



“An High Priest of Good Things to Come”

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:

How does the Melchizedek Priesthood help us come unto Christ? Dr. Philip Allred explores the salvific nature of the Melchizedek Priesthood and why Jesus is the “High Priest of Good Things to Come.”

Part 2:

Dr. Philip Allred continues to explore Hebrews and how Jesus Christ is our Advocate and Savior.

Timecodes:

Part 1

- 00:00 Part 1–Dr. Philip Allred
- 00:17 Introduction of review of Hebrews 1-6
- 01:47 Introduction to Dr. Philip Allred
- 03:09 Jesus as Redeemer in Hebrews
- 04:27 President Oaks and revelation while studying the scriptures
- 10:19 Hebrews as tool for revelation
- 11:25 Returning to God’s presence
- 14:39 Hebrews 8 establishes a relationship
- 15:57 Israelite narrative
- 20:30 Review of the Tabernacle
- 25:18 *Messages of Christ*
- 26:37 Contextualizing Gethsamane and Golgotha
- 28:12 C.S. Lewis and the Atonement working backwards
- 30:08 Day of Atonement
- 33:17 Advocate and temple parallels
- 39:04 President Oaks and taking His name upon us
- 42:38 Ordinances create relationships
- 46:10 Ideas for teaching for families
- 47:48 Dr. Allred shares a personal story about his dad
- 50:37 End of Part 1–Dr. Philip Allred

Part 2

- 00:00 Part II– Dr. Philip Allred
- 00:07 Review of the Tabernacle and Yom Kippur
- 02:40 Veil and the Holy of Holies
- 05:05 Temple in 3 Nephi
- 07:00 Writing the Law in our hearts and minds
- 09:12 Don’t get lost in structure
- 11:57 Dr. Allred’s personal story with a fellow student
- 13:46 Israelite Hall of Fame
- 15:28 Abraham learning about Abraham
- 17:00 Sarah and name change
- 20:01 Old Testament examples continue
- 21:26 Dr. Allred in Japan
- 25:14 Rahab the harlot

- 29:24 Running the race
- 33:17 Jesus developmental experience
- 34:19 Dr. Allred and a high school coach
- 38:00 The Lord chasteneth
- 39:24 Transformation and suffering
- 42:08 “Trial, Blessing, or Both?” and “Rough Start, Great Finish”
- 42:55 Helen Keller
- 47:03 Esau
- 50:37 The Second Coming
- 54:33 Mediator of the New Covenant
- 58:02 Discipleship and “Think Celestial”
- 1:04:24 End of Part II– Dr. Philip Allred

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Biographical Information:



Philip Allred was born in Ankara, Turkey. He served his mission in Osaka, Japan. Philip was sealed to Jennifer Lindeman, and is blessed with three beloved and remarkable children. He taught for Seminary & Institutes and BYU-Idaho, and served as Chair of Religious Education. He has degrees in Political Science (BYU, ISU) and Theology (Notre Dame). Philip's dissertation focused on the intersection between religion and political party affiliation. He was a faculty member at the BYU Jerusalem Center for Near Eastern Studies (2015-2016). Philip has extensive religious history and academic travel experience in Europe, the Mediterranean, and lands of the Bible. His teaching and curriculum emphasize The Eternal Family and the Pearl of Great Price. His published work includes lifelong discipleship keys in Deuteronomy, parenting in the Book of Mormon, contextual word studies in the Book of Mormon and Doctrine and Covenants, and internal authorship in the Book of Mormon.

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Hank Smith:	00:03	Hello, my friends. Welcome to another episode of followHIM. My name is Hank Smith. I'm your host. I'm here with my first class co-host, John Bytheway. John, we're back for another week of followHIM.
John Bytheway:	00:14	First class scouting was great.
Hank Smith:	00:15	Yeah.
John Bytheway:	00:16	Yes, we're back.
Hank Smith:	00:17	That's about as far as you got, huh? Okay. John, we are going to be in the second half of the Book of Hebrews. We spent last week with Dr. Matt Grey. John, what stood out to you? What's something you remember from our lesson?
John Bytheway:	00:31	Okay. First of all, I just remember Hebrews being more elevated than other epistles of Paul. You even had to read it a little slower.
Hank Smith:	00:38	I was surprised at how often Hebrews quotes the Old Testament. It's like every other sentence. And if you don't know your Old Testament very well, you might miss the point of the book. One point stood out to me though, which was in Hebrews chapter 2, John, you remember this, at the end of Hebrews chapter 2, we tied it into Alma 7. I know you love Alma 7 as much as I do, and here is like almost an extended version or extra footage for Alma chapter 7 in Hebrews 2:18. "For in that he himself has suffered being tempted he is able to succor them that are tempted." That feels right out of Alma 7, doesn't it?
	01:16	John, we're joined today by a wonderful scriptorian friend of mine. We're here with Dr. Phil Allred. Phil, what are we looking forward to today for the second half of Hebrews?
Dr. Philip Allred:	01:26	Wonderfully, the author of the Book of Hebrews is bearing a twin witness of Jesus Christ. He is our hope because he took on us the same nature as we have. That was developed in chapter 2. Again, in chapter 4, we have this high priest that can be

touched with the feeling of our infirmities, all points tempted like as we are, and just amazing to think, "Wow, Jesus gets me."

