are going to study the book of Hebrews today. What are you excited about? |
| John Bytheway: | 00:21 | Well, it's been fun to see Paul go around the Mediterranean and all these different places and visit them in Acts, and then write letters to them. Now, Paul and his companions, and as the gospel grows, they have to write back to the Hebrews about how their old traditions fit with the new gospel of Jesus Christ. I'm just excited to see how this all fits together. |
| Hank Smith: | 00:43 | Excellent, John. I'm excited as well. We have a returning guest with us, Dr. Matt Grey. Matt, what are we looking forward to here in the book of Hebrews? |
| Dr. Matthew Grey: | 00:52 | The book of Hebrews is a fascinating text. Today, we're going to look at Hebrews 1-6, and probably even take it a little bit into chapter seven, but this is one of the most fascinating books in the entire New Testament, I think. Partially because this is where we get this very powerful idea that Jesus is our great high priest who is offering intercession for humanity, connecting humanity to God, and the idea that Jesus is the ultimate atoning sacrifice whose death provides that reconciliation between humans and God. Concepts that are so foundational and formational for Christianity and Christian theology. |
| | 01:30 | In fact, it's so common that sometimes we take those ideas for granted and forget that this block in the book of Hebrews is actually the fullest articulation of those really powerful ideas that we have in the New Testament. It's a magnificent book, a remarkable way to frame the meaning of Jesus's work and his life and his death, and I'm just really looking forward to working through this text with you today. |

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| Hank Smith: | 01:52 | Fantastic. I'm already getting excited and I know one of my favorite names of the Savior comes up in the book of Hebrews. He's called the High Priest of good things to come. I've always remembered that name and where it came from, this letter to the Hebrews. John, Matt is not new to the podcast, but he might be new to some listeners. Can you introduce him to our audience? |
| John Bytheway: | 02:13 | Yeah, I'd love to. Dr. Matthew Grey is a professor of ancient scripture and an affiliate faculty member of the Ancient Near Eastern Studies Program at Brigham Young University. He was born and raised in the Chicago area, served as a full-time missionary in the California Santa Rosa mission, attended BYU where he received a Bachelor's in Near Eastern Studies, received a Master of Arts in Archeology and the History of Antiquity from Andrews University, and a Master's in Jewish studies with an emphasis on Judaism in the Greco-Roman world from the University of Oxford. |
| | 02:48 | A PhD in Ancient Mediterranean Religions with a major emphasis on Archeology and the history of early Judaism, and a minor emphasis on New Testament studies from the University of North Carolina at Chapel Hill. He also taught at the Institute of Religion at the University of Notre Dame, University of Oxford, and also back to University of North Carolina at Chapel Hill and Duke. |
| | 03:12 | Dr. Matt Grey has been actively involved in archeological research and publication relating to the world of the Bible in Israel, Jordan and Italy since 2011. He supervised excavations at the Roman Era Village in synagogue at Huqoq. Matt and his wife, Mary, have three children, Priscilla, Hannah, and John, and they currently live in Springville. |
| | 03:34 | You've been around. What a fascinating, fascinating background you have, so excited to hear from you today. Welcome, Matt. |
| Dr. Matthew Grey: | 03:41 | Oh, thanks John. No, it's really great to be here, both of you. |
| Hank Smith: | 03:44 | Oh, fantastic. We're so excited to have you, Matt, and we need to tell Mary, Priscilla, Hannah and John thank you for letting us borrow your dad today. It sounds like you guys have been around the world a couple of times. |
| | 03:56 | John, a lot of our listeners might not know that we put together a little book called Finding Jesus Christ in the Old Testament. This was put together by a member of the Sorensen family, |

Annabelle. If anybody wants to pick this up, I'm sure you can grab it on Amazon. And I want to read from one of Matt's excerpts.

04:13 Last year he was with us for the end of Exodus and some of the chapters in Leviticus. He said, "I'd like to think of temple preparation as learning a language." I remember this. I've used it in my classes many times. We need to learn the language of ritual and symbolism and the type of things we would encounter in a temple space.

04:31 Because if it's like learning a normal language, it means that we need to pay a certain price to learn the vocabulary. When we pay that price to learn that language and then we go to that space, what was once a very frustrating and confusing experience can become a very communicative experience.

04:48 Now, you not only know what is going on, but it is meaningful to you. It is revealing things to you, whereas before it felt like things were being concealed and he just said that off the cuff. It's so beautiful. It's such a wonderful idea. Now, Matt, with that in mind, are we going to be connecting to your lesson last year on the Tabernacle today in Hebrews?

Dr. Matthew Grey: 05:09 Yeah, in some ways we are. Last year we were able to look at how the law of Moses, how the writings of the Torah, especially Exodus and Leviticus, talk about this Levitical priesthood system that functioned in this portable tabernacle, which seemed to function as a prototype for the temple in Jerusalem once it was built.

05:28 That fascinating system not only is very informative, as you said, to us learning the language of the temple broadly how ancient and even modern temples work, but in the case of the book of Hebrews, we now get to see an author who takes those themes of priestly intercession, sacrificial atonement, and now we'll apply them to the life, work, death and ministry of Jesus.

05:53 That idea of Jesus being the great high priest is built on an understanding of the Old Testament Aaronic high priest, or the idea of Jesus being the ultimate atoning sacrifice is definitely built on the sacrificial system that we discussed last year. You're right. In a lot of ways, these two conversations work very nicely as a part one and a part two when we're thinking about temples in ancient Israel and then temple significance to early followers of Jesus.

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| Hank Smith: | 06:19 | Fantastic. It was episode 19 last year. If anybody wants to go back and listen to that episode and you'll be able to see all the connections we make today. Matt, before we jump in to chapter one, what do we need to know beforehand? |
| Dr. Matthew Grey: | 06:33 | The book of Hebrews is one of the most fascinating texts in the New Testament. It's one of my favorite books in the second half of the New Testament for sure. One of the things that's difficult about reading this text is just how complicated the rhetoric is. |
| | 06:46 | If anyone's ever tried to sit down and just read it from chapter one through chapter 13, without a lot of background, maybe without some good resources, some study bibles, maybe, it can be a very confusing experience. It's really somewhat difficult to follow the logic of it. I just wanted to acknowledge upfront that this is a critically important text for early Christianity, but it's also a very complicated text. |
| | 07:09 | I'm really looking forward to walking through it step by step together and unpacking the logic of it, unpacking the message of it, and I think the complexity with this text actually begins with its background. As it turns out, we all know that context matters. Anytime we're reading any book of scripture, we always need to start with, okay, who wrote it and when was this written and what were the circumstances? Who's the audience? What are they wrestling with that this text addresses? |
| | 07:38 | Those are all really important questions that we always need to ask before we study any book of scripture and that really sets an important framework. But with those background questions in this text, we have a lot of question marks. There's a lot we don't know about this text. |
| Hank Smith: | 07:52 | Okay, I'm ready for some background. What do you have for us? |
| Dr. Matthew Grey: | 07:56 | Great. It's really fun to work through Hebrew scholarship and interact with scholars who spend a lot of their career studying this book. Speaking of the complexity of the background and how much we do or don't know, one of my favorite common sayings in Hebrew scholarship, the more you study the epistle of Paul to the Hebrews, the more you come away with three certainties. One is that it's not an epistle. Two, that it was not written by Paul, and three, that it was not written to the Hebrews. |
| | 08:24 | That's a fun way to acknowledge that scholars acknowledge there's a lot we actually don't know about this text. I think that |

saying is really fun and it certainly reflects the challenges of reconstructing the background. I think we can maybe be a little bit more precise on some of those things, but it's just a way to acknowledge that there's a lot we don't know.

- 08:40 I think it might be helpful to start with some of those issues. What do we know about the author? What do we know about the date? What do we know about the audience, and then just go from there. The first issue, of course is authorship. And traditionally for a very long time, this has been simply associated with Paul. But I think it's important to recognize right upfront that the text of Hebrews itself is actually anonymous.
- 09:03 Aside from the title, the Epistle of Paul to the Hebrews, which was added to the text long after the text was written. The title does not seem to be original to the text itself. We're talking about a text that is anonymous. It never does identify who wrote it, which unlike Paul's letters, Paul always talks about who wrote it. He always starts off his letters by saying, I, Paul, maybe with a companion or two, wrote this thing. Hebrews never really does that.
- 09:30 It does seem that by the second or third century, a tradition had built up that Paul was the author and we see hints towards that tradition in the sense that when we get our earliest collection of Paul's letters by the third and early fourth century, Hebrews is occasionally in those collections. Over time, the book of Hebrews was in fact inserted with the larger collection of Pauline letters.
- 09:56 It's definitely an early Christian tradition starting the second or third century that Paul wrote it. Eastern Christians in the third and fourth century definitely believed that Paul wrote it and that was one of their arguments for getting it into the New Testament cannon. But the reality is people both ancient and modern have always noted that there doesn't seem to be any convincing evidence that Paul actually wrote this.
- 10:18 There's all sorts of different style issues. We've now spent several weeks looking at the letters of Paul as a community. We have a good sense now of the style of Paul, kind of the cadence, the rhythm of his writing, his vocabulary, his worldview, and the book of Hebrews just is different on all of those fronts. Uses a lot of different vocabulary than we've seen Paul use. It uses a different style of writing. The Greek is quite different than the letters that we've seen of Paul, and there are simply themes that are in this book that occasionally have points of contact

with Paul's letters, but that otherwise explore different ideas and even might have a different perspective.

- 10:55 Paul, for example, is very committed to the idea that Christianity is not replacing Judaism. In Paul's letters we frequently saw this idea that Christianity, the Jesus movement, is fulfilling the final chapters of Isaiah, which is that we're taking the tent of Zion and we're lifting up the tent pegs and we're expanding the tent to include people that had been previously excluded.
- 11:16 Paul sees the Christian movement in that way, so we're not abandoning the Jewish covenant. We're not abandoning the covenantal relationship between Israel and God. We're just expanding that covenant to include non-Jewish people, for example.
- 11:30 The book of Hebrews has a bit of a different tone on this. The book of Hebrews does seem to emphasize that in Jesus, all things are new. There is a new covenant, and you need to leave previous institutions. You need to abandon your reliance on the Jerusalem temple. You need to no longer rely on the Jewish priests to mediate between you and God. All things are new in Jesus and so there's almost a hint of supersessionism in Hebrews that we don't really see in Paul's letters. The idea that it's a new era, it's a new covenant, it's a new community rather than the way Paul framed it.
- 12:05 None of these things are definitive, but adding up the style and the vocabulary, the themes, the approach, even the messages has made readers from the very beginning wonder, did Paul actually write this or did someone else write it? One example that shows that even by the time we get our King James Bible, there's still a really interesting question as to whether Paul wrote this is the fact of where Hebrews is placed in the canon. Because if you think about the letters of Paul in the New Testament, they're not arranged by chronological composition when they were written. They're arranged by length.
- 12:38 Romans is first, then I Corinthians, then II Corinthians. We move all the way down to Philemon, the smallest, the shortest of all the letters. And then at the very end we see a 13 chapter Hebrews, which suggests that even the compilers of the New Testament that we've inherited, they didn't really know where to put it. They didn't know should we put it after Romans or should we just tack it on at the end as a tradition?

- 13:00 That's just a way to acknowledge that we don't know actually who wrote it. In fact, one of my favorite quotes about this is from an early Christian writer named Origen from the third Century. He says, "Only God knows who wrote Hebrews." You have some early Christians and modern scholars who wonder if it could have been written by Barnabas, this Levite who joins the Christian Church who ends up being a companion of Paul in the Book of Acts. Is it possible that somebody like Barnabas could have written this?
- 13:28 That's a really interesting possibility. Barnabas being a Levite, he's very connected to the Levitical priesthood and Levitical temple system and therefore might have a Jesus-centered way of reading these things. That's very possible. We don't know that for sure. That's just one suggestion. Another fun suggestion, I believe Martin Luther was a fan of this suggestion is that Apollos from Alexandria might've actually written this. Partially because we know from the book of Acts that Apollos was a very educated, highly educated Diaspora Jewish thinker from Alexandria in Egypt. He'd been trained not only in Jewish thinking and Jewish scripture, but also in Hellenistic ways of thought.
- 14:07 And then he, someone, Acts tells us who wanders around the Eastern Mediterranean teaching Jesus through that lens. Some have wondered could he have written this book and as we'll see in the next few minutes, it's not impossible. That's the type of background that this author has. A highly educated Hellenistic Diaspora Jew who now is seeing these Old Testament institutions through the lens of Jesus.
- 14:29 I think maybe the most responsible way to approach this then is rather than double down on, oh, the tradition that Paul wrote this is how we have to see it. I just think that we take a step back and we just say what it is. It's the author of Hebrews. It's an anonymous text. We don't know who it is. I believe that in recent years, even some church leadership has started to speak in that direction.
- Hank Smith: 14:49 They use that term, actually.
- Dr. Matthew Grey: 14:50 Yeah, exactly. Elder Holland I think gave a talk recently where rather than talking about Paul writing Hebrews, he just simply talked about the author of Hebrews. I think that's a really helpful, healthy way to acknowledge that we don't know this. And I'll just end the authorship question by saying I really don't think that for as kind of concerned as we sometimes feel about

who exactly wrote what and is this traditional attribution correct.

15:15 I do think it's important to remember that at least for the Latter-day Saint Community, this is just not one of our articles of faith. I think that we're in a good position as a Latter-day Saint community to acknowledge the complexities say maybe, but also maybe not. Then proceed to just enjoy the richness and the perspective that this author has on who Jesus is.

Hank Smith: 15:35 Awesome. I have that Elder Holland talk right in front of me. It's the fifth paragraph in the talk Tomorrow The Lord Will Do Wonders Among You. April of 2016. Starts with this, "The author of Hebrews warned us of this when he wrote ..." You can see that. Thanks for bringing that up. That is very helpful.

Dr. Matthew Grey: 15:53 Yeah, that's really great. I think the way we proceed is we use that phrase, the author of Hebrews, and then we just acknowledge what the text shows. This author, whoever wrote this, has extremely polished Greek. It's some of the best Greek in the entire New Testament. This author is extremely interested in Jewish scripture. I think out of all the books in the entire New Testament, this book more than any others has that kind of intertextuality where it's constantly quoting from the Old Testament. I mean, if you get a good study Bible and read through Hebrews, you'll be shocked to notice how often the language of Hebrews is simply paraphrasing or directly quoting Psalms or other Old Testament books.

Hank Smith: 16:29 Fantastic.

John Bytheway: 16:29 I love what you said, Matt, and it says in our Come, Follow Me manual. "Some scholars have questioned whether Paul wrote the epistle to the Hebrews. The literary style of Hebrews is somewhat different from Paul's other letters. And the earliest versions of the text did not name an author. However, because the ideas expressed in Hebrews are consistent with Paul's other teachings, Latter-day Saints in keeping with Christian tradition have generally accepted that Paul was at least involved in writing this epistle."