Hank Smith:	01:47	Wonderful. John, Phil is new to our podcast. Can you introduce him to our listeners?
John Bytheway:	01:54	Love this introduction. Dr. Philip Allred was born in Ankara, Turkey.
Hank Smith:	01:59	Wow.
John Bytheway:	02:00	I don't think we've had another Ankerite, have we?
Hank Smith:	02:02	I know. I can't remember an Ankerite being on our show before.
John Bytheway:	02:06	He served his mission in Osaka, Japan. Philip was sealed to Jennifer Lindeman and is blessed with three beloved and remarkable children and a wonderful son-in-law. He taught for seminary and institutes in BYU Idaho for 23 years and served as the chair of religious education. He has degrees in political science, BYU, and Idaho State University and Theology at Notre Dame. He was a faculty member at the BYU Jerusalem Center for Near Eastern Studies in 2015 and 16. His teaching and curriculum emphasized the eternal family and the Pearl of Great Price. His published work includes lifelong discipleship keys in Deuteronomy, parenting in the Book of Mormon contextual word studies in the Book of Mormon and the Doctrine of Covenants and internal authorship within the Book of Mormon.
Hank Smith:	02:57	Phil, we are grateful that here at BYU that we got to steal you away from Rexburg and bring you down to Provo. That'll warm me up five, six degrees. Phil, how do you want to start this?
Dr. Philip Allred:	03:09	Well, I would like to just begin with a quick witness. I just feel all scripture points us to the Savior Jesus Christ, but I have a special place for me in my heart and my mind about how the Book of Hebrews bears this compelling witness of the totality of Jesus Christ's redeemership. That's probably not a word, but it should be, redeemership. This record is weaving together these two compelling but often mistakenly, mutually exclusive properties and that is that we've got this supreme power and we've got an unfathomable sympathy all wrapped up in one person in Jesus Christ.
	03:46	I'm just so grateful that our redemption and our reconciliation require both of those. We need his potency and we need his mercy. We need his once and for all sacrifice as well as his

ongoing ministry in our behalf. Truly in this way, he is our help and our hope. I love him and I'm honored to visit together about him as he's been revealed and as he is revered in the Book of Hebrews. I pray that his spirit will teach us and all that will join us. As we jump into the verses, we'll do a quick thing with chapter 7, but I feel impressed to start with an experience I had as a missionary in Japan when then Elder Oaks was at a conference.

04:27 Elder Oaks stood and was addressing the missionaries, and this I believe was in Ibaraki, Japan. He was asking us about our scripture study and he says, "You ever been reading the scriptures and you found yourself kind of zoned out like you maybe even turned the page, but you come to and you realize you have no idea what you just read?" We're all sitting there going, "Oh, I think that happened this morning."

Hank Smith: 04:48 It's never happened to me, John. I don't know about you, but all right.

Dr. Philip Allred: 04:51 Oh, well, the other of us that are mortals, this is happening to. I was really intrigued because he says, "What do you do when that happens?" You've zoned out and you don't know what you just read. Some enterprising Elder raised his hand and, "I go back, Elder Oaks. I make sure I found where I last remember reading." And I figured, "Oh, okay." Elder Oaks blew my mind when he said, "Please don't do that." Wasn't it important what we were reading? And then he proceeded to share this, which has just literally changed my approach to scripture.

05:25 He said, "The scriptures are a medium to revelation. They're like a portal to the Spirit. Instead of going back over the black and white words on the page, why don't you go back over the frames of your mind? What was it that you were thinking about?" But when he said that, it just did a whole paradigm shift thing. My worldview just was like, "What?" Because I'm so used to, especially in this scholastic realm and everything, that the words we're going to get all these questions about them, et cetera. And truly they are significant, but what he taught me there... And then he's published later his scripture reading in Revelation article in Ensign back, I think it was 1995, just really interesting.

06:07 But I love what he says in this unpublished devotional that he gave at the Salt Lake and Davis Counties seminaries but is published in the scripture study, the Power of the Word Teacher Manual. He says, "We have continuing revelation in our church because the scriptures do not have a specific answer to every

possible question. We say that the scriptures contain the answers to every question because the scriptures can lead us to every answer. They, the scriptures will put us in a position where we can obtain inspiration to answer any doctrinal or personal question whether or not that question directly concerns the subject we're studying in the scriptures."

- 06:51 Then he said, "This is a grand truth not understood by many." When he was saying, "Go back over the frames of your mind," it evoked a skill in me to practice, which is okay, so I just realized I zoned out. What was I thinking about? I was here and I was here, and I was there. Oh. And he said, "Often in that thought process chain will be an invitation of the Holy Ghost to be on the errand of the Lord. You'll usually have been thinking about someone in your life. You can reach out to them or some problem you're working over and now comes some inspiration about what to do.
- 07:27 I want to begin there because as we do with any text, to make sure that while we are mining the text and we're working the information, we also know there's kind of a meta experience that can be happening with the spirit. And as we take track of that and record and then respond to those promptings, we'll be led on his errand to many wonderful things.
- Hank Smith: 07:50 I love that. Phil, you think like Elder McConkie. He said, "I sometimes think that one of the best kept secrets of the kingdom is that the scriptures open the door to the receipt of revelation." One of the best kept secrets of the kingdom and you know it, Phil. You have it.
- Dr. Philip Allred: 08:07 Thanks to President Oaks.
- Hank Smith: 08:08 Yeah.
- John Bytheway: 08:09 The idea that you're reading and your mind goes off, he doesn't mean off to home or school, or "I forgot to pay the electric bill." It means you start thinking of other spiritual things and that, that could be the spirit communicating with you. I like that idea in Section 50. "He that teacheth and he that receiveth understand one another, that the spirit is the thing that carries the message." You put yourself in a frame of mind for revelation when you're in the scripture.
- Dr. Philip Allred: 08:34 All things what ye should do. The point of Elder Oaks is all things... My wife's name is not in the scriptures. I love my wife's name it's Jennifer, but I could not flip open and say, "Okay. Who

am I marrying? It's not in there. My major is not in there."
There's a bunch of things about my life. They're actually not in the written word. The art of using the tools the Lord has given us, which include the written word to put ourselves in position to receive all things what we should do is powerful to me.

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| Hank Smith: | 09:02 | Yeah, I think so, Phil. So many of us want personal revelation, but we may forget that it can come through just sitting down with the word with your scriptures. Just begin reading, look at phrases and words, and see if that revelation starts to flow. |
| John Bytheway: | 09:17 | I'm glad you're saying this because you can hear sometimes a checklist answer like pray and read your scriptures. No, that's a good answer because you're putting yourself in that frame of mind where you're opening the door to revelation when you're praying or reading your scriptures, but you're putting yourself in that arena so that the Lord can communicate with you. It is a good answer. You might not find the answer in there like you're saying, Phil, but you're opening yourself up to inspiration where you may find more specifics or something more tailored to your situation. Is that right? |
| Dr. Philip Allred: | 09:49 | I've got so many neat experiences where I've had my scripture pencil, I've had maybe my laptop open, a Post-It note folded over a piece of paper as my bookmark and I've got little notes in there, "Oh, this idea, oh, this errand, this thing." And then I just put a little box by it and I check it off when I've followed up on it or done something with it. It's just been a true blessing and it's a skill. I think President Oaks, then Elder Oaks was inviting us to engage in the skill of engaging the scriptures in a way that really is revelation. |
| | 10:19 | Well, I've just offered that as we begin because in a thick text like Hebrews, it can be almost discouraging to say, "I've read this for decades" as we I think all have. And it just still keeps like the onion unpeeling things. If I'm just in a rival mode and I've got to get it, and I got to get this is the perfect way to have it, then I get frustrated and I kind of just like, Ah, it just becomes this opaque thing. |
| | 10:43 | Instead, if I see it in this way, it's a portal. "What is the spirit teaching me now? What can I do right now that will draw me closer to Father, closer to the Savior, closer to those I'm supposed to love and want to love more than I do? And how do I use this to those ends?" That's why I wanted to begin there. |

John Bytheway:	11:01	Love it. The scriptures are a portal. I love that. We're going to get information from the text, but it also puts you in a frame of mind where it's important. I love that.
Hank Smith:	11:10	Phil, thank you for thinking that I have read the Book of Hebrews for decades. That was very nice of you to say as we all have because I thought, "You're right."
John Bytheway:	11:18	Yes, you do.
Hank Smith:	11:20	You're right. I have been reading this for decades.
John Bytheway:	11:23	Over and over.
Dr. Philip Allred:	11:25	Well, as Dr. Grey helped us with Hebrews chapter 7 in laying out this architecture of the Atonement, this reversal of the Fall and going back into God's presence, this is our way back home. That takes power that we don't have. This is why in the first few verses you've got the whole Melchizedek material that was covered nicely already. And then we've got this new priest. We got the Melchizedek work and that's meshing into Jesus as this quoting Psalm 1:10, "Thou art a priest for ever after the order of Melchizedek." Then is introduced in verse 11 and verse 19 of chapter 7, the word, perfect. We hit on that last time nicely and it does come from that Greek word, teleios, teleology, et cetera, as the study of what a thing is for what's the object of a thing, what its end. When it was created, what was it designed to accomplish?
	12:13	The perfection in this regard is the perfection of a mode, a ritual mode of ordinances that would connect us with God so that we could progress back into his presence. This gets kind of exciting because then all the ordinances come into play as they are helping me, capacitating me literally renovating, transforming me, converting me as a person on my way back into his presence to be able to not only see his face but also to dwell with him and engage in the work that he does.
	12:45	This is beautiful, because another way to put this, teleios is "made adequate for a necessary task". We're being capacitated to do a great work. And whether that work is to stay in our marriage, be a great spouse, to stay in my state as a single person and hang on, hold on until the promises get fulfilled, we'll see that in chapter 11 in the Hall of Fame of Faith. We're going to see some amazing individuals who all are holding on moving forward at the same time but holding on until the Lord fulfills all those promises, the ideas that we are being made

adequate in the meantime, we are being capacitated to the great work of the eternities of which mortality is a preparation, a practice and a wonderful opportunity to engage in his work on his behalf.