16:57 Like you said, it's not a place to hang your hat. It has the power of scripture and we can tell when we read it and the ideas are beautiful and they're spirit-filled. Paul was at least involved. I like the way they put that there.

- Dr. Matthew Grey: 17:09 Exactly, yeah. If you look at the scholarship on Hebrews, you'll notice that scholars have a bit of a date range of when it may have been composed, and that date range could be as early as the 60s AD, which would be right at the very end of Paul's ministry. But possibly even reaching as far as the 80s or 90s AD, which would've made it one of the later books written in the New Testament.
- 17:33 One of the reasons why that date range of possibilities is so important as a reader is because when you think the book was written actually does determine to an extent how you're reading the book. The whole issue being, of course, do you think that the Jerusalem temple is still standing?
- John Bytheway: 17:49 Right, because that was 70 AD. Right?
- Dr. Matthew Grey: 17:52 Which was destroyed in 70 AD, or was it not standing? Because the whole book is trying to convince an audience that you no longer need to rely on the sacrifices and the priestly mediation of the Jerusalem temple because we have Jesus. If you think the book is written while the temple is still standing, meaning in the 60s before 70 AD, then the way you're reading this book is the author trying to convince this audience of Jesus followers that you no longer need to feel a need to attend the Jerusalem temple. You don't need to go to the living standing temple in Jerusalem any longer. It's still there, but you don't need to feel drawn to it anymore because now you have Jesus.
- 18:32 Jesus fulfilled the sacrifices. Jesus is the ultimate high priest, so you don't need to feel drawn to that standing institution of the Jerusalem temple. However, if you think that the book was written after 70, after the temple was destroyed, then that's a bit of a different argument that the author is making. Now, the author would be saying to that audience, you don't need to feel like you need to rebuild the Jerusalem temple because you have Jesus. Post 70 Judaism is characterized by different voices in different groups wondering, what do we do now that the temple is destroyed? Do we rebuild? Do we move on without the temple? If you think this book was written after 70, then this would be one of those voices that would argue, you don't need to rebuild the Jerusalem temple because we have Jesus. He's your ultimate high priest making intercession for you right now. He's your ultimate sacrifice making atonement.
- 19:20 I think the question mark by the date actually is a really interesting thing. It's kind of fun to read the letter, read the text through both possibilities. Is the temple still standing or is it not? But either way, the argumentation of the text, the logic of

the text clearly is trying to convince this group of what seems to be Jewish Christians that they no longer need to rely on those previous institutions because Jesus supersedes them.

- 19:45 Jesus is our ultimate priest. He's our ultimate sacrifice, which then itself speaks to who is this audience and we just traditionally say the Hebrews because whoever's reading this thing is just immersed in Jewish scripture, Jewish thought, Jewish symbolism. But at the end of the day, we actually don't know exactly who this audience is either.
- 20:03 There's one passage in chapter 13 that says, "Those of Italy say hi." The greetings of those from Italy, which means that either the book is written from Italy, may be Rome and being sent somewhere else, or it's being written from somewhere else to Rome that we don't even know geographically where this thing exactly is located. It does seem based on the logic of the book and the structure of the book, that whoever this audience is, they are still feeling drawn to the institutions of the law of Moses. They're institutions of the Levitical priesthood, the institution of the sacrificial system of the Jerusalem temple.
- 20:40 This is an audience that clearly feels pulled in that direction and this author is trying to convince them to let it go and to move on. You don't need to rely on those things anymore because you have Jesus. And then I think the final thing just to note by way of background is the genre of this book. We often call it a letter. It doesn't really read like a letter. We've now read a lot of letters of Paul and we'll read more letters going forward.
- 21:03 Letters start in a very formulaic way. They're usually written as letters. This one's not. This one really does seem to be more of a sermon. It's almost more of a homily, maybe a sermon that was given in house churches or maybe in a synagogue where there were lots of Jewish Christians present. We don't really know that setting, but it does seem to be more of a sermon that was delivered sometime in the first century, and then right at the very end, that sermon may have been written down and then later circulated like a letter.
- 21:32 There's a few notes at the very end in chapter 13 that suggest that it could be circulated, but it's not composed as a letter. It seems to be a sermon or a homily given by a well-educated Jewish Christian who's immersed in Jewish scripture and who is trying to convince an audience to no longer rely on those previous institutions because now we have Jesus, our ultimate high priest and our ultimate sacrifice.

- Hank Smith: 21:56 Matt, as I read more about the law of Moses in the Bible dictionary, there's three paragraphs here. I won't read the whole thing, but talks about the law of Moses and the ceremonies, rituals, symbols that were part of that. And then this sentence, the law of carnal commandments and much of the ceremonial law were fulfilled at the death and resurrection of Jesus Christ. Then it gives us a bunch of references there, and among those are a lot from Hebrews. Would we line up with that in our Latter-day Saint thinking of the law of Moses that yeah, a lot of this was done away with, with Jesus?
- Dr. Matthew Grey: 22:33 Yeah, that's a really great question. That's definitely how we often think about it. I think the realities in the first century church were a little bit more complicated than that. As Latter-day Saints, we're used to reading the Book of Mormon where in third Nephi, this community on the other side of the world gets a heavenly voice saying that with the death of Jesus, the law of Moses is fulfilled. I will no longer accept your sacrifices. As a very Book of Mormon literate culture,
- 22:58 we're used to that moment where it's a clear divide, it's a clear cut. One day they're keeping the law of Moses and the next day they're not. And so I think as Latter-day Saints, we just often see the history of the early Christian Church in that way. But if you go back to the old world in the world of the Biblical Community, I think the process was a lot more gradual.
- 23:19 The Book of Acts is clear that early Christians were continuing to go to the temple offering their prayer services and participating in the sacrificial services. Paul himself continues to go to the Jerusalem temple and take oaths that were part of the law of Moses, so I think that in the earliest church they did not have that voice. I think they had to work through it in a way that maybe Nephites did not, but in the old world, those early followers of Jesus probably continued in the law of Moses way of life. They're still keeping kosher, they're still circumcising their children, they're still going to the temple. In fact, that's going to be one of the issues in Paul's mission is do we actually need to keep doing that stuff? And Paul's answer in the 30s, 40s, 50s and even 60s is I don't think we do. And there's a bit of a debate. Not all Christians agree that it's a clean cut like that.
- Hank Smith: 24:08 We've seen that in Paul's letters because many of the Jewish Christians are thinking that the Gentile Christians need to take part.
- Dr. Matthew Grey: 24:14 Need to, meaning that's how it seems to have been in the earliest generation. Paul then seems to be the radical innovator

by saying, "No, I don't think we do." It just shows that it was a much more complex, gradual process in the old world than it might've been in the new world. When we get to the author of Hebrews, then now we are talking about a book that does try to make that clear cut.

24:34 Usually our assumptions that there was that clean cut, those are informed by the book of Hebrews. In fact, that's the extent to which Hebrews has just sunk into the psychology of Christians, the theology of Christianity, because that's the argument that Hebrews will make is that those old institutions were done away with in Jesus. That's the emphasis of the book.

Hank Smith: 24:54 Fantastic.

John Bytheway: 24:55 I want to make sure our listeners aren't confused about because that's what some of our critics say. Then why do you have temples now? Maybe it's important to point out this was ... The high priest then was an Aaronic priesthood office and temples today administer Melchizedek priesthood ordinances.

25:14 What do you guys think about that? People might've heard that before, we don't need temples anymore because we have Jesus. Well, we're still building temples. Why are we doing that then? We might want to answer.

Dr. Matthew Grey: 25:25 That's a great question. I think Hebrews will anticipate some of that by saying, yes, Jesus is our great high priest, but he's not going to be a high priest after the order of Levi. He's going to be the high priest after a different order entirely called the order of Melchizedek. Hebrews actually, at least in the early Christian generations, gives us that vocabulary of there actually are different orders of priesthood and the type of order that Jesus is part of as our high priest is not the previous Levitical order from the Pentateuch. This is an order that's entirely different and later on in the chapter in the book, later on in our conversation today, we'll actually look at how this author would articulate the difference between those priesthood orders.

26:04 But John, I think that's a really helpful way to articulate the difference between ancient Israelite temples in a Levitical system, and modern Latter-day Saint Temples, which definitely frame themselves after this higher order of Melchizedek that this author introduces us to.

26:18 If you read through some of the really important priesthood revelations of Joseph Smith, section 84 of the Doctrine and

Covenants or section 107 of the Doctrine & Covenants might not be surprised. There's a lot of Hebrews worked into the language of those revelations because he's definitely drawing upon and probably building upon the language of a higher priesthood that can bring one to perfection as opposed to a lower priesthood which never did have the power to save anyway. That's all the rhetoric of Hebrews. I think Joseph Smith's revelations are going to tap into that concept and then continue to flesh them out as Latter-day Saint temples are being unfolded.

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| Hank Smith: | 26:55 | Wow. |
| John Bytheway: | 26:55 | Beautiful. |
| Hank Smith: | 26:56 | This has been a fun summary. I kind of feel like we're heading into the book now knowing what we're looking for. |
| John Bytheway: | 27:02 | One of the first things I noticed was that all of the other epistles, like you said, Matt, started out with Paul and so-and-so writing to, and greetings and grace to you from God and his son Jesus Christ. And this one just starts out with these doctrinally packed three verses right at the beginning, but it ends like an epistle. I just thought, wow, look. This starts like a doctrinal exposition and ends like an epistle. It is kind of unique that way. |
| Dr. Matthew Grey: | 27:30 | That's a great observation that a lot of Hebrew scholars have made as well. It does seem that this is a sermon. It's the homily of sorts. It's something that was delivered to an audience in a house church somewhere, and then eventually someone wrote it down and tacked on a few verses at the end to send it around like a letter perhaps. Maybe that's a way to put it. A sermon that was eventually circulated like a letter would be a good way to understand this. |
| | 27:51 | One of the things that I think is really helpful to navigate Hebrews, as we said earlier, this is a very complex text. To read through it from cover to cover without any resources can be very daunting, but understanding the way in which the author structures the argument lays out the logic of his message itself is really worth keeping our eye on. |
| | 28:14 | For example, the way that this author chose to begin the sermon or the text is actually with what seems to be an early Christian hymn. Most scholars who look at this book suggest that the first three or four verses of this book may have been a song that early Christians sung about Jesus and kind of like we |

might today in a sacrament meeting talk or something else. We might say, oh, that hymn really sets the tone for what we want to say. We might quote the hymn and then give a sermon or a talk that might be based on the themes of that hymn, but that hymn so well embodied what I'm trying to get across.

- 28:48 Well, that's what some New Testament writers do as well. In the letters of Paul, for example, we occasionally do see things that look like hymn. Songs that were circulating sung in these house churches, usually songs about Jesus and about his divine nature that Paul or other authors will then incorporate into their writing. Knowing that it's a hymn actually might be a really interesting way to start the book.
- 29:09 Looking at that, chapter one verses one through three, or maybe one through four seems to be a hymn that sets some of the major themes of Hebrews. It's like an opening statement that sets off a thesis statement of sorts. Let's go ahead and read the hymn first and then we'll unpack it. Here's how the hymn reads. Chapter 1:1. God who at various times and in various ways spoke long ago in past ages unto our fathers, unto our ancestors by the prophets. But in these last days he spoke to us by his Son whom he has appointed heir of all things by whom he made the world. 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 purged our sins, he then sat down on the right hand of the majesty on high.
- 30:00 That's the first three verses. Really a powerful opening statement that if we imagine it being sung by Christians in a house church, it seems to be that the people who wrote and sung this hymn were definitely extolling the divinity of Christ, the powers of who Jesus is. And this author decided to use that hymn as the opening statement. Probably because this hymn does three really cool things. Number one is it does set up this theme of Jesus superseding the things of the past.
- 30:31 Long ago in earlier days, God spoke to us through these earlier institutions. He used these earlier features, but today going forward now God speaks to us through his Son. The first line of that hymn sets up a major theme of this book, which is that previous institutions are going to be superseded by Jesus. I think that's theme number one that this hymn establishes for the book very, very well.
- 30:57 Theme number two is simply the high Christology of this book. And by Christology we mean what do we think of the nature of Jesus? The author of this book and the writer of this hymn

clearly had a very high Christology. If you look at just the teachings of who this author thinks Jesus is. Jesus is the heir of all things. He's the one who created the world. Jesus is in the very image and the very glory and likeness of God and upholds all things by his word. I think that's point number two is this is a hymn of a very high Christology emphasizing the divinity of Jesus.

31:29 That'll probably play into the message of the book later on because this author is going to try to convince his audience that you just don't need to rely on previous structures and institutions because our trust is in Jesus. If you see Jesus as the one who created all things and is the heir and who is in the likeness of God, then that's where we can place our trust. I think the idea of Jesus superseding previous institutions, a very high Christology highlighting the divine power of Jesus.

31:55 And then finally, the last thing that this hymn sings about that will be very important to this book is the idea that Jesus purged our sins and then sat down on the right hand of the majesty on high. And that language of purging our sins, that's language that comes right from the Jerusalem temple. The ancient Israelite framework of the temple and the framework of the Levitical priesthood was that the Levites offered sacrifices, or Levitical priests offered sacrifices to purge you of your sins. To reconcile you to God.

32:30 This author and this hymn is saying actually, Jesus is the one who purged you of your sins, and that's going to be a major theme of this book is that you don't need to rely on the animal sacrifices of the temple anymore because Jesus is the one who ultimately purged your sins. Provided that ultimate atonement and reconciliation through his death and after that atoning act fulfilling or superseding the temple sacrifices, he then took his place as exalted on the right hand of God.

32:58 A beautiful hymn to start off this book and a really powerful way to establish the tone and set the themes of the text as it continues to unfold. Jesus supersedes old traditions, old institutions. Jesus has divine power, and Jesus is the one who purged us of our sins and provided atonement. And with that opening statement, we're now ready to follow this author on a journey trying to establish that, trying to make a case for the superiority of Jesus over the things that went before.

John Bytheway: 33:27 They used it as a hymn, and so do we. Rejoice, the Lord is king. When he had purged our sins, he took his seat above. That's right there at the end of verse three.