- 13:34 There's a lot of things along the way that he's parked there for our blessing, including the high priest who's opening that way before us. I like toward the end of 7 and this will conclude our review of 7, a quick review. He makes the point that Jesus actually wasn't of the Levitical line. This would be really odd to see a Judah operating in the functioning of this Levitical order made of moving back into the presence in our behalf. But what's fun is that he says it's about worthiness. It's Jesus's worthiness.
- 14:03 You are born into it if you're Levitical. You're born into that. You may like it, dislike it, whatever. That's just what we do. It's our family line. But this is an elective thing. This is Jesus saying, "No, father, I'll do thy will. I will always do thy will and we'll always defer to thee." We have these kind of dialectics playing out in a beautiful way. I just love that about chapter 7. What we go into now is a section of 8, 9, and 10, which really developed this ritual, ordinal kind of Levitical pattern of moving from outside the tent into the inner part, then to the inner place, the holy place and then into the Holy of Holies.
- 14:39 Chapter 8 is contrasting heaven and earth and in some ways contrast our heart and our mind versus just the ritual... establishes a relationship over say maybe just a recipe. In verses 1 through 6 of chapter 8, we now see Jesus ministering in the heavens. This is 8:1. We have such a high priest who is set on the right hand of the throne of the majesty in the heavens. This is his ascension. He is now in that place able as the Book of Mormon says, "To claim his rights of mercy ministering there in the true tabernacle," verse 2.
- 15:14 We get this wonderful picture of we've got an earthly pattern or shadow. Look at verse 5. This is a shadow of heavenly things that we've got here. It was according to the pattern that was shown in the mount that Moses made it. So there's this heavenly temple which kind of prefigures our movement from the fall and our inadequate state through a process of renovation transformation into not only God's presence but God's likeness and his glory.
- 15:42 There's Jesus ministering from this throne in heaven. And I love that throne imagery. Just for fun on a personal note, I don't

know about you, but thrones kind of scare me. People on thrones, they're super powerful and often capricious.

Hank Smith: 15:55

Yeah. And they can cast you away with one glance.

Dr. Philip Allred: 15:57

Yeah, right? Away with this fellow. I was like, "Oh, it makes me nervous." But if it's Jesus in the express image of Father, that changes my view of the throne. Now, I see the throne in its power for me, not in its power potentially against me. It becomes an interesting move and our culture doesn't help us with this. Our current culture has probably been the culture always, the Babylon set up shop right next to Zion every time, as President Benson and others have always said. But I think our culture really is anti-establishment, anti-authority. You guys messed up the world and we've got to fix it, and it's got to look different than this. Instead of saying, "Well wait. This is a shadow of the truth thing and Jesus is there ready to do that true thing in the highest way in our behalf. Don't judge him and don't judge Father's plan by mortal failures."

16:51

In verses 7 through 13, we get this offering that was made to Israel. So here's one of those historical moments where it failed. The first covenant, verse 7 didn't work. The Israelites, they had their chance at Sinai and this will be returned to, again, in chapter 9 a little bit. This author is weaving in an understanding of what happened, the narrative of the ancient Israelites when they were coming out of Egypt. They had a chance to have a better shadow and pattern than they ended up with.

17:19

What happens is here's this quotation in chapter 8 of Jeremiah 31 where the author now of Hebrews is saying, "Remember Jeremiah said the days are coming," verse 8, "I'm going to make a new covenant." Well, why would you have to make a new covenant? It must have been because it wasn't great. And why wasn't it great? Well, God made it. It should have been great. It wasn't great because the people rejected the great one. In verse 9, it's not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt because they continued not in my covenant.

17:52

I had an original covenant so I couldn't regard them in the same way. They wouldn't let me help them in the same way. This is that passage in the Joseph Smith translation of Exodus 34. That's really helpful that says, "The original tablets had the order of ordinances, the higher order that would renovate the soul." Here in chapter 8, we have this reference to something so cool that he wanted to have happen, but they wouldn't let him

do it in verse 10, and this is the covenant that he wants to make with us in verse 10, "I will put my laws into their mind. I will write them in their hearts." And then says, "I will be to them a God and they shall be to me a people," meaning it's relational.

18:38 This is not just ritual. This is not just spiritual or whatever we tack onto those terms. This is, "I want to be your God. I want to be your dad. I want you to be my kids. I want us to have a real relationship." And it's beautiful here because he's saying, "I can do this." And he says in verse 12, "I will be merciful to your unrighteousness." The Savior knows us so intimately, he gets why we're unrighteous. He gets what we're struggling with and he's saying, "I want to have a relationship." And these ordinances and this whole play that we're doing here, if you will, of the temple movement from outside in, from being estranged to being an absolute relationship is one that we can have faith in because he will understand us. He will bless us and help us because he knows us and vice versa. As we come to know him, it does that changing in our hearts. I can't do the same things like I did before because I know him.

Hank Smith: 19:35 Phil, I've noticed we talked about this a little with Dr. Grey last week that the author of Hebrews assumes the reader knows a lot about the Old Testament, the tabernacle, the high priest. As we're going along here, if we can become more of the audience that this was intended for because the person reading is going to say, "Oh, I know all about the high priest in the tabernacle." And some of us reading are saying, "I don't know that much about that."

Dr. Philip Allred: 20:01 And that's where the author goes next is almost I think anticipating that. We'll read a fair amount of key passages I think that we'll be able to help the modern reader get a little more familiar.

Hank Smith: 20:13 Or we could just tell everyone to go re-listen to all of our episodes, John, from the Old Testament.

John Bytheway: 20:19 Yeah, maybe at 1.5 speed.

Hank Smith: 20:22 Yeah, 1.5 speed. We'll go all the way back, start over and just do a couple 100 hours worth of work. Chapter 9, is that where we move to next?

Dr. Philip Allred: 20:30 Yeah. That's exactly right. It gets interesting because as we know, ordinances are physical. I think we talked a little bit last time about Section 84 that in those ordinances, the power of

godliness is manifest. This Old Testament tabernacle was an Aaronic order. Every Fall, prior to the Feast of Tabernacles where you have the beautiful jubilee 10 days before that is the day of Atonement and this day of Atonement ritual that we read about in Leviticus 16 is really significant. In chapter 9, he now says, "Okay. Let's review what happened on that day." Not any day at the tabernacle but that day at the tabernacle.

21:12 On this day, unlike all other days, the sacrifice was not burnt on the altar. And that's going to be important for our author because on this one day, this is the unique thing that happens on the day of Atonement. It is not burnt in and on that altar within the tent. It's deliberately outside the tent. Now, I'm going to park that for now as a... Ooh, interesting. What's happening there? We'll get to that, but that's going to be up later in a few chapters and particularly in chapter 13 because it has a discipleship meaning. It has a relevance to us as disciples if we're going to be with and follow Jesus. This is an important thing to know.

Hank Smith: 21:56 Phil, correct me if I'm wrong here. You've got your three areas. You've got the outer courtyard then the tent with the two rooms inside of the tent, the holy place and the Holy of Holies. And the Holy of Holies, if I remember from last year, is never used except for this one day. Is that right?

Dr. Philip Allred: 22:15 This is what's happening next in chapter 9. It's so cool. In verse 7, this is your point, Hank, that on the day of Atonement into the second meaning that Holiest of Holies went the high priest alone, keyword alone once every year. And that the only way he could access that was he had to bring blood with him. He had to bring blood with him, and this blood then apparently parted the veil. This blood offered access into this Holiest of Holies. But in this case, the author is saying that's going to be a problem because in order for this veil to not just close up again, you're going to need to have a sinless sacrifice that in a sense is going to break that veil, which we saw at the Savior's passing when the veil of the temple was rent top to bottom because it was a sinless sacrifice. And this author picks up on that.

23:06 Well, verse 11 he says, "But Christ being come and high priest of good things to come," there's that great title that again immortalized by another talk from Elder Holland. He says, "He by a greater and more perfect tabernacle not made with hands, that is to say not of this building neither by the blood of goats or calves, but this by the blood of Christ. By his own blood, he enters once into the holy place and that obtains eternal redemption for the rest of us." He's the high priest that goes in

and rents the veil for the rest of us. It now stands open for everyone else to come in.

23:44 Now, let's turn to Leviticus chapter 17. And I think that this is right after the day of Atonement. Leviticus 16 is the day of Atonement all fleshed out and discussed. We'll do some more with it later in chapter 13 of Hebrews. Right after that, now chapter 17, Moses here, the Lord speaking to him in verse 1 says, "You're going to get Aaron, you're going to do these things." And then if you skip over to verse 11, "The life of the flesh is in the blood and I have given it to you upon the altar to make an atonement for your souls."

24:19 And then he does this. He kind of explains and kind of doesn't explain. He just says apparently a truth. The blood makes an atonement for the soul. Now, this stands as one of those kind of truths that is not fully explained, but there must be some eternal property going on that God knows and maybe he couldn't even tell us and it would make any sense to us, but some amazing thing is happening by which we now can have absolution of our sins that the eternal punishment and weight of those sins is taken away in Jesus and this blood.

24:57 And this is the blood that breaks the veil. You bring any other blood and it only parts the veil temporarily for one alone on a given day. But if you bring Jesus's blood, now we've broken and open. He doesn't want to be there by himself. He's saying, "I broke this open. We can all be there together. He's passing the heavens so that we can all pass in the heavens and be with him.

Hank Smith: 25:18 The Holy of Holies is open for everyone, not just our one person. John, Phil, I think this might be a good point for me to just do a little shout-out to Daniel Smith. He's a friend. He's created a YouTube channel called Messages of Christ. If you're looking for some extra material on the Old Testament tabernacle, what Daniel does is he goes through the how you can find Christ in the ancient tabernacle. One of these videos, I think the video with the most views, 6 million views is Solomon's Temple Explained. And I think he has a video on Yom Kippur where he walks through that day. And it's a very visual thing.

26:03 Daniel, if you're listening, we love you. Go to Messages of Christ, find the YouTube channel. He does some pretty incredible work. I don't know if either of you have seen these videos, but they're masterful.