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| Dr. Matthew Grey: | 33:37 | Oh, that's great. |
| John Bytheway: | 33:37 | If memory serves, that's Isaac Watt who also wrote Joy to the World, I think wrote Rejoice, The Lord is King, the lyrics. Lift up your heart, lift up your voice, so that's right there. |
| Dr. Matthew Grey: | 33:48 | Oh, that's great. |
| John Bytheway: | 33:48 | That still is a hymn. We still sing that. |
| Dr. Matthew Grey: | 33:51 | Isaac Watts is probably drawing on Hebrews there. |
| John Bytheway: | 33:54 | What translation did you read just then when you read verses one, two and three? That wasn't King James. |
| Dr. Matthew Grey: | 33:59 | Well, I do have the King James in front of me, but I'm doing my own paraphrase. But yeah, I would suggest in the case of Hebrews, because the text is complicated enough. |
| John Bytheway: | 34:07 | Wow. It is thick. |
| Dr. Matthew Grey: | 34:08 | Just by way of its rhetoric in its organization and then trying to read it in a 400-year-old English can be even extra challenging. I strongly recommend to my students that they have the King James in front of them. That's the Bible we've chosen to use as a church, but then also have more modern accessible English translations in front of you as well, like the New Revised Standard Version or something else just to help you with the flow of the language. Because the beauty of the King James is there, but for comprehension sometimes it's very helpful to read it in a dialect of English that we understand. |
| John Bytheway: | 34:38 | I felt like as I was trying to read this in preparation for today, I thought this is requiring me to slow down even more. This book. Some of the other, I'm like, wait. What? Because it's pretty thick. |
| Hank Smith: | 34:53 | Matt, I encourage my students to do the exact same thing. When you read something in the KJV, it really doesn't help you if you don't understand. Go to a more modern translation, read it, then come back to the KJV and you'll see things you didn't see. |
| Dr. Matthew Grey: | 35:06 | Exactly. Exactly. I think a good study Bible helps with that as well. I always encourage my students to get a good study Bible, get some good resources that will help you walk through it. And not that one needs to replace the other, just have a desk full of |

great resources that you're working through. With a text like Hebrews, which is especially dense and compact and complex, those types of resources are so important. Without them you can feel quite lost in this book. But with them you can actually make sense of otherwise complicated rhetoric. There's really great stuff in here and I think it's important to walk through it.

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| Hank Smith: | 35:36 | There's also a few apps you can get that will do this. I use one in particular called Bible Hub. It gives you all sorts of resources to read different English translations that are really helpful. |
| Dr. Matthew Grey: | 35:47 | No, that's great. Yeah, that shows how old school I am. I'm thinking of having paper texts all over the desk and you're like, oh, there's an app for that. |
| Hank Smith: | 35:53 | There's an app for that. |
| John Bytheway: | 35:56 | See, I have on my shelf, I'm looking at it. The contemporary parallel New Testament has eight translations, four on one page, four on the other of five or six verses, and you can see them all at once. But Hank's just using the app. |
| Hank Smith: | 36:12 | [inaudible 00:36:11] in your books. |
| Dr. Matthew Grey: | 36:14 | Right? Old school. |
| John Bytheway: | 36:15 | This ancient device called a book with pages and stuff. Right? |
| Dr. Matthew Grey: | 36:18 | Exactly. That's great. If we were to move on, I think we'll see that the very next section of the book definitely requires some unpacking. The way the book then starts is with this hymn that sets up these three main themes of the book, but then it immediately starts moving towards a way of presenting Jesus that is pretty systematic. |
| | 36:37 | The first argument is that Jesus, now that we've established his superiority over things that have gone before, the author will proceed to talk about how Jesus is superior to the angels. Jesus is superior to Moses, and Jesus is superior to the Levitical priesthood. Those are kind of the next main sections of the book. It might be helpful just to walk through each one of those sections in turn following the logic of the author. |
| | 37:02 | If we now go to chapter one verse four, we now see the first real claim of the book, which is Jesus is superior to the angels. It's interesting because scholars debate if there's a social reality behind this. Why would he start with this one? Is this |

community somehow drawn to angelic veneration of some kind? We know that some Jewish groups like the Essenes, the Dead Sea Scroll Community, definitely saw themselves as interacting with the angels of the heavenly temple. It's not impossible that this group felt as part of their draw to the older institutions of Israel that maybe some of them felt drawn to angel veneration of some kind.

- 37:39 We don't know that for sure or is this simply a rhetorical first move to say, look in showing you how Jesus is superior to everything that went before, let's start with the angels. And maybe it's just a rhetorical way of saying, let's show you the superiority of Jesus. The way that the author does this is really fascinating. He first starts in verse four by saying, so, being made so much better than the angels, asserting Jesus's superiority, he has by inheritance obtained a more excellent name than the angels have. With that assertion, the way the author supports the argument is really interesting. He gives a list of seven verses from the Old Testament. It's almost like a list of proof texts.
- 38:21 If chapter one is confusing to a modern reader, it's probably because you don't recognize that that's what the author is doing. The next few verses, verses five through the end of chapter one, lists seven passages from the Old Testament. And once you can identify which passages the author is quoting from, you can kind of follow the logic of how the author is arranging those verses, putting them into a list as a way to support his opening argument. Jesus is superior to the angels.
- 38:47 Of course, we're always talking to our students about don't proof text, don't take verses out of context. Context matters. You got to read them in their original context, and at this point, by the time you're reading Hebrews, the students should be well-trained and not taking verses out of context. And then you get to this passage and you're like, yeah, that's exactly what this author does here. This author will take seven verses out of their original context, and those contexts are valuable and important, then they're worth reading, but this author is more concerned about, let's take the language of these seven verses, line them up just right in a row and you'll get the point that I'm trying to make.
- 39:18 I would encourage readers to slow down and do check out the context of all seven of these passages. But for the sake of simplicity here, let's just go ahead and let's just read the list that the author gives us as a way to support that argument that Jesus is superior to the angels. In verse five, it starts with

quoting Psalm 2:7. If you have the old paper version, get a pencil and actually in the margins write in which of these seven passages are being quoted.

39:43 The first one is Psalm 2:7. And here's how the argument seems to go. Verse 5, so unto which of the angels did God ever say, quoting Psalm 2:7, you are my son. Today, I have begotten you. That was an old kingship hymn from the Old Testament. That was a hymn that was sung at the coronation of Israelite kings. The adoption of the king is the Son of God, was a powerful idea of Israelite kingship. That's the first passage that this author starts with.

40:09 Did God ever say that to any of the angels? You are my Son, today, I've begotten you. Well, no, but Jesus is that Davidic king, so he did say it to Jesus. That's number one. Number two is 2 Samuel 7:14. I will be to him a father and he will be to me a son. That's a passage that is referring to divine sonship in the Davidic kings. 2 Samuel 7:14.

John Bytheway: 40:33 That is in the footnote, Hank. For those of us with paper scriptures, we're already looking at it.

Dr. Matthew Grey: 40:38 That's great guys. I know. The old ways, man. That's how this list begins with two kingship passages from the Old Testament. Psalm 2 and 2 Samuel 7. Did God ever say that to the angels? No, but he did say that to the king. And if Jesus is the king, then that makes Jesus superior. Verse 6 is our third passage, and you'll notice, by the way, at least in the King James, the agains tend to signify when you're getting another verse. And again, now he'll quote another verse.

41:09 This third verse is actually going to be the Septuagint version of Deuteronomy 32:43. The Septuagint, of course, is the Greek translation of the Hebrew Old Testament. Every time this author quotes the Old Testament, he's quoting the Septuagint, the Greek version of that. Our third passage in verse six is, and again now he's quoting Deuteronomy 32:43, when he brings in the first begotten into the world quote, he says, "And let all of the angels of God worship Him." That's his passage in Deuteronomy 32 where all of the heavenly hosts are worshiping Jehovah.

41:44 The author chose that as a third verse to support the arguments of Jesus's superior to the angels because in the Septuagint of Deuteronomy 32, it says that the angels will actually worship the divine Son. Worship Jehovah. That's number three. Number four starts in verse seven. "And of the angels," he said. And now

he's quoting Psalm 104:4. He makes his angels spirits and his ministers a flame of fire." That passage from Psalm 104 I think just simply is just the idea that angels are ministers. Angels are ministering spirits.

- 42:19 We're setting up what does the Son do versus what do angels do in verse seven as well. Well, the angels in verse Psalm 104, they're made ministering spirits in a flame of fire. Now, here he's going to quote Psalm 45:7,8. "To the Son," he said, "Your throne, oh God is forever and ever. The scepter of righteousness is the scepter of your kingdom." And then he goes on in verse nine. That fifth Old Testament passage from Psalm 45 is meant to again juxtapose Jesus with the angels.
- 42:48 Psalm 104 says angels are ministers, which is great. We're not dismissing angels. But the Son in Psalm 45 has the scepter of eternal righteousness. The eternal kingdom has been given to the Son, so therefore Jesus is superior to the angels. Well, and the list keeps going. We've done five of the verses. I'll just mention quickly the last two passages. We're still in Hebrews chapter one, but in verse 10 we get another and. And now he's going to quote Psalm 102:25-27. "And thou Lord, in the beginning has laid the foundations of the earth and the heavens are the works of your hands." Recalling back to that opening hymn of the chapter one, which is that Jesus is the creator.
- 43:30 This author is reading Psalm 102 as a reference to Jesus as the creator. Angels weren't the creator, but Jesus was the creator. That's how this author reads that Psalm. And then he concludes at the very end of chapter one. He concludes with one final verse from Psalms. We're now in chapter 1:13. "And to which of the angels did he ever say," and now we're quoting Psalm 110:1, "sit on my right hand until I make your enemies a footstool." And that's it. That's the list of seven passages.
- 44:03 Quick review. It's Psalm 2, 2 Samuel 7, Deuteronomy 32, Psalm 104, Psalm 45, Psalm 102, and now we're concluding with Psalm 110. Did God ever say to the angels, sit here at my right hand and I'm going to exalt you on this throne and make your enemies your footstool? And the answer of course would be, well, no. God never said that to an angel, but he did say it to this eternal Davidic king who the author identifies as Jesus. That's chapter one.

Hank Smith: 44:32 Matt, it seems the author is intending an audience that is very well versed in the Old Testament. I wouldn't have picked up those references. I wouldn't consider myself well versed in the Old Testament, but that seems to be the case. Right? Almost

like the book of Matthew, because Matthew does a very similar thing.

- Dr. Matthew Grey: 44:50 Yeah, exactly. If we think back on the social setting of these early Christians in these house churches, there is no New Testament yet. They might have a few letters of Paul that are circulating. They might have some of those, depending on when you think Hebrews is written, there might be one gospel in circulation. If you think it's as written as early as the 60s, Mark might be floating around, but the others have not yet been written down. And so we're talking about a very limited New Testament collection of writings that these early Christians would've had. Instead, when they gather and read scripture together, they are reading the Old Testament.
- Hank Smith: 45:23 Yeah.
- Dr. Matthew Grey: 45:24 The Hebrew Bible, actually probably the Septuagint, the Greek translation of the Hebrew Bible. That is their book of scripture. That is a book that they're going to be so much more familiar with than we tend to be, certainly as modern Christians, as modern Latter-day Saints. We just don't spend a lot of time with that material. That's where they spent all of their time. These phrases and these allusions and these quotations certainly would've resonated more with this author and audience than it might with a modern audience, which is why sitting down and carefully unpacking it as a modern reader is key. Is essential to really understanding how this book works.
- Hank Smith: 45:58 Fantastic.
- Dr. Matthew Grey: 45:59 Let's move on to chapter two. Although, this is a really important moment to remember that our modern chapter divisions are just that, they are modern. They are not part of the original text. A good study Bible will often help you to see the divisions of the text, meaning the flow of the logic of the author better, sometimes, in our modern artificial chapter divisions. These modern artificial chapter divisions are really helpful so we can all quickly refer to the same passage, but sometimes they get in the way of the flow of the argument.
- 46:29 This happens in the Book of Mormon all the time. King Benjamin's sermon in the Book of Mormon. You've got to sit down and read chapters one through six in one sitting to really follow the flow of the logic. It's the artificial chapter division to sometimes chop that up and make it feel clunky, or this is going to be one of those books where you really have to follow the argument rather than the modern chapters. Yes, we are moving

into what we call chapter two, but we're still in the same argument.

- Hank Smith: 46:54 That's interesting because I often do that. I do almost a memory wipe from the previous chapter when you jump into a new chapter. Or it's a different day, you'll read a chapter a day, and so you really don't remember what was being previously said and you think, oh, this is brand new. But it's a flow from the previous chapter.
- Dr. Matthew Grey: 47:13 It is, exactly. I think at some point in our scriptural literacy, we need to mature enough to be able to say, well, no, we're going to keep reading until the argument's over, until the author shifts gears so that we can maintain the flow of how this author is trying to make his statement or send his message. In this case, that would be another moment where yes, we are entering chapter 2 of Hebrews, but the argument is continuing.
- 47:34 Okay, so we've just established that Jesus is superior to the angels, but why does that matter? And it seems like the first few verses of chapter two have the message that, well, so if angels are cool, that's a loose translation from the Greek. Well, if angels are great and if we should listen to angels, if an angel shows up, we want to listen to that angel. How much more important would it be, then to listen to the Son? Therefore, we ought to give the more earnest heed to the things which we have heard through the Son. And then he goes on to say, how could we escape in verse three if we neglect so great salvation, which at the first began to be spoken by the Lord? But that seems to be the theme here of chapter two so far.
- Hank Smith: 48:10 The NIV says, we must pay the most careful attention, therefore to what we have heard so that we do not drift away. The most careful attention. I imagine if an angel was there, I would be paying careful attention.
- Dr. Matthew Grey: 48:25 And that's going to be part of the logic of this author again, is that there are little hints throughout Hebrews that the audience might be, I don't know if we'd use the word backsliding, but certainly flailing a little bit in their Christian faith, their commitment to the community. Maybe because they're feeling drawn back to the previous community where they had originally come from or something they're used to.
- 48:45 But the author does seem to occasionally say things like that, which is how much more earnest heed do we need to give to the Son. We need to stick with this rather than go back to a previous institution. We are going to see little hints of that

throughout the text. But I love the way that chapter two concludes, because now that we've shown that Jesus is superior to the angels and that we therefore need to give even more attention to the words of the Son, chapter two ends this unit by almost anticipating a question that the audience might have.

- 49:17 The audience might ask the question, for example of, well, if Jesus is superior to the angels, then how was it that he suffered, was tempted, died in a human body? Because humans aren't quite as powerful as the angels. And if Jesus is superior to the angels, how is it that Jesus was human? How was it that Jesus had a human experience and he's suffered like a human? He was tempted like a human. He cried out in prayer like a human.
- 49:44 It's almost like the author is trying to anticipate that pushback because the way that the author then proceeds is to say, yes, Jesus is superior to the angels, but for a brief time he had to make himself a little lower than the angels to become a human being so that, and then he's going to list three or four really important things that the human experience of Jesus allowed Jesus to do as the captain of our salvation.
- 50:10 By the way, this is going to be itself based on a verse. This is going to be based on Psalm 8:5-7. That humans are just a little bit lower than the angels. Based on that idea from Psalm 8, the rest of chapter two is all describing why it was that Jesus had to briefly become lower than the angels, become a human, and the reasons why here I think are pretty powerful.
- 50:31 Basically, this is concluding this section by reflecting on what we might call the condescension of Jesus. Someone who is inherently superior to the angels, but who came down to earth and had a human experience. Why is that, then? Why did Jesus have to briefly become lower than the angels? Well, in chapter 2:9, he begins to explain this. There's probably four or five really cool things here.
- 50:50 Number one in verse nine. We see Jesus who was made a little lower than the angels so that he could suffer death, and then eventually after that be crowned with glory and honor that he might, by the grace of God, taste death for all humanity. Step one is he had to become a human so he could die for humans. Seems to be the logic. Yeah, he became briefly lower than the angels, but he did it so that his death could save humanity.
- 51:19 If he retained his higher than the angel status, he couldn't have died, but he became a human, did die so that humans could be saved through the work of Jesus. That's one reason why Jesus

became slightly lower than the angels for a brief time. Verse 10 continues with this. For it became him for whom all things and by whom all things are created. He's still asserting that divine power of Jesus, but it was important for him to become a human so that he could bring many of God's children unto glory. To become the captain of their salvation, made perfect through suffering. He had to become a human so he could suffer, so he could die, so that he could then become the captain of human salvation. He could be the one to lead the way, not only die for humans, but lead the way for humans to go through that ultimate perfection process like he did.