- Dr. Philip Allred: 26:15 Fantastic. I am familiar with that and that's a wonderful grab for people to be able to visualize this. In this setting, it's hard to kind of paint the word picture, but that's perfect.
- John Bytheway: 26:24 I think it's in the Book of Matthew where it says the veil of the temple was rent. And this is the physical symbol of when this all happened. At the crucifixion, this is where all could come into the temple now.
- Dr. Philip Allred: 26:37 So we'll just skip forward to those verses and then we're going to contextualize it and come back to it, but you're exactly right. If we go to chapter 10, this interior kind of description of the temple and all the pieces in it, and then Jesus playing that part now, but not in a temple because we know his sacrifice took place on Golgotha and began earlier in his sufferings in Gethsemane, et cetera. We continued throughout that, but this is playing out in a structure.
- 27:03 Now, the writer, perhaps Paul, of Hebrews says in verse 19, "Having therefore brethren boldness to enter into the holiest by the blood of Jesus." See, he's hearkening to that idea that, "Oh, you watch the high priest go in with the blood of goats, or bullocks, or ox. But now you saw Jesus with his blood. He went into the holiest," verse 20. "Now there is because of this a new and living way." Living because the veil is rent and he's holding it open. To put it another way, the gates of hell have not prevailed. He burst those gates and those bands, and they now are open, so this new and living way through the veil for us and then we're going to do more with this in a moment that has something to do with his flesh. His flesh is now open that way before us.
- John Bytheway: 27:58 Our listeners are probably going, yeah, that's what I learned in the modern temple endowment is that Jesus is the veil and we go through him to be restored to the presence of the Father.
- Dr. Philip Allred: 28:12 Excellent. So we're Jesus bringing his own blood in and then apparently satisfying the Leviticus 17:11 property of eternity that it takes the blood to atone. I just love this from Elder Clark G. Gilbert at his BYU devotional. This was in February of 2022 and he's quoting CS Lewis, and he's pulling on the Chronicles of Narnia, which was CS Lewis' kind of fantasy analogy of Christ. Aslan is that figure and he says, "It means," quoting Aslan, "that though the witch knew the deep magic, there's a magic deeper still that she did not know. Her knowledge goes back only to the dawn of time, but if she could have looked a little further back into the stillness and the darkness before time dawned, she would've known," and then quote, "that when a willing victim

who had committed no treachery was killed in a traitor's stead. The table would crack and death itself would start working backwards."

29:21 You think about the beauty of that and the power of that is that not only is the veil now opened in a new and living way, but its retroactively going back and it's taking all of our loved ones all the way back and saying, "We now have done a thing in this with Jesus and his blood that bursts all seven bands of that book and lays open all of the lives of all father's children and makes a way for them to enter back into his presence, to be on his mercy seat and meet with him, join with him in eternity in the beauty of his life there for us." It's just amazing.

John Bytheway: 30:02 That's beautiful writing. Some people are writers, huh, Hank?

Hank Smith: 30:06 Yeah.

Dr. Philip Allred: 30:08 But isn't that beautiful and this is the author saying, "Okay. We've got this kind of approximation and we've got this object lesson." It's the only day that they would come fasting. In ancient Israel you would fast for two occasions. It would be bereavement, someone had died. You could possibly also fast for some kind of a national tragedy or these kind of things. But by and large that would often include bereavement. The only other time you would fast is the day of Atonement. You would come fasting and you would watch this play out. You would not be able to see, but you would know that the veil... You might be able to see if you had the right seat.

30:39 You could see the veil to the holy place part and there goes the high priest in there and then you just kind of have to wait and go, "Well, he's processing through the rest of that room until he gets to the next veil. With this blood, he's going to be able to part that veil, but it's going to close behind him. And then we hope he meets with God for us, that we did good and we come fasting that that would be a good experience."

30:59 We have the beauty today and because of Christ opening up this new and living way, we can all enter his house. His house is open for everyone and it's because of the gift of his Son. I'm so incredibly grateful for that as I know we all are. My appreciation for that is growing and growing, and this book helps me with it. If you look at verse 18, so we're in chapter 9, we get this reminder that this is a repair if you will. This is where upon neither the first testament was dedicated without blood. So you have this issue of being estranged from God and that the blood is now reopening the relationship.

- 31:36 It's that object lesson of seeing someone else have a relationship with God, but I get to have the relationship with God. Jesus has now restored my ability to be close to him, my ability to go into his presence. That gets so cool. Let's go in 24. Christ has not entered into the holy places made with hands. The author is saying, "Don't misunderstand it." He's not saying that the atoning work happened in Herod's temple. It didn't. It wasn't in those sacred precincts there of the Levitical order. He's having a different experience which we'll deal with in chapter 13.
- 32:04 Verse 24, "Christ has entered into heaven itself and he's there appearing in the presence of God for us." Now, what's super important here is to cut away to D&C 45 because if Christ has entered into the heavens and is their ministering like actively ministering for us, then Section 45 is the Latter-day restored view of what that looks like. Okay? I just love this and it won't take us long, but it's super powerful to me and it's one of my most sacred passages of scripture.
- John Bytheway: 32:40 Probably verses 3, 4, and 5?
- Dr. Philip Allred: 32:42 Yeah. Now, again, the warning. We're going to start earlier because there's a little bit of a warning and the warning fits in with the Book of Hebrews because remember historically we've had a people that rejected this. They got out of Egypt, but they didn't want to get into God's presence. They were glad to get out of some kind of bondage, but they weren't interested in the relationship with God. They wanted a comfortable life, if you will. The author's really working at the Hebrews to say this was the problem with those back in the day when 45, he says, "Look," verse 1, "hearken all you people of my church, the kingdom has been given, give ear to him who laid the foundation of the earth and made the heavens and all the hosts."
- 33:17 And in chapter 11 with the creation, et cetera, verse 2, this is Section 45, verse 2, I say, "Hearken unto my voice lest death overtake you in an hour you think not the summer be passed, and the harvest ended, but your souls not saved." When all our doing and in all our living there is a harvest and this fits with the festival, Yom Kippur. At the end of the harvest season and everything, it's all wrapping up, "Okay, we lived our lives. Do we get to go into God's presence? Have we got a relationship with him? How has it gone?" On verse 3, knowing that warning, in the context of that warning, listen to him who's the advocate with the Father, there is Christ in heaven at the throne with Father.