52:09 That seems to be kind of a second major reason for this author, why Jesus had to become human, had to become lower than the angels. And then at this point, he'll give a few more quotes. I mean, he's still quoting Psalms, quoting Isaiah. He's quoting Psalm 22. He's quoting Isaiah 8. I mean, it's just the richness of Old Testament intertextuality here is pretty staggering, actually. It's a text you cannot fly through. You have to slow down, carefully unpack it. But once you do, the rewards are great, and this is a really fun text to read.

52:38 He concludes this whole thing then by saying, if we go down to verse 14 and 15, I'm paraphrasing a little bit. But basically again, he had to become human so that he could die in verse 14, through death, he might destroy him who had the power of death, even the devil. He had to have that condescension becoming lower than the angels so he could die, and in the process defeat the power of death, defeat the devil. And then at the very end, I love these last few verses. And deliver those through his death, through whom the fear of death were all their lifetime subject to bondage.

53:09 Verse 17 is great. Wherefore in all things, it behooved him to be made like his brothers and sisters. He needed to become lower than the angels so he could become the rest of God's children so that he could become a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of his people. For in that he himself suffered being tempted, he is now able to succor those who are tempted. And that's the conclusion of that first segment. Jesus is superior to the angels, he became lower than the angels so he could experience the human condition, so that he could suffer like a human, so that he could even experience temptations like a human and ultimately die like a human. All so that he could become our merciful and faithful high priest.

- 54:00 The idea of him becoming a high priest is a theme that we'll return to in a few chapters, but for right now, in this part of the book, that's just his way of saying Jesus needed to become human so he would know what it's like to be you and me. Once he knows what it's like to be tempted like you and I are, or to suffer like you and I suffer, and to die like you and I will die, that's what allows him to be the captain of our salvation. That's what allows him to be a faithful and merciful high priest who really can understand what it is that we experience and what it is that we go through.
- 54:30 As Latter-day Saints, this is a huge part of how we view the Atonement. This idea that Jesus had to suffer, had to even be tempted so he could walk with us on our journey, so he could be with us on our path of discipleship where we stumble and fall and experience pain. This is established by the author of Hebrews, and it's at the very conclusion of this section of Jesus as superior to the angels.
- Hank Smith: 54:52 Fantastic. Matt, what you've been talking about here brought to mind for me 1 Nephi 11, where Nephi is hoping to have a vision similar to his father, the Tree of Life. And there's this moment where the angel, he's showing him Nazareth and Mary, and he says in 1 Nephi 11:16, "He said unto me, knowest thou the condescension of God?" I've read that and I wonder if the angel is saying something like, "Nephi, do you have any idea who that is? Do you really grasp who that is?" And Nephi has this great response. "I said unto him, I know that he loveth his children. Nevertheless, I do not know the meaning of all things." I guess I don't know exactly who that is, and it seems like the author of Hebrews is saying something similar. He is much more glorious than you can imagine, but he's condescending to become mortal because of what he's going to do for us.
- Dr. Matthew Grey: 55:51 I think that's a really great parallel. Just comprehending a being that is superior to the angels, but who became lower than the angels so that he could experience these things and really become our Savior in the most meaningful profound sense. Not just over death, but over sufferings and temptations. There's several fascinating points of contact between the letter to the Hebrews, or the book of Hebrews, and various Book of Mormon passages.
- 56:18 This might be one that you'd articulated. Another one that I think of is in Alma 7. Right? Latter-day Saints are very familiar with the Alma 7, maybe not as much with Hebrews 2, but in Alma 7, of course, we get this idea that Jesus suffered pain and temptation and affliction of every kind so that he might be able

to walk with them and succor them according to their infirmities and be with them in their sufferings and temptation.

- 56:43 I mean, it's a really beautiful insight into Jesus's role as our Savior. And that concept that we tend to resonate with in Alma 7 from a New Testament perspective is I think first articulated here in Hebrews 2. I don't know of any other passage in the New Testament that quite explores that aspect of Jesus's Messiahship quite like Hebrews 2 does.
- John Bytheway: 57:05 You'll see that footnote 18B on the word succor takes you to Alma 7:12. Alma 5, Alma goes to Zarahemla, gives them that spiritual midterm, and then he goes to Alma, to Gideon is like you. You're different. You're walking in paths of righteousness, and he gives them this stuff that has that beautiful Alma 7:11,12 in it. And you can go to Webster's 1828 Dictionary and on the word succor, it is so beautiful. It says literally to run to, to come to aid in time of need. You can say he is able to run to them in their time of need. He'll know according to the flesh how to run to his people according to their infirmities, which is a nice image.
- Dr. Matthew Grey: 57:51 It is. That's a powerful concept. Isn't it? And as I said in Hebrews, this is I think the earliest New Testament articulation of that part of Jesus as our Savior.
- John Bytheway: 57:59 I don't mean to apply this too strongly to us, but when we go through hard times, we are able to help each other in ways that, oh, our family went through that, too. And somehow that knowing that the Savior's been through everything we have, and now none of us can say, you don't know what this is like. Oh, no. He knows what it's like. He went through it all so that he would be able to succor us.
- Hank Smith: 58:26 Matt, wouldn't it be great if as Latter-day Saints, those of us who love that Alma 7 passage to add to our scriptural repertoire, our scriptural knowledge, Hebrews 2.
- John Bytheway: 58:37 This one right there.
- Hank Smith: 58:39 Which articulates a similar thing but differently adds a little bit more. I love the part that he said he became mortal so he could destroy the power of death, that is the devil. That's a great addition.
- Dr. Matthew Grey: 58:50 Yeah, it sure is. No, I agree. And I think, again, if we go back to that earliest generation or two of Jesus followers as they're

slowly collecting texts that are now our New Testament, that passage in chapter two might have been the first time they ever even thought about the idea that Jesus had to become a human so he could suffer, be tempted, and die as a way to walk with us, as a way to succor us, or as you said, John, to run to us ...

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| John Bytheway: | 59:12 | To run to us. |
| Dr. Matthew Grey: | 59:13 | ... in our time of need. |
| John Bytheway: | 59:17 | Please join us for part two of this podcast. |



- Hank Smith: 00:00:01 Welcome to part two with Dr. Matt Grey, Hebrews 1 through 6.
- Dr. Matthew Grey: 00:00:06 We move on to kind of the second major segment now of the book, and that is having just argued that Jesus is superior to the angels, we now need to show that Jesus is superior to Moses. That's going to be the theme of chapter 3 and the first part of our chapter 4. So here we are chapter 3, verse 1, "Wherefore, holy brothers and sisters, partakers of the heavenly calling, let's think about this apostle, the sent one and the High Priest of our profession, Jesus Christ." Another beautiful term, title that will be explored later in the book. "But now let's talk about Moses, who was faithful to him that appointed him, as Moses was faithful in all of his house." Chapter 3 goes on to say Moses was a faithful servant in God's house.
- 00:00:49 So if we envision the community as a house that was built for God's people, for God's children, Moses was a faithful servant in that house and we value that. We appreciate that. We love Moses, but Jesus is the Son who will inherit the house. Jesus is the heir to the estate. So how much superior, how much better would it be to follow the heir of the estate than one of the household servants? And that's the metaphor that the author will use to assert that Jesus is in fact superior to Moses.
- 00:01:17 And you can read in chapter 3 verses 2 through 6 about this house imagery. Moses truly was a faithful servant in the house and we value him for that, but verse 6, "But Christ as a Son over the house, whose house we are, if we listen to the servant, how much more important is it to listen to the heir of the estate?" It's kind of a similar line of thinking with the angels in chapters 1 and 2, but now it's applying it to Moses. It does seem to be telling this audience, we just don't need to rely on the law of Moses anymore. If you're feeling drawn to those old Pentateuchal structures and laws and that old Torah-based framework, we have the Son now and we can now separate from that, which again, this is reading a little bit different than Paul. Paul had a bit of a different approach on the Torah, where the Torah was very much alive and well in the lives of the Jewish covenant for Paul, but this author seems to be saying, it's time

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| | | to move on because now we have something superior. We have Jesus. |
| Hank Smith: | 00:02:10 | Wow. This is great. It's really fun to be able to just understand what the author is trying to do. When I took this on my own, I was like, "Okay, there's some great one-liners, but seeing this in this way, it's an argument." |
| Dr. Matthew Grey: | 00:02:25 | It is. |
| Hank Smith: | 00:02:26 | He's laying out a case. |
| Dr. Matthew Grey: | 00:02:28 | He's laying out a case. It's a great way to put it. |
| John Bytheway: | 00:02:30 | This might not have made sense to the Gentile converts. Why would you quote seven Old Testament passages to Gentile converts, but to this audience, he's showing them, no, this Torah that you revere, look what it's pointing us to. It's pointing us to... Am I getting that right? |
| Dr. Matthew Grey: | 00:02:48 | Exactly. Yeah. In fairness, that could go both ways. Scholars do wonder. Is it in fact a Jewish Christian audience who are feeling drawn to the ways of their former community or their former walk, or are these gentile converts who maybe are being pressured to become Jewish Christians? We've seen that as a dynamic all throughout the Book of Acts where there are some Jewish Christians who believe that to be a follower of Jesus, he's the Jewish Messiah, come to save the Jewish people. If you want to avail yourself of that salvation, you have to be Jewish. And so the idea being that there are early Christians who are convincing those who are not ethnically Jewish gentiles to become Jewish first. Is this argument a way to tell Gentile Christians, you don't need to make that move. That is a thing that Paul would agree with. Paul would agree that Gentiles don't need to convert to Judaism in order to be a follower of Jesus. |
| | 00:03:40 | It's hard to know exactly which way this is going in terms of the audience and the background, whoever it is, whoever this audience is, they know their Old Testament quite well. This is a very thoughtful community that this author is making an argument with. |
| Hank Smith: | 00:03:53 | Okay, yeah, let's keep going, Matt. |
| Dr. Matthew Grey: | 00:03:55 | We're still now in the middle of chapter 3. Now that the first six verses have made the argument that Moses is a faithful servant |

in the house, but Jesus is the heir to the estate. We now continue that theme of Jesus being superior to Moses or certainly the generation that Moses represented. The rest of chapter 3 gives a little bit of a homily on Psalm 95. Again, another contact with the Old Testament.

- 00:04:21 Psalm 95 is a passage that refers back to the wanderings of the Israelites in the desert under Moses and how the Israelites wanted to obtain the rest, and that's going to be the key word here, is the rest by entering into the Promised Land. But because that early generation, that first generation of Israelites wandering with Moses did not give heed to the words of the Lord, rebelled against the way of the Lord or gave into the certain temptations, they were not allowed to obtain the rest, meaning enter into the Promised Land. They were not able to inherit that as they had hoped. Instead, they ended up dying out in the desert. It took another generation to enter into the Promised Land, the "rest" that the first generation had sought.
- 00:05:04 The rest of this chapter drawing upon Psalm 95, which is literally an Old Testament song about the first generations of Israelites not being able to enter into the rest of the Promised Land under Moses, the author of Hebrews now proceeds to say, let's not be like that. Let's not be like that generation of Israelites under Moses who never did obtain the rest of entering into the Promised Land, but instead, let us boldly go into the Promised Land. Let's follow the captain of our salvation, Jesus, to accomplish something that Moses couldn't accomplish, which was bringing his generation unto the rest of the Lord. That's the rest of this sermon is how do we as followers of Jesus inherit the rest that the early Israelites could not?
- 00:05:48 And so that's the way he concludes this segment on Jesus as superior to Moses. He now kind of thinks about Jesus doing something that Moses couldn't do by bringing us into that rest, into that promise, and this argument continues into chapter 4. In fact, the first half of chapter 4 is just further exploring this theme, and he actually kind of analogizes it in a really interesting way. He talks about, so what rest are we talking about here? Well, the early Israelites saw the promised land as the rest, but there's an eternal rest that we're all looking for, an eternal paradise, an eternal promised land, and that's the rest that we're actually seeking, and that's the rest that Jesus can bring us to if we allow him to. So therefore, don't backslide, don't give up on Jesus. Jesus will bring you into the eternal rest that earlier generations only dreamed of. So that's the way this author concludes the second unit of the book. Jesus is a

superior to Moses and can bring us into the rest of the Lord, whereas that first generation could not experience that.

- John Bytheway: 00:06:45 I'm grateful we're talking about the day of provocation because it shows up in other scriptures and have had students going, "What is that, the day of provocation?" So that became a term where they referred to the kind of rebellion against Moses. Am I getting that right?
- Dr. Matthew Grey: 00:06:59 Right.
- John Bytheway: 00:07:00 And it's used throughout other scriptures, even in the Book of Mormon.
- Dr. Matthew Grey: 00:07:03 Exactly, yeah. That phrase actually comes from this author's quotation of Psalm 95. That's the psalm on which this short homily is based. So if you read Psalm 95:7-11, that's where we get this language of, "Don't harden your hearts as in the day of provocation, as in the day of temptation in the wilderness: When your fathers tested me, and saw my works for 40 years, and I was grieved with that generation and said, 'They're erring in their hearts, they have not known my ways,' so I swore in my wrath that they would not enter into my rest." So that language, that framing of it, that's Psalm 95. And then taking that idea and almost making an allegory for eternal salvation is what the rest of chapter 3 and chapter 4 do. So we do not want to be like the Israelites in the day of provocation under Moses who could not enter that rest.
- 00:07:54 We want to enter an eternal rest, a heavenly rest, a rest of salvation, and that happens by following Jesus. That's the way the author is concluding that argument of Jesus's superiority in chapter 4, just... Here's some of the language of this author, which is really beautiful, chapter 4, verse 8, "For if Jesus had given them rest..." Meaning that's an interesting passage because Jesus there to us looks like we're talking about Jesus, Jesus, like Jesus Christ, but that's actually not, this is the Greek Joshua. Exactly right. For if Joshua had given them rest, then the Psalms would not have talked about another rest to come in the future. So we're not actually talking about that original rest of going into the Promised Land that Joshua ultimately did. We are talking about verse 11, "Therefore let us labor to enter into that rest, that eternal rest, lest anyone fall under the same example of unbelief as the ancient Israelites did."
- 00:08:42 So really interesting plays on words, really interesting allusions to Psalms and earlier Old Testament stories. It is a rich text. This

is why you need some study resources if you spend the time, unpack it, it is a great journey.