- 33:58 He is pleading your cause. He's not only this powerful individual, your cause is his cause and he's pleading that and he says, "Behold, father." It's my judgment interestingly, but he says, "Behold the sufferings and death of him who did no sin." Well, that's a really interesting thing to say at my judgment because he can't be pointing at me. He can't be talking about me, but he's saying, "Father, don't look at him, look at me. See me. I did no sin and you were well pleased with me." And Jesus is saying, "Father, I know the law. I have listened to you teach about the law. I have fully complied with the law and I have brought the perfect sacrifice and this blood now of whom thou was given that you could be glorified, I bring it."
- 34:45 Now in verse 5, "Please spare these that they can come and have everlasting life." And the only thing that was required, in verse 8, "for me who cannot bring a sinless life to the table." I can't. I lost that decades ago. The only thing I can bring in verse 8 is apparently the only thing that's required and that is verse 8, "I came unto my own. My own did not receive me, but as many as did receive me, I gave power to do many miracles and become the sons of God." Harkening to the John chapter 1. And then he says, "Even to them that believed on my name gave I power to obtain eternal life."
- 35:25 Apparently the only thing I can bring is my willingness to believe because everything else I bring is a problem. It's fallen short. It's a sin or it's a broken law. It's sins of omission, sins of commission. But I can bring belief in Jesus. And I think that's shorthand for whenever you get a reference to the name of Christ, there are ordinal implications of that. We take on his name at baptism. We continue to take on his name in the sacred precincts of restored temples.
- 35:53 You have that authority, the priesthood in his name. All of this being done when I believe, I believe in him, but I also then manifest that belief by engaging in the covenant path that he has established for me. I love that passage because if I'm not being looked at, then I have hope in my judgment and I know I'm putting that really starkly because hopefully over time I'm getting to be a better person. I'm actually transforming with his help and I'm doing less sins. I'm doing better. But at the end of the day, if he's not looking at me and he's looking at Jesus, how do you think my judgment is going to go.
- 36:30 And this is why Paul in 2 Corinthians 5:21 is so powerful. He says, "That the righteousness of God was made sin for us so that we who were sinful could be made the righteousness of God." It's what they call the admirable exchange, the admirabilis

commercial. It's this amazing exchange where I was the sinner, but now I get to be looked at as if I was Jesus, as if it's my blood that he's bringing and it's sinless. It's the beauty of the Atonement of Jesus Christ that says, "I have overcome the world for you. Be of good cheer. Come to me. My blood will open the way." And it's a new and living way as we saw there in chapter 10.

- John Bytheway: 37:12 I reserve the right to change my mind tomorrow, but my favorite nickname for the Savior has always been Advocate. That's why I really love these verses here. An advocate, an intercessor. They indicate three parties. I'm going to advocate for you to someone else. One time I googled Jesus advocate and I found a painting by Harry Anderson, which for me, Section 45 looks like the script to what's happening in this painting. I had always imagined at the judgment standing. As it talks about a standing a lot, and I know there's different kinds of judgments and it sounds like we're standing alone, but this and that painting sounds like, as you've said so beautifully, the Savior isn't talking about what we did. He's talking about what he did.
- 38:01 This painting, this Harry Anderson, the Savior has his arm on the shoulder of this man, his arm around him. And you read this here, "Spare these my brethren that believe on my name. My sisters that believe on my name." Put that with that visual, if you can find it. It's beautiful to read. And then I'm thinking too of Mosiah 26:18, "Blessed is this people who are willing to bear my name for in my name shall they be called and they are mine."
- 38:30 When we go to the sacrament table where we actually hear the priest say about his blood, which was shed for them. What did we just read? Hebrews 9:22. Without the shedding of blood, there is no remission of sins. When we go to the sacrament table, this is one way of demonstrating our willingness to take upon us the name of Christ. That's what we signify when we reach out our covenant hand and take the sacrament that we're willing to take upon us the name of Christ and always remember him and keep his commandments. You're tying in all of these things beautifully.
- Dr. Philip Allred: 39:04 I love it. The 1985, I can't remember if it's April or October, President Oaks, one of his earlier general conference addresses was taking upon us the name of Jesus Christ. And he explores five ways that that plays out in the sacramental prayer. And the first three are fairly straightforward. Most of us would probably get a good sense of that, but then four and five, he says the word, willing. That's signifying something that's yet in the

future, even though we got baptized and are in the covenant path that we haven't actually done the next two, four, and five, and they are that we're saying, "I will go to the temple. I will get to these ordinances. I will do what the high priest..." Now Jesus, the high priest, the great high priest has now opened that living way. I'm now going to take advantage of that. That curtain stands open for me. I will go and I will enter."