- Hank Smith: 00:08:54 I noticed a pattern come up. Hebrews 3:7 he says, "Today, hear his voice." He says it again in 13, "While it is called, 'Today.'" Verse 15, "While it is said, 'Today if you will hear his voice.'" Chapter 4:7, "Saying in David, 'Today, after so a long time.'" And then again in verse 7, "As it is said, 'Today, if you will hear his voice.'" I like that theme. I think I'm on the right track here where he says, "Act today, don't harden your hearts. Do something today."
- 00:09:25 I love this thought from Elder Maxwell. He said, "One of the most cruel games anyone can play with self is the not yet game. Hoping to sin just a little bit more before ceasing, to enjoy the praise of the world a little longer before turning away from the applause, to win just one more in the wearying sweepstakes of materialism, to be chaste, but not yet. The truth is that not yet usually means never." And then this statement: "Trying to run away from the responsibility to decide about Christ is childish." I think the author of Hebrews might agree like, act today. This is your decision about Christ and it's time to make a decision and to move forward with him. What's going to happen next, Matt, as he's made this parallel between Moses and the children of Israel and Christ and us, what does he do next?
- Dr. Matthew Grey: 00:10:16 Well, so right there in the middle of chapter 4, that's where we really end our second segment. So, Jesus is superior to the angels, chapters 1 and 2. Jesus is superior to Moses and brings us into our true eternal rest. That's chapter 3 and the first part of chapter 4. But at this point in chapter 4, moving on through chapter 7, we're now going to enter the next, the third segment of the book. And in some ways this segment and the segment that follows really are kind of the meat and potatoes of Hebrews. The first two items of the angels and Moses have been really great certainly to set the stage and to give framing of the superiority of Jesus, but I think the heart and soul of this book is in the next two segments. And those two segments are chapter 4, verse 14 through chapter 7, the idea that Jesus's priesthood is superior to the previous Levitical priesthood system. And then chapters 8 through 10 is that Jesus's sacrifice is superior to the animal sacrifices of the Jerusalem temple.
- 00:11:20 And so it's going to be in these two segments that we get this iconic imagery from Hebrews of Jesus as our great high priest after the order of Melchizedek, who's making intercession for us right now in the heavenly temple and who is superior to the high priest of the Aaronic priesthood system. That's chapter

4:14 through chapter 7, and then chapter 8 through 10. And Jesus's sacrifice is the ultimate atonement. Everything that went before were shadows of the heavenly reality of Jesus's sacrifice providing ultimate reconciliation between humans and God.

00:11:53 For these two segments, the author is assuming an extensive knowledge of the Old Testament temple system. That's why I said this really is the meat and potatoes of the book because this is the segment where he will draw heavily on the Levitical priesthood structure and the sacrificial system of the Jerusalem temple as a way to make the point that you no longer need to go to the Jerusalem temple, or you no longer need to feel drawn to the priestly rituals of mediation offered at the temple. This is something new and it's something higher and it's something better. This is the ultimate version of what the Old Testament priesthood and temple was meant to be, is the argument that this author makes.

00:12:30 To work through these next two sections, I think it might be useful if you guys are interested in taking just a few minutes, just very brief summary, brief review of how Old Testament priesthood works and how the Old Testament temple works so that we can follow the logic of the author in making the argument that Jesus is superior.

Hank Smith: 00:12:47 This is what we did with you last year, right, Matt?

Dr. Matthew Grey: 00:12:49 It is. We can very briefly review some key highlights. First, let's look at the Old Testament Levitical priesthood system that this author assumes that you as a reader know. That system is a system based on hereditary lineage. So, it's a system of Levitical priesthood based on your ancestry. The idea that a priesthood class is set apart in ancient Israel based on what tribe they were born into. If you were born into the larger tribe of Levi, you are a Levite. If within that tribe you were born into the line of Aaron, you were an Aaronic priest. And if within that tribe and within that Aaronic lineage you were the firstborn son, ideally who was going to inherit the office, you would be the presiding Aaronic priest, what we sometimes call the high priest. Not to be confused with the Latter-day Saint office of high priests. These are two very different things as we'll see in a moment.

00:13:40 But the point is that the Old Testament Levitical priestly system is a hereditary one. It's all based on which tribe you're born into. So, with that idea of birth and tribal affiliation setting this class of people apart, that class is now the mediating class between Israel and God. It's going to be those Levitical or Aaronic priests that will perform sacrifices on behalf of Israel,

that will offer prayers and intercession through the rituals of the temple. Those Levitical or Aaronic priests will represent Israel to God and will also represent God to Israel. In addition to offering sacrifices on behalf of Israel or offering incense born prayers on behalf of Israel, making intercession, pleading to God on behalf of Israel, those priests will then turn around, emerge from the sanctuary, raise their hands above their head, and give the priestly blessing from number six, "May the Lord bless you and keep you, may his face shine upon you and give you peace." These priests are the mediating link between Israel and God. They're the intercessors in the Old Testament Levitical system. How are they set apart? By their lineage, by their birth.

00:14:45 And among those Levitical or Aaronic priests, the one presiding priest, the high priest is the one who will perform additional rituals of mediation and intercession. For example, on the Day of Atonement, once a year the high priest will go through the veil, through the curtain leading into the Holy of Holies and will bring some of the sacrificial blood into the Holy of Holies, and that blood will reconnect, will reaffirm the purity of the sanctuary, will provide atonement for Israel, will reconnect Israel to God, that blood is the seal of the covenant. Once a year, the high priest will renew that covenant by applying that seal as the chief mediator between Israel and God.

Hank Smith: 00:15:27 Yom Kippur, right?

Dr. Matthew Grey: 00:15:28 Yom Kippur, the Day of Atonement. Exactly right. That's a really important idea to keep in mind when we're talking about these next segments of how that system worked because this author is going to say that that system was very powerful, but there are reasons why that system was limited. That system did not have the power to actually provide salvation. The actual high priest is going to be Jesus. He will be the true high priest mediating in the heavenly temple, offering ultimate intercession between Israel and God. So that's going to be one of the main themes of the next section. We'll walk through the argument when we get there, but I think before we do, I think the next thing to remember though is the temple or how does the temple and its sacrificial system, how does that function in ancient Israel? The author assumes that you know that as well.

00:16:13 Just a quick review, just a reminder that if priests performed rituals that interceded, mediated between Israel and God, it was the sacrificial slaughter of animals that provided atonement offerings or guilt offerings, various offerings that through the death of this animal and through the shedding of this animal's blood, you could be purified of any kind of impurities. You could

be atoned for various sins or transgressions or guilty things. The rituals were performed by the priests. It's the blood that is the seal that provides the purification or the forgiveness or the atonement, the reconciliation between Israel and God. And those sacrifices occurred on a regular basis. Every day there was morning and afternoon sacrifices symbolizing the death of an animal that then symbolized that reconciliation. Every week there were special sacrifices of goats and sheep. Every month there were special sacrifices. Every year there were annual sacrifices like on the Day of Atonement and then various festivals on a routine calendrical basis. There were various sacrifices.

00:17:14 So this was a world of sacrifice, a world of animal slaughter and blood which provided that reconciliation. It's that system of priestly mediation and sacrificial atonement that the author assumes that you know that the audience seems to still be drawn to. Whether it be a living temple in pre-70 Jerusalem or questions of what do we do now, the temple is no longer there if you're in post-70 Jerusalem. But the author is trying to make the argument, you no longer need to feel drawn to that system because we have something that supersedes it. It's Jesus. He's the ultimate. He's the real version of this. He's the ultimate heavenly high priest, or he's the ultimate atoning sacrifice providing that reconciliation.

00:17:54 In addition to being immersed in that Hebrew Bible culture, immersed in the Old Testament institutions of priesthood and sacrifice that we've been discussing, this author is also very much a part of the intellectual climate of his own day. And in the first century, especially among well-educated Greek-speaking diaspora Jews, like this author seems to be, that means you're also going to be very well acquainted with various Hellenistic philosophies. You're going to be very interested in and aware of Platonic ideas, for example. And in these next two segments, the author will also use those Platonic ideas and assume that the audience understands them. And the big idea here, I think that we just need to note is the idea of types and shadows. Those are phrases or terms that we tend to use a lot as Latter-day Saints, but from a New Testament context, those terms come from middle Platonism, the intellectual climate of this world, the author's world, and the world of the audience.

00:18:51 If you've ever read Plato's Allegory of the Cave, you have a decent sense of how this image of types and shadows work. The way that it works is that things on earth that we see are simply a shadow of the true heavenly realities. If you imagine we're all sitting in a cave and we're facing the back wall of the cave, so

our backs are to the entrance of the cave. All we see are the shadows of things that are cast by the actual sunlight which is behind us. So, if we were to stand up and turn around, we would see the actual thing, the real thing. Right now, we just tend to look at shadows. So, when we talk about types and shadows, that's the language. It's a Platonic category of the things that we see on earth that are mere shadows of the heavenly realities. Plato, like this author, is encouraging us to stand up and no longer look at the shadows casting against the back wall of the cave, but to stand up and look behind us and see the actual light and see the real items that are casting those shadows.

00:19:48 And the reason why that metaphor, those Platonic categories of types and shadows are so important is because this author will use that image as a way to describe the priesthood in the temple. The earthly priesthood, this author will argue, the earthly Levitical priests are simply the shadows of the heavenly reality, who is Jesus.

00:20:07 When we see the earthly high priest in the Jerusalem temple, we're only seeing the shadow of the heavenly reality, which is Jesus, as the actual high priest. So, stand up and turn around and see the real version rather than just fixate on the shadow that is cast against the wall. And same thing with the temple. The temple on the earth, this author will say in the next few chapters, is a mere shadow of the heavenly reality. There is a temple in heaven. It's where God actually lives. There's an actual heavenly curtain and there's an actual heavenly altar, and there's an actual heavenly high priest. That's the real version. With that idea of types and shadows in mind, I think we're now very well positioned to see how this author will show the superiority of Jesus's priesthood and the superiority of his sacrifice.

Hank Smith: 00:20:48 That's really helpful to understand types and shadows.

Dr. Matthew Grey: 00:20:52 We're still in chapter 4, verse 14. This begins the next segment, the superiority of Jesus's priesthood. And the way this author does it, there's some really great stuff along the way here. So let's just read together chapter 4, verse 14. "Seeing then that we have a great high priest, that is passed into the heavens..." He's already alluding to this idea. You're used to an earthly high priest going through the veil of the Jerusalem temple to go into the Holy of Holies to make intercession, but we have a great high priest who's passing through the heavenly veil into the heavenly Holy of Holies. That's Jesus the Son of God. So, let's talk about Jesus as our great high priest. Let us hold fast to our

profession. I think that's another reminder that this is an author who's trying to convince the audience to hang on, to hold fast to what you know. Don't go back to the previous way. We have confidence and trust that this heavenly high priest, the great high priest, is the true captain of our salvation.

00:21:48 And then I love how he says in verse 15, "For we do not have a high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like we are, yet without sin." So, another reminder that when we're talking about our heavenly mediator, our heavenly high priestly intercessor, we're not talking about one who's eternally detached. We're talking about a heavenly high priest who actually became a human, suffered like a human, was tempted in all points like a human. I think that can be extremely encouraging and helpful for those of us who are working through temptations. Jesus knows exactly what that's like, and he brought that experience with him into his heavenly role as the great high priest.

00:22:27 So we're talking about a high priest who knows exactly what it's like to be you, who's walked in your sandals, who can walk this journey with you, but who right now is interceding for you before the true heavenly throne room, before the heavenly Holy of Holies. This author literally wants to envision Jesus dressed in the robes of the high priesthood, standing in front of the veil of the heavenly temple and offering his prayers just like the earthly high priest would've been. He's doing that for you right now. He can do that with such power because he knows what it's like to be you. He knows what it's like to have experienced that temptation. He knows what it's like for you to experience that suffering, and now he's pleading with that knowledge, with that experiential knowledge. He's now pleading for you as we speak before the heavenly veil.

00:23:09 Because of that, verse 16, "Let us therefore..." I connected to that thought. "Let us therefore come boldly unto the throne of grace so that we can obtain mercy and find grace to help in the time of need." We can have complete confidence in our ability to approach God's throne and to receive the mercy from God's throne because our high priest who's making intercession for us as we speak, has the ultimate power to make that intercession. We can have complete trust, complete confidence. We can boldly approach the throne of grace.

00:23:40 I think it's interesting because you and I are so used to the idea of saying our prayers throughout the day that we address the Lord and we speak to the Lord and we talk to him. We beg for

help. We give him thanks and praise. We speak to God in prayer. That is something that was a little unusual in the ancient world because in the ancient world, priests prayed for you. Priests offered intercessory prayers. This author is basically saying, look, that curtain has been drawn aside because of the intercessory work of Jesus, which means all of us, not just earthly high priests, we can all now go through that veil, go through that curtain, kneel right down at the throne of God and obtain grace from him when we need it. Obtain the mercy when we need it, feel the love when we need it, feel the reconciliation when we need it because of our great high priest. That is how the author starts this third segment of the book with that really beautiful image of Jesus dressed as the high priest, intercession for us at the veil of the heavenly temple.

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| John Bytheway: | 00:24:34 | <p>I've always loved verse 15, but you have doubled it for me because I just thought, "Oh yeah, the author is speaking of Jesus as a great high priest." The double negative there helps too. All these years we've had a high priest who might not know you. He's kind of intercession for Israel, but now we have a high priest who can be touched with the feeling of our infirmities, who was tempted as we are, but without sin. Comparing it to that old high priest that probably doesn't know your name. You're just one of the house of Israel. This one does. This one knows everything you've been through, and this high priest has been tempted like you.</p> |
| | 00:25:16 | <p>It reminds me there's this talk of Elder Bednar, a BYU devotional in October 23rd, 2001. Elder Bednar said, "There's no physical pain, no anguish of soul, no suffering of spirit, no infirmity or weakness that you or I ever experience during our mortal journey that the Savior did not experience first. You and I in a moment of weakness may cry out, 'No one understands. No one knows.' No human being, perhaps, knows. But the Son of God perfectly knows and understands, for he felt and bore our burdens before we ever did. And because he paid the ultimate price and bore that burden, he has perfect empathy and can extend to us his arm of mercy in so many phases of our life. He can reach out, touch, and succor, literally run to us, and strengthen us to be more than we could ever be and help us to do that which we could never do through relying only upon our own power." That comes along with that, "He's touched with the feeling of our infirmities." I loved it before. I love it even more now.</p> |
| Dr. Matthew Grey: | 00:26:24 | <p>That's great. It feels like Elder Bednar is very much tapping into not only that Book of Mormon theology of Alma 7, but the theology of the Book of Hebrews here. I love that.</p> |

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| Hank Smith: | 00:26:34 | Back in 2016, Elder Christofferson used this verse, Hebrews 4:15. He told the story of Helen Keller to help us understand this verse. He said: |
| | 00:26:47 | "The story of Helen Keller is something of a parable suggesting how divine love can transform a willing soul. Helen was born in Alabama in 1880. When she was just 19 months old, she suffered an undiagnosed illness that left her both deaf and blind. She was extremely intelligent and became frustrated as she tried to understand and make sense of her surroundings. When Helen felt the moving lips of family members and realized they were using their mouths to speak, she flew into a rage because she was unable to join the conversation. By the time Helen was six, her need to communicate and her frustration grew so intense that outbursts occurred daily, sometimes hourly. |
| | 00:27:27 | "Helen's parents hired a teacher for their daughter, a woman named Anne Sullivan. Just as we have in Jesus Christ, one who understands our infirmities, Anne Sullivan had struggled with her own serious hardships and understood Helen's infirmities. At age five, Anne had contracted a disease that caused painful scarring of the cornea and left her mostly blind. When Anne was eight, her mother died; her father abandoned her and her younger brother, Jimmy; and they were sent to a poor house, where conditions were so deplorable that Jimmy died after three months. Through her own persistence, Anne gained an entry into Perkins School for the Blind and vision impaired." So now she's able to work with Helen. |
| | 00:28:11 | It says, "At the beginning, Helen hit, pinched, and kicked her teacher and knocked out one of her teeth. Anne finally gained control by moving with Helen into a small cottage on the Keller's property. Through patience and firm consistency, she finally won the child's heart and trust." |
| | 00:28:30 | He goes through this moment when Anne taught Helen the word water and what it meant, and then he says everything had a name and each name gave birth to a new thought. Every object, she said later she touched, seemed to quiver with life. |
| | 00:28:50 | Elder Christofferson returns to the thought of Jesus. Here he says, "Let us consider the cost of God's precious love. Jesus revealed that to atone for our sins and redeem us from death, both physical and spiritual, his suffering caused himself, even God, the greatest of all, to tremble because of pain. His agony in Gethsemane and on the cross was greater than any mortal could bear. What a precious gift is divine love! Filled with that |

love, Jesus asks, 'Will you not now return unto me, and repent of your sins, and be converted, that I may heal you?'" He assures, 'Behold, mine arm of mercy is extended towards you, and whosoever will come will I receive.' Will you not love him who first loved you? Then keep his commandments. Will you not be a friend to him who laid down his life for his friends? Then keep his commandments. Will you not abide in his love and receive all that he graciously offers you? Then keep his commandments."

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| | 00:29:48 | Just a great analogy of what it's like to be someone who's "which cannot be touched with the feeling of our infirmities," the way that Anne was able to take Helen from this terrible situation into a situation where she could truly learn. I think Elder Christofferson is saying the same thing about the Lord, that because he has suffered these kind of infirmities, he is able now to transform your life. |
| John Bytheway: | 00:30:14 | To succor us, to help us. That takes me back to my favorite Helen Keller quotation, which goes back to Plato's Cave kind of. She said, "When you face the sun, the shadows of discouragement fall behind you." But change that sun, S-U-N to S-O-N, and when you face the son, the Son of God, the shadows of discouragement fall behind you kind of fits in. |
| Dr. Matthew Grey: | 00:30:41 | That's cool. |
| Hank Smith: | 00:30:42 | Later in 2023, Elder Christofferson quotes Hebrews 4:15 again and he said, "Jesus was also a being of flesh and spirit. He was tested. He understands. He can help us achieve unity within. Therefore, drawing upon the light and grace of Christ, we strive to give our spirit and the Holy Spirit dominance over the physical." So, this verse is a oft quoted verse throughout the restoration from the Book of Hebrews. |
| Dr. Matthew Grey: | 00:31:12 | That's really great. Well, and hopefully the historical context behind that verse and the imagery that this author is using for that verse can just enhance and expand upon the way we already value that message. But envisioning it the way that this author is asking us to envision it is a pretty powerful first statement in this segment of the book. So, I guess the idea is that now that we are envisioning Jesus as a great high priest in the heavens making intercession for us right now, but it's an intercession that's a very experientially informed intercession. He knows what it's like so he can really plead our case. We can boldly come to God, receive that mercy, receive that love in time of need. What he'll do now in what we call chapter 5, so we're now continuing with the logic, we have to finish this |

whole segment, is he'll now contrast that with the earthly high priest.

00:31:58 So we're going back to that image that the high priest is, he's the earthly shadow. This author is encouraging you to stand up and turn around and see the heavenly reality. But in chapter 5, we'd look at the shadow for a few minutes. So, what he'll do in chapter 5 is make an argument for the limitations of the earthly Levitical Aaronic priesthood and its presiding high priest, kind of like Moses and the angels. I don't think he's saying these are bad human beings, or this was not an inspired system. I don't think he's saying any of that. He's just saying, don't forget it's the shadow and we need to look at the reality. So, here's how he describes the shadow, exploring these limitations of earthly Levitical priesthood and high priest.

00:32:39 Chapter 5, verse 1, he says, "For every earthly high priest taken from among humans, they're ordained for humans in things pertaining to God, that these high priests can offer both gifts and sacrifices for sins." That's why these high priests were set apart by their lineage as Levitical high priests. "Who can have compassion on the ignorant, and on them that are out of the way; for that he himself," meaning the earthly high priest, "also is encompassed with infirmities." One of the things with the shadow, the earthly high priest is he actually is just a human being. He's got sins like every single one of us. He's got limitations like every single one of us. He's got infirmities like every single one of us. Because of that, verse 3, "By reason thereof, he needs to, as for the people, so also for himself, to offer sacrifices for sin."

00:33:26 The earthly Levitical priestly system, this author is saying, has priests and a high priest who need to offer sacrifices for the people, but they also need to offer sacrifices for themselves because they need to be reconciled because they have impurities or guilt or sin that separates them from God. And that's just baked into the system. It's a reminder that every single one of us are human beings, including the earthly high priest. We all need those atoning reconciling sacrifices.

00:33:52 Now, having identified that the author will say, so now, Jesus did not glorify himself to be made our great high priest. We'll quote Psalm 2, "It was said to him, 'You are my Son, today I've begotten you.'" So we're back to quoting Psalms. But in another place, and this is where the argument gets really interesting. In another place, and this is Psalm one 110:4, the psalmist says, "You are a priest forever after the order of Melchizedek." This is

our first introduction to the idea that Jesus is not a high priest after the order of Levi. He's not even a Levite.

- 00:34:25 In fact, later on in chapter... I think it's chapter 7, the author will again anticipate a pushback from his audience, "If you're saying that Jesus is our great high priest, how is that even possible? He wasn't even born into the tribe of Levi. He was born into the tribe of Judah." This is where the author needs to make a really interesting move by saying that, yes, he is a high priest, he's our great intercessor, but he's not a high priest because he was born into the tribe of Levi. You're right, he was of the tribe of Judah. He is of a completely different order of priesthood, and this is going to introduce this very interesting idea of Jesus being a high priest after the order of Melchizedek. And in a few minutes, I think we'll come back to that in just a moment. We all have to unpack that chapter 7 especially, really goes into the depth of the difference between a Levitical priesthood order and this higher Melchizedek priesthood order according to this author's view. So, we'll come back to that in a second, but this is the first hint that we get that this is where the author's going to go. He's a high priest after a different order of priesthood, not Levitical, but in fact Melchizedek. So, we'll come back to that in a second. That's all based on Psalm 110:4.
- 00:35:30 This is Hebrews 5:7, "Who in the days of his flesh," Jesus, "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." And he goes on to say, "Though he were a Son," verse 8, "he learned by obedience by the things which he suffered; being made perfect, he became the author of eternal salvation unto all those that obey him." Therefore, he's called of God a high priest after this different order of Melchizedek.
- 00:36:02 There's some really beautiful language there I think we can unpack. We'll come back to the Melchizedek's order in just a second, but along the way, what interesting ideas, right? Jesus in his human wanderings, in his mortal condition, he knew what it was like to offer up prayers and supplications with strong crying and tears.
- 00:36:20 This author goes back and forth between an extremely high Christology. On the one hand, the divine, all powerful Christ who created the world, the intercession high priest of the heavenly temple, back to the reminder that he actually experienced the human suffering, experienced the human condition. He knows what it's like to literally pour out his heart and soul in prayer and in strong tears and crying. It's almost like

this author is aware of... It kind of sounds a little bit like the Gethsemane tradition from the gospels where we see Jesus, especially in the synoptic tradition, Mark and Matthew in particular, where Jesus is literally crying in tears to God, "Take this cup away from me." Begging the Lord to remove this thing. He's scared, he's terrified, he doesn't want to be here. He's in tears begging God to remove the cup, but then reconciles by saying, "Nevertheless, not what I want, but what you want." These very powerful Gethsemane moments. I don't know if that's exactly what the author of Hebrews is directly referring to, but it's something like that. He seems to be saying that in his human wanderings, Jesus knows what it's like to cry out in strong-

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| Hank Smith: | 00:37:22 | To really cry out, yeah. |
| Dr. Matthew Grey: | 00:37:22 | ... tears. Really cry out and he worked through that. He pushed through that. He turned his will over to the will of God, and that's how through obedience, he became this exalted Son who can make this priestly intercession for us. That's how he became perfect. That's how he became the author of our eternal salvation if we just obey him. That's how he was called of God a high priest after this different order of priesthood that we're going to call the Melchizedek order. So that's a really interesting way to start this segment of the book. Any thoughts so far about those passages? |
| John Bytheway: | 00:37:53 | Yeah, can I just rewind? Give us the big picture again. Hebrews starts out, Jesus is greater than the angels. |
| Dr. Matthew Grey: | 00:38:03 | Right. That's chapter 1, yep, and 2. |
| John Bytheway: | 00:38:05 | Jesus is greater than Moses. |
| Dr. Matthew Grey: | 00:38:08 | Moses, chapter 3 and the first part of chapter 4. |
| John Bytheway: | 00:38:10 | Jesus was greater than the current high priest that they had. |
| Dr. Matthew Grey: | 00:38:16 | Right. The superiority of his priesthood, chapter 4 through 7. |
| John Bytheway: | 00:38:20 | He's telling us why. Okay, this big picture helps me. Thank you. |
| Hank Smith: | 00:38:24 | Yeah, and Matt, the author here, tying Jesus or we're seeing Jesus in his sufferings, he was offering up these prayers and supplication. I think it was Matthew who says, in the garden of Gethsemane that the Lord falls on his face and is in this suffering moment. Maybe I don't know about his intended |

audience, but a Latter-day audience can really feel the power of that. Back to Nephi, "Knowest thou the condescension of God?" Because I know both of you well, and like everybody else, you have knelt and prayed and begged God for something. And when you hear that the Lord did that same thing, there's a connection there and maybe a sense of purpose in my own sufferings, my own prayers and supplications and tears, that the Lord went through all that and look what it turned him into, and maybe those same things will turn me into something.

- Dr. Matthew Grey: 00:39:23 Yeah, I love that. And I think, again, it's hard to know exactly what moment in Jesus's human life this author is referring to. Is it the moment in Gethsemane where he is on his face and crying, take this cup away. Abba Father, I'm scared I don't want to be here, but nevertheless, not my will, but your will be done. The other possibility, of course, is the cry on the cross, another powerful moment in the synoptic tradition, in Mark and Matthew in particular, where Jesus is on the cross and he feels that deep moment of divine abandonment. "Eloi, Eloi, lema sabachthani? My God, my God, why have you forsaken me?"
- 00:39:54 He cries out and Mark says he is literally crying out in tears, "Why have you abandoned me in the very moment that I need you the most?" Some really powerful moments in the human experience of Jesus, but because he endured through those and he continued to say, but I'm going to trust that this is going somewhere, "Nevertheless not my will, but your will be done." That was the path through his exaltation, according to this author. He learned through that process how to become the exalted glorified Son at the right hand of God, the high priest after the order of Melchizedek. So, I think there's so much there for us as members of the human family to connect with Jesus and to realize this is part of his heavenly high priesthood, is having experienced those things.
- Hank Smith: 00:40:35 Perfect. Yeah.
- Dr. Matthew Grey: 00:40:36 I think what we should do then, let's just keep going through this section. I think that's where we'll take this in our conversation. We'll leave the rest of the book for another guest and another discussion, but I think we should at least finish chapter 5, 6 and 7 because that is that unit of Jesus's priesthood and him as the great high priest.
- 00:40:51 So having just set up those themes and just now exploring this idea of him being a priest after the order of Melchizedek, I've seen some limitations of the earthly high priests with the shadows versus the heavenly reality. The rest of chapter 5, and

most of chapter 6 does take a little bit of an interesting tangent. It's almost like you and I, well, as we've done here today, we're focusing on the argument, we're focusing on the text and at key moments we'll stop and take a little bit of a detour, say, "Oh, that reminds me of this, or this reminds me of that." Well, the author does that here too.

00:41:22 The image that the author takes a small detour on is an image that we have used in our community, although I don't know if we use it the same way. And that's the idea of milk before meat. It's a really interesting image. Sometimes when we use that phrase, milk before meat, it's our way of saying, "Oh man, we're getting into some pretty deep heavy stuff here. Let's stick with the basics." Milk before meat. Let's stick with the basic kind of the bullet points of the manual. Those are the basics. Let's just stick with that and the meat for some other time. So, we use that image as a way to say, let's not go too heavy. Let's not get too deep. This author uses it in exactly the opposite way. This author says, look, just like infants do need milk, that's all they can handle, but you're not an infant for very long. Eventually you grow up and your body needs actual sustenance, like meaty sustenance, and you need some stuff to keep you sustained and to keep you growing and maturing.

00:42:13 So this author uses that milk before meat image as a way to say, you can't just stay on the milk for very long. At some point, you need to start having some solid food. The way that this author describes the milk and the meat is actually really interesting because he describes the milk as being the basic ideas of the Christian creed, the basic ideas of the Christian profession. And he's saying, look, you guys have been Christians now for a while. You know the basics. You have the milk. And he then lists things like baptism and repentance and having faith and the laying on of hands. You have those basics already. You already have that milk.

00:42:46 What I'm talking about now, what I'm going to continue to explore, this idea of Jesus being the great high priest after the order of Melchizedek, that's pretty meaty stuff, and you need it because apparently if you're just staying on the milk, your roots just aren't deep enough. Your muscles just aren't strong enough. That's the entryway. That's the gate, isn't it? Nephi would say, that's the way in. But pretty soon you're no longer a six-month-old. Pretty soon you're a five-year-old and a 10-year-old and a 20-year-old. You need some meaty stuff, and that's what I'm going to give you here.

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| | 00:43:14 | So it's a really interesting way that he uses this image that I actually quite like. I think that's pretty cool. He says in chapter 5, verse 12, "When the time that you ought to be teachers, you have need that one teach you again." We're focusing on this, right? |
| Hank Smith: | 00:43:26 | Yeah. |
| Dr. Matthew Grey: | 00:43:27 | "Which the first principles of God are the oracles of God; such as to have need of milk, and not of strong meat." But he goes on to say, "Look, you've all had the milk though." So let's move on. Chapter 6, verse 1, "Therefore..." Again, he's continuing the argument. "Therefore, leaving the principles of the doctrine of Christ, let us go on to the principles of perfection." Now, I think we can read that out of context, and it's almost like he's saying, don't worry about the basics. That's actually not what he's saying. He's saying, you've got the basics. You've got the glass of milk in front of you. You've had that glass of milk for a very long time. So, he's not saying, leaving the doctrine of Christ. He's saying, yeah, keep that glass of milk on the table, but now here's the steak. So let us move on to perfection now. So now let's give you some meat. Let's give you some sustenance. Let's build those muscles. And that's the image here. So let us go on to perfection. |
| | 00:44:11 | Not laying again, the foundations of the milky stuff. Repentance, it's great. Faith, powerful. Doctrine of baptism, needful. Laying on of hands, great. Resurrection of the dead, eternal judgment. That's all really great stuff. We're not saying to go back on that stuff, but we're saying that's the milk. Now let's move on to the principles of perfection. Now, let me talk to you more about Jesus as your great high priest after the order of Melchizedek. |
| | 00:44:36 | I think that's a really cool image, and it's an interesting way to think about the way we study scripture. We really, this author says, can't just drink milk forever. We need the milk. But sooner or later, we do need some meaty stuff too. Otherwise, you'll say, this is verse 4, 5 and 6. Otherwise, you'll fall away. You just won't have the strength if you just stick with five bullet points your whole life. It's just not enough. It's a place to get started, but it's not the sustaining power of the meat. Let's talk about the meat, who Jesus is. |
| Hank Smith: | 00:45:04 | Seems to be the essence of spiritual maturity. You're no longer an infant. It's time to move on and really, really learn. Not that your previous learning was bad. It was great. |

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| Dr. Matthew Grey: | 00:45:15 | Yeah. |
| Hank Smith: | 00:45:16 | You're not gonna be able to... That's not going to sustain you now in your maturity as a Christian. |
| Dr. Matthew Grey: | 00:45:22 | Isn't that interesting? It's interesting that you use the word maturity, Hank, because that's actually closer to the word perfection. When we think of perfection, we think of you need to be perfect in all of these things, and we kind of generate that cultural perfectionism that we sometimes struggle with as Latter-day Saints. But that's not what the Greek word for perfection means here. When Jesus says in Greek, in the Sermon on the Mount, Matthew 5 or the author of Hebrew says, perfection here, he's talking about a maturity, a development that leads you to completion. And so that's what he's saying, is it's time to now move on towards that maturity, towards that development of the perfection journey of not being perfect in all things the way we think of it, but just that maturity of spiritual life and growth and discipleship. So anyway, I think that's a really interesting way to say it. |
| | 00:46:03 | So that's his tangent. Actually, most of chapter 6 is that little detour about the, you need some meaty stuff, and I'm going to give you some meaty stuff. He concludes chapter 6 though by getting back to the image. So, here's why you need the meat, is because that meat is the anchor to the soul. The milk is what gets you started, nourishes you for your first few months of life. But chapter 6, verse 19, we are now talking about the hope that we have as an anchor to the soul. It's sure and steadfast, and which entered into that within the veil, meaning that which is past the heavenly veil. That's where we're going to. We're going to the heavenly Holy of Holies. So we need the milk, but now we need the meat to get us through the rest of the way. |
| | 00:46:43 | We are talking here about the forerunner for us who has entered through that heavenly veil into the heavenly Holy of Holies. We're talking about Jesus, the high priest after the order of Melchizedek. Now, let's talk about the meaty teachings of Jesus as our great high priest after the order of Melchizedek. |
| | 00:46:59 | Chapter 7 then goes on to talk about this Melchizedek. This is a really fascinating chapter. For Latter-day Saints, we've been interested in this material for a very long time. When Joseph Smith, in the early history of the restoration started articulating the differences of priesthoods for the Latter-day Saint community, the Levitical or Aaronic priesthood on the one hand or the higher Melchizedek priesthood on the other, these chapters, Hebrews 5 through 7, were a major source of |

language, verbiage, inspiration, conceptual ideas for him. Then foster through additional revelation, read these chapters in comparison with section 84 of the Doctrine and Covenants, the oath and covenant of the priesthood, section 107, about the higher Melchizedek priesthood and how it differs from the lower Levitical priesthood. A lot of those ideas, at least the language of that, those revelations come from the chapters 5 through 7 here in Hebrews.

00:47:50 The first thing we need to do is, so let's talk about this idea of Jesus being a high priest after the Melchizedek, because again, it's in chapter 7 where he anticipates the concern of his audience saying, "How are you saying Jesus is a high priest? He's not even a Levite. He's from the house of Judah." Well, he's from a different order of priesthood. Let's talk about that order of priesthood. Now, this order of priesthood called the Melchizedek priesthood is an idea that is a little bit obscure in the Bible.

00:48:11 If we're totally honest, we basically have, from an Old Testament perspective, we basically have two passages that give us hints as to who Melchizedek is and to what it even means to be a priest after the order of Melchizedek. There's not a lot to go on there. This comes from Genesis 14 where Melchizedek was the priest of the most high God in a place called Salem. His name of course, means the king of righteousness, Melchizedek. Zedek is righteous, and melchi is my king, or something like that. So Melchizedek is a king of... some kind of righteous king who is a king and a priest of the most high God in Salem, traditionally associated with an early version of Jerusalem, to whom Abraham paid tithes.

00:48:52 So here we have Abraham, who is the great patriarch of the covenant, the great father of the covenant of Israel and the tribes... Levi is not even a speck in anyone's eye yet. There is no Levitical priesthood yet, this author will remind us. Levi is going to be a grandson of Abraham. We are talking about Abraham, the great patriarch who himself, when he went to pay tithes, would pay tithes and make offerings through this Melchizedek figure. And this author of Hebrews chapter 7 will say, "The lesser will always be blessed by the greater. When Melchizedek would receive the tithes of Abraham, suggesting that he, Melchizedek was somehow greater than Abraham, Melchizedek would then bless Abraham in the name of the Lord. And if the lesser is blessed by the greater, that means that Abraham was actually subordinate in some way to this great priest Melchizedek.

- 00:49:41 The author will then take... It's kind of a fun, I'll call it a leap of argument, but it's kind of an interesting move in the argumentation to say if Levi wasn't even born yet, if Levi was just in the loins of Abraham at this point, clearly that shows that there's already a hierarchical difference between the later Levitical hereditary priesthood and the greater order of priesthood that Melchizedek somehow represents, which is a priesthood that Abraham defers to let alone his not yet born grandson Levi. So, it's a really interesting move that this author is making in terms of setting up the scriptural story. That's all we get from Genesis 14. We don't know who Melchizedek is. We don't know where he comes from.
- 00:50:18 This author in chapter 7 of Hebrews will go on to say, the Melchizedek priesthood therefore is characterized not by lineage, like the Levitical priesthood. Melchizedek is without father and without mother. We don't even know who his parents are. This is a priesthood that is not connected to lineage. It's without father. It's without end of years, it's without mother. He's already setting up these categorical differences between the two priesthoods. That being the case, maybe we can read a few passages here. It really is fun to see him think through this.
- 00:50:45 Oh, oh, I'm sorry. I should say one more thing before we read. In addition to Genesis 14, the only other passage we have in the Old Testament that refers to this is going to be Psalm 110. Psalm 110 is a psalm that we've referred to throughout the Book of Hebrews a few times already. We've already seen him allude to this, so he's clearly interested in this Psalm. Psalm 110 is where the Davidic king is pronounced a priest after the order of Melchizedek. That's a really interesting move. There's some idea in ancient Israelite kingship that they function in a priestly role too, but it's not the lineage-based priesthood of the Levites. It's a royal priesthood of some kind. It's the king of righteousness and the priest of Salem idea. It's the king and priest idea that Melchizedek seems to represent and apparently occasionally Davidic kings were pronounced to be of the order of Melchizedek. These king priest combos in some ways. That's all we have. Almost no information about that.
- 00:51:41 It's very vague from an Old Testament perspective, but it's giving us something to go on that there's this figure named Melchizedek. There's something called an order of Melchizedek that seems to be kind of a royal priesthood order of some kind. That's what we have. And as a result, by the time we get to Judaism in the late Second Temple period, among the various

expectations of what the Messiah would be, there is one interesting... It's a minority strand.

- 00:52:06 Most people just assume the Messiah will be a royal king, who will be a victorious general or something like that. But among the Dead Sea Scrolls, the Qumran community who were active in the time of Jesus, and presumably in the time of this author, they have a text called 11Q Melchizedek. It's a fascinating fragmentary scroll among the Dead Sea Scroll corpus that actually looks towards a future Messiah as being a return of Melchizedek. This great king priest from Genesis 14 will return one day and will actually initiate the great eternal jubilee where all debts are canceled, and all sins are forgiven and all prisoners are released. And when that great Messianic era comes, it's going to be a Melchizedek figure, not a Levitical figure, but a Melchizedek figure who's going to do it.
- 00:52:49 And that one fragmentary passage in the Dead Sea Scroll suggests that these fairly obscure Old Testament passages were speculated upon in the late Second Temple period. The later Jews were, "Wow. I wonder where that figure is. That sounds really mysterious." And it even started to work into some Messianic expectations. Not among all, but at least among some. So, I think that's an interesting backdrop to think about. The author's not pulling this out of thin air. He's drawing upon Genesis 14. He's drawing upon Psalm 110, and maybe even be aware of some groups who are expecting a return of a Melchizedek figure of some kind like 11Q13 from the Dead Sea Scrolls.
- 00:53:24 So here we are, Hebrews 7:1, "For this Melchizedek," this is referring to the Genesis 14 material. "This Melchizedek was the king of Salem, the priest of the most high God, who met Abraham returning from the slaughter of the kings and gave him a blessing." Melchizedek blessed Abraham. "To whom Abraham gave a tithe, a 10th part of all; first being by interpretation, king of righteousness." That's how you interpret the name Melchizedek. The zedek part is righteous, and the melek part is king. Melchizedek is a righteous king or a king of righteousness. So that's who this figure is. And after that, he's also the king of Salem, which apparently is playing on the name Shalom here, which is king of peace. So, he's the king of righteousness. He's the king of peace and he's somehow superior to Abraham.
- 00:54:10 This Melchizedek that we're talking about from Genesis 14 is without father, without mother, without dissent, having neither beginning of days nor end of life. So, in other words, this is not a

lineage-based priesthood order. This guy's priesthood is without genealogy, no beginning, no end, no father, no mother, no descendants. This is a different class of priesthood and therefore he was made like unto the Son of God who abides as a priest continually.

00:54:36 Now, keep in mind this author says this guy was superior to Abraham. And Abraham presumably superior to Levi. Levi was only in his loins at this point. So, kind of through Abraham, the author goes, it's almost like Levi himself still in Abraham's loins is paying tithing to Melchizedek. So clearly Levi is through Abraham deferring to this greater priest, Melchizedek. Well, this is the priest that we're talking about. This is the order that Jesus is part of. And he goes on to talk about the Levi paying tithes to Melchizedek through Abraham. It's kind of an interesting argument. I don't know if that's the most convincing part of the book, but it's certainly an interesting way of trying to envision the relationship between these two.

00:55:15 But he does go on to say, and this is the rest of chapter 7, the reason for him, this author, that these two priesthoods are so significant is because the Levitical priesthood simply cannot and was never designed to bring perfection, but the Melchizedek priesthood does and can bring perfection. So, here's what he says, chapter 7, verse 11, "If therefore perfection could have come by the Levitical priesthood," then why would these other passages like Psalm 110 talk about another priesthood at all? We wouldn't even need that other priesthood. That indicates to this author that the Levitical priesthood never did have the power to perfect. It never did have the power to fully mature going on the Greek word perfection there. But the Melchizedek priesthood order has a power to do something that the Aaronic priesthood can't. It's like the Levitical priesthood is the milk of chapter 6, and the Melchizedek priesthood is the meat of chapter 6. You can't stay on the milk forever. It doesn't have the power to make you a strong human being. Eventually you need the protein. So that's the dichotomy between the two priesthoods that he's setting up here.

00:56:16 "For," verse 12, "if the priesthood being changed, is made of necessity a change also of the law." So he goes on to say... And this is where he says verse 14, Look, I recognize the Lord Jesus is, he's of Judah, whatever, but that's why he's of this other order, the order of Melchizedek, and you can read it. One is the carnal commandments, verse 16, but the other is the power of eternal life. This author connects carnal commandments, kind of the routine of the sacrificial system and the routines of the religious structure of Pentateuchal law. That's the Levitical

system. Those are the carnal commandments. But after the other order is the power of endless life that is without beginning of days, without end of years, without genealogy, without descendants. It's everlasting eternal power and life. And that's the priesthood that we are talking about here.

00:57:01 By the way, if we pause at this stage, this is going to be where you'll see a lot of conceptual conversation between Hebrew 7 and Doctrine and Covenants 84. When you talk about the difference between a Levitical priesthood and a Melchizedek priesthood, Joseph is drawing a lot of language through the revelation process from this passage. The Levitical priesthood is a carnal priesthood. It's the entryway, it's the gate, it's the baptism, it's the faith, repentance, and baptism, but it's the Melchizedek priesthood, the greater priesthood that has the power of eternal life. It has the power to make one kings and priests or queens and priestesses unto God. It's a totally different priesthood power that's more into the eternities as opposed to the earthly structures and scaffolding that we see down here. The earthly shadows that we see down here. That's the difference for this author between Levitical priesthood and Melchizedek priesthood. Jesus is of the latter order.

Hank Smith: 00:57:51 This is fantastic, but for these people is Melchizedek's this enigmatic figure that was mentioned once or twice in the Old Testament, and they don't know who he is. They don't know much about him, and yet this author of the Hebrews is saying, let's focus in on this person who's only mentioned a couple of times in our scripture and really understand him.

Dr. Matthew Grey: 00:58:17 That's right. That's what this author is doing, and he feels like he needs to because of the obvious point. Jesus is not a Levite. So how can you say he's a high priest if he's not a Levite? Well, let's explore this more enigmatic figure, Melchizedek. Psalm 110, a priest after the order of Melchizedek. That's the reason why the author seems to be expanding upon this very enigmatic Old Testament character in a way that is really, really interesting.

Hank Smith: 00:58:40 Yeah. It's really fascinating that he's bringing this man up and saying he actually had a really important role. He's much more important than maybe we thought he was.

Dr. Matthew Grey: 00:58:52 Yeah, exactly. Well, and like I said earlier, though, there is some precedence for this, and that is if we look at the Dead Sea Scroll community, that's at least one other community who also took that enigmatic character of Melchizedek and even turned him into a future Messianic figure of some kind. The ultimate eternal jubilee is going to be brought in by a Melchizedek figure when

he returns again. So, this would not be the only community in first century Judaism who is interested in Melchizedek and what Melchizedek could represent. The Dead Sea Scrolls are doing that to a small degree, but this author is clearly taking it in a very Christological direction saying, let's talk about Melchizedek in that order in terms of Jesus and he being part of that order.

- Hank Smith: 00:59:31 I love the connection you're making to Joseph Smith and his revelations that he's drawing off of this idea that there's a higher priesthood than the Levitical priesthood that functioned throughout the Old Testament.
- Dr. Matthew Grey: 00:59:42 Exactly. But in some ways, it's almost like the difference between the ward level of being Latter-day Saints and the temple level of being Latter-day Saints. The ward level, it's a very Aaronic priesthood structure, it's an Aaronic priesthood bishop who presides over Aaronic priesthood baptisms and Aaronic priesthood sacraments is passed by Aaronic priesthood deacons. It's a very Aaronic priesthood organ. But then you go to the temple and that is the greater Melchizedek priesthood organ of the church. That's where the powers to leave the milk... Not to leave the milk, but to build upon the milk and add the meat by going through a priesthood that can bring perfection. The Levitical priesthood was never meant to bring perfection. It's a gateway. It's the shadow of the heavenly reality, but the greater priesthood is the heavenly reality that can bring perfection, that has the power to make one a king and a priest like Melchizedek was and has the power to bring unto eternal life.
- 01:00:36 So it's almost like the way that Joseph Smith built upon these categories that Hebrews is exploring here in a first century Jewish context. It's like Joseph Smith takes those categories and through the revelation process, expands them into two different levels of what it even means to be a Latter-day Saint. I think it's kind of cool.
- Hank Smith: 01:00:54 Yeah, it's fantastic. Matt. Let me read a quote from Joseph Smith and see what you think of it. Joseph Smith says, "What was the power of Melchizedek? It was not the priesthood of Aaron, which administers in outward ordinances and the offering of sacrifices. Those holding the fullness of the Melchizedek priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, this priesthood is a perfect law of theocracy and stands as God to give the laws to the people administering endless lives to the sons and daughters of Adam. Abraham says to Melchizedek, 'I believe all that thou hast taught me concerning the priesthood

and the coming of the Son of Man.' So Melchizedek ordained Abraham and sent him away. Abraham rejoiced saying, 'Now I have a priesthood.' The keys of the priesthood then continued through Isaac, Jacob, Joseph, Ephraim, and so on through the centuries down to the time of Moses." Any thoughts on that?

- Dr. Matthew Grey: 01:01:50 No, I think that's a fascinating quote. I think that's reflecting the ways in which Joseph and his own revelatory framework is engaging with this biblical material. So, in Hebrews 5, 6 and 7, we get the idea that there are these two priesthoods. One can't bring perfection, the other can. One is based on lineage, the other is not. And constantly comparing the reality versus the shadow, the heavenly priesthood versus the earthly type of that. Joseph clearly is engaging with this material. So, in his own revelatory process of section 84, section 107, that quote that you just read, he's clearly building upon this structure, these categories that Hebrews is laying out, and he's now envisioning what that looks like on an ecclesiastical level for modern Latter-day Saints. So, I think the way that modern Latter-day Saints would envision Melchizedek and Levitical or Aaronic priesthood has its roots right here.
- 01:02:40 And then it's further extrapolated upon by Joseph's revelatory process where he's now envisioning how does Levitical or Aaronic priesthood function? And we see a lot of that at the ward level in our modern community. How does Melchizedek priesthood function? We see a lot of that in the temple endowment experience where we have a priesthood there that has the power to bring you into the presence of God, that has the power to part the veil, that has the power to bring one into full maturity and perfection in the Greek sense there. That has the power to make one kings and priests, queens and priestesses as some of the revelations indicates. So, I think that Joseph is building upon a really cool foundation of Hebrews here and then filling it out for a Latter-day Saint context through his own revelations in a way that we can, I think greatly learn from.
- 01:03:23 As modern Latter-day Saints, I would just encourage us in that process to be very clear about our sources. What does Hebrews say? How does it say it? What's the cultural context in which Hebrews would articulate those categories. And then be able to articulate for ourselves, okay, how did Joseph draw upon, build upon those images, expand upon them? And just for the sake of literacy, being able to note what is what, but clearly these are all part of the same conversation for us. And so I just think it's fascinating to see Hebrews maybe be the first Christian voice in the first century to articulate something along these lines and

one of the only voices. We don't get a lot of this in early Christianity. We don't get many people building on this in the first centuries of Christianity, but here we have it in Hebrews 5 through 7. It's a text that we as Latter-day Saints clearly need to be more familiar with. We need to be more conversant in this, and hopefully this conversation is helpful in some of those ways.

01:04:13 But the way chapter seven ends now that we've again asserted the superiority of Jesus's priesthood, we've shown the limits of the Levitical priesthood, we've explored what it means to be a high priest after the order of Melchizedek. His concluding thoughts on Jesus's priesthood, the idea of Jesus as our great eternal high priest, we can see at the end of chapter 7. Let's just read a few verses together, chapter 7, maybe starting in verse 22. "By so much was Jesus made a surety of a better testament, a better covenant." There's another covenant here. This language seems to be drawing upon Jeremiah 31. Remember, Jeremiah had this idea that there would be a new covenant one day, and this author seems to suggest that the Melchizedek priestly powers and order of Jesus is that new covenant. It is that New Testament. It's the surety of a better testament that Jeremiah was talking about. So, he's still very much trying to draw upon Old Testament images here.

01:05:07 And he goes on to say, "And they truly were many priests." In the Levitical system, there were lots of different priests because they were not suffered to continue by reason of death. In other words, earthly priests died. They lived out their life of priestly service as a human being, and then they died and that was it. But this man, Jesus, the superior high priest, because he continues forever, has an unchangeable priesthood. So again, it's the eternal nature of the Melchizedek order of priesthood this author is interested in, as opposed to the earth bound, genealogy bound priesthood of the Levites, of the Pentateuch.

01:05:39 Then he concludes by saying verse 25, "Wherefore," because of the eternal nature of this endless priest and endless priesthood of Jesus, "Wherefore, Jesus, our great high priest," verse 25, "is able to save them to the uttermost that come unto God through him." He has the power to actually save, to actually redeem, to actually atone, to actually reconcile. "Seeing that he lives to make intercession for them forever." So, he is our constant high priest, has the eternal power to make that intercession. And so if we come unto him, he has the power to save us to the uttermost. I love that. To the absolute fullest extent.

01:06:18 And then he concludes by saying in verse 26, "For such a high priest," the great high priest, Jesus, "became us, who is holy,

harmless, undefiled, separate from sinners, and made higher than the heavens; who needs not daily, as those high priests do, to offer up sacrifice, first for his own sins, and then for the people's. He did his once, and when he offered up himself. For the law makes men high priests which have infirmities; but the word of the oath," the Melchizedek priesthood that we're talking about here, "which was since the law, makes the Son, who is consecrated for evermore."

01:06:52 There's some really powerful ideas here, and I love that. But I hope this has been helpful. Lots of gems along the way, and as long as you can take the time to slowly unpack the logic and with a good study Bible, maybe see how he's interacting with the Old Testament. This goes from being a very confusing book to one of your favorites in the New Testament.

Hank Smith: 01:07:09 Yeah.

John Bytheway: 01:07:10 This is so helpful. This is the view from 30,000 feet. Jesus is greater than the angels. He's greater than Moses. He's greater than the high priest. He has a greater priesthood than Aaronic or Levitical priesthood. And coming up his sacrifice is greater, and therefore, because he did this once and offered up himself, we can come boldly to the throne of grace. That's a great name, the throne of grace. So, so good. Thank you so much, Matt. This is just wonderful. I get this so much better than I was trying to plow through this just going, "What?" So thank you, Matt.

Dr. Matthew Grey: 01:07:47 I'm glad that's helpful.

Hank Smith: 01:07:49 Matt, let's say I'm a listener. I'm on my commute. I've listened to you on my way to work and my way home, and then I'm getting out of my car to head inside. What do you hope that that listener would've seen or what they'll see differently or feel differently about?

Dr. Matthew Grey: 01:08:05 Yeah, that's a great question. I hope that they're coming out of the car, thinking about Hebrews and its contribution to Christianity. We get so many of our foundational ideas as Jesus followers, as Christians from this text, and those can be very transformative. I am someone who thoroughly enjoys traditions of ancient Judaism. I resonate personally a lot with Paul. I love Paul's message of ancient Judaism being part of a larger covenant, that the Christian message is simply expanding and just bringing in other people as well, kind of like the Third Isaiah material does. So, I really resonate with that in my soul.

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| | 01:08:41 | With Hebrews, I also appreciate the message of what this author is trying to do, which is saying that we don't need to feel drawn to some of the institutions of the past as Jesus followers. We don't need to feel drawn to the Levitical priesthood system or to the sacrificial system because we do have something that takes us to another level. And this is kind of what sets us apart as Jesus followers, and that is that we have a heavenly high priest who brings us that ultimate true mediation. I love the picture that this author has painted. He wants us to envision Jesus dressed in the priestly garments, standing in front of the veil, offering the prayer that would part that veil and bring us into God's presence so that we can have complete confidence and boldly go into the presence of God ourselves through our mediator, Jesus. And as the discussion we'll have to take next week, and that we have complete confidence, complete boldness, and assurance in the salvation process because of Jesus's one-time sacrifice. |
| | 01:09:35 | I'm actually one who does enjoy the value and the power of the Old Testament priestly and temple systems, and I also as a believer in Jesus love the way this author is articulating the identity of Jesus, the power of Jesus, the divinity of Jesus, the intercessory role of Jesus. So as a believer, those are things that are very meaningful to me. |
| Hank Smith: | 01:09:52 | Oh, what a good day. Man, what a good day. |
| John Bytheway: | 01:09:56 | Made a lot of notes today that are going to help me. |
| Hank Smith: | 01:10:00 | I feel like the Book of Hebrews is clear to me now, much more clear than it was before Matt explained it. Yeah. |
| John Bytheway: | 01:10:06 | Yeah. I've really been fed today. That was really good. |
| Hank Smith: | 01:10:09 | Matt, thank you so much for being here. |
| Dr. Matthew Grey: | 01:10:11 | Well, thank you. It's a pleasure to be here. |
| Hank Smith: | 01:10:13 | We have loved this. We want to thank Dr. Matthew Grey for being with us today. We want to thank our executive producer, Shannon Sorensen; our sponsors, David & Verla Sorensen; and we always remember our founder, Steve Sorensen. We hope you'll join us next week. We're going to be in the second half of Hebrews on followHIM. |
| | 01:10:31 | Today's transcripts, show notes, and additional references are available on our website, followhim.co. That's followhim.co. You |

can watch the podcast on YouTube with additional videos on our Facebook and Instagram accounts. All of this is absolutely free, and we'd love for you to share it with your family and friends.

01:10:48 We'd like to reach more of those who are searching for help with their Come, Follow Me study. If you could subscribe to rate, review, and comment on the podcast, that will make us easier to find. Of course, none of this could happen without our incredible production crew, David Perry, Lisa Spice, Jamie Neilson, Will Stoughton, Krystal Roberts, Ariel Cuadra, and Annabelle Sorensen.

President Russell M. Nelson: 01:11:10 Whatever questions or problems you have, the answer is always found in the life and teachings of Jesus Christ. Turn to him. Follow him.

HOW CAN A PERFECT SAVIOR UNDERSTAND IMPERFECT PEOPLE?



- Hank Smith: 00:02 Hello, my friends. Welcome to another followHIM Favorites. My name is Hank Smith. I'm here with the incredible John Bytheway. John, we are going to take on a single question from this week's lesson. We're in Hebrews 1-6, and our question this week is, "If Jesus Christ was perfect, how can he understand and help me who is very imperfect? How do I make that connection between him and me?"
- John Bytheway: 00:27 Wow, such a good question. This is a good place to be for Hebrews for this because even though he was perfect, it doesn't mean he wasn't subject to living on an earth and everything that we go through and temptations. One of the verses that we look at in this one is such a good one. Hebrews 4:15, "For we have not an high priest, which cannot be touched with the feeling of our infirmities." That's a lot of King James English there, but in other words, they had a high priest who would go to the temple for all of the people once a year. If we take out the negatives in there, we have not an high priest, which cannot, and put it positive, we have a high priest which can be touched with the feeling of our infirmities.
- Hank Smith: 01:07 Very good.
- John Bytheway: 01:09 Oh, okay. He was in all points tempted like as we are, yet without sin. And that kind of helps answer the question, don't you think?
- Hank Smith: 01:16 Absolutely, when I look at the three temptations of Jesus, the writer of Hebrews says he was tempted like we are. There's temptations of turn the stones into bread or jump off the temple and everyone will follow you or take all this riches and give up on your mission. Those are similar temptations that you and I face. I think David O. McKay said, "Jesus is turning stones into bread." That temptation for us would be the temptation of-
- John Bytheway: 01:44 Our appetites.
- Hank Smith: 01:45 Appetite, flesh or spirit, what my body wants or my spirit wants, and those two things hit against each other sometimes in

temptation. Another is jump off the temple and you'll have fame and fortune, and I think we hit those temptations every day. Am I going to be vain? Am I going to choose vanity or am I going to choose humility? And then the third temptation, give up your mission and take on the riches of the world. That temptation feels to me like consecration versus selfishness. Are you going to be consecrated to the Lord's work or are you going to do what you want to do? So, sometimes we think of the Savior's temptations as, "Well, I don't face anything like that." When actually you face very similar temptations to what-

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| John Bytheway: | 02:26 | They're like categories that we all face, and that's why I like this. The writer of the Hebrews is saying, "Actually, he was tempted in all ways just as we are, and that's why he knows how to help us." It's kind of a reassuring verse, and of course, like verse 16, "Let us therefore come boldly unto the throne of grace." Wow, what an invitation. |
| Hank Smith: | 02:48 | He gets you. I say that to my students sometimes. The Lord understands you. He not only understands you, he understands why you do what you do. |
| John Bytheway: | 02:57 | Well put. |
| Hank Smith: | 02:58 | He doesn't see you as a problem, doesn't see you as disgusting. He gets you. He understands who you are and what your background has been, all of that. |
| John Bytheway: | 03:07 | And he doesn't say, "Go away." He invites us to come to the throne of grace, and that just tells us he's going to take you where you're at and he's going to make you better, lift you higher. |
| Hank Smith: | 03:16 | And when we get to the throne of God, he's going to say, "You belong here. Come in boldly. Don't hide, you belong here." I love that, John. We hope you'll join us on our full podcast. It's called followHIM. You can get it wherever you get your podcasts. We're with Dr. Matt Grey in these chapters this week. You'll love what he shows you here, and then come back next week and join us for another followHIM Favorites. |