39:54 And then the fifth one is that I will with him enter into heaven. I will qualify by believing in him and taking on his name. I will become a celestial candidate through his grace and his blessing and his help. I love that. That's great. As we now transition to chapter 10, in verse 1, he reminds us now this Levitical law, the original Aaronic order, it just was a shadow. It was just an object lesson. It couldn't really do what we wanted and skip down to verse 4, it's not possible that the blood of bulls and of goats could take away our sins. I mean, just think about it. That doesn't work.

40:31 Amulek said that in the Book of Mormon, "Couldn't be even a man that did this. It has to be a God. It has to be an infinite and eternal sacrifice." In verse 5, when he comes into the world, he says, "Look, sacrifice an offering." And now he's quoting Psalm 40 and he quotes and he says, "Sacrifice and offering thou wouldest not," meaning God, doesn't really love sacrifice and offering. But he prepared a body for me. Because if the law is that you have to atone with blood, then atoner has to have a body that can give the kind of blood that works, because the blood of goats couldn't do it and the blood of oxen couldn't do it and the Aaronic priesthood couldn't do it, but I have to prepare a son with a body that can generate the blood that will work once and for all for everyone."

41:24 That's such a beautiful thing. And then he says, "Now burnt offerings," verse 6 and sacrifice for sin. You don't have any pleasure in that. He doesn't love that. Verse 7, "Then said I lo, I come," and he's quoting from a volume of a book written that we don't have. It's a quote from a lost book of scripture, if you will, and he says, "To do thy will O God." It's so clear this is Jesus may the cup pass from me. This is far beyond what it even thought and Jesus apparently had highest thoughts of any mortal and it was way beyond what he thought when the weights are coming upon him.

41:54 He's saying here in Psalms is prefiguring Jesus, clearly saying, "Thy will be done. You've given me the body that can do it. I have in the incarnation, I have in the condescension, I receive from Mary and I receive from Father the properties that would

make the blood that would atone." Based on the old laws, if you will, to quote CS Lewis again, "The oldest magic of all in the cosmos. I've given you a body that can do that and you have the will and did it." Think about Jesus receiving that body and then doing this great work. Go to 10. By the which, we are sanctified through the offering of the body of Jesus Christ once and it's for all.

42:38 Verse 16, "This is the covenant," again quoting Jeremiah. "This is the covenant that I will make with them after those days. This is the days when it was the Aaronic order only, the Levitical order only, when it was the law of Moses only. He says, "After those days, I will put my laws into their hearts and their minds I will write them." Oh, okay. It's relational. This is all about coming into his presence now and becoming a person like him over time. I don't know what this is worth, but in terms of a discipleship move that I have felt inspired to do.

43:14 Whenever I'm partaking of an ordinance, I recognize that it is a power that God has given on the earth by which I can become a new creature in him. I can be changed. He can do something with me that I can't do just by myself, by my sheer grit and willpower, if you will. In that ordinal moment, I will say, "Heavenly father will thou write thy law upon my mind and my heart. And not only do that, I beseech thee and I plead with thee. Write thy law in my mind and in my heart." Almost like we sing in the hymn, take my heart and seal it because I'm prone to wander. I know myself and I'm prone to wander. I give thee my agency.

44:00 One of the first talks by Elder Bednar as an apostle, he gave to the church educational system employees, the instructors, he talks about the process of getting something in your head down into your heart. We get to decide if we want it to go from just our ears or just an idea here to the actual heart where we're transformed, we're made in his image. And he will not force. That is sacred ground to him. Like revelation, he knocks on our door. I got to open that door. What does that look like? It often looks like me on my knees saying, "Write thy law on my mind and in my heart. I want thee to be my God. I want to be to thee a person." And this is the book ending in chapter 8 and in chapter 10 to the fact that in chapter 9, Jesus did give his blood.

44:51 He did break the veil and it is now done. The question, will I... This is why I think he bookends it. The question is, "Will I allow him to do what he always wanted to do?" And that was to be close to me and help me become like him and we could be true family together. It's in that context then that he says, "Don't

forget, now we have boldness," verse 19. Because of this, all of this, all this argument, all this framing, all of this picturing, and this is why we have boldness to enter into the holiest and it comes by his blood.

45:31 See, when I get nervous about my salvation and about how I'm doing and everything, he's saying, "Look, think of me." It frees me up to have a normal mortal life where I'm here to learn by experience. I've got to learn to taste and prize the good because I've experienced the evil and sometimes I've even done evil. And he says, "I got you. I got you covered." And that Kippur, the covering, the Kafir to cover, I mean that just is so beautiful and it gives us liberty to live such a gift that pays now and ultimately into the eternities.

John Bytheway: 46:10 Let's say we were trying to share this with our children because this is pretty heavy stuff, we could probably say that Paul is taking all of the things these people had experienced with the ancient temple and saying, "Jesus, that was all a shadow pointing to Christ, and now Christ has fulfilled all of that, that was pointing toward. And by his blood now, we can all enter into God's presence."

Dr. Philip Allred: 46:41 That's exactly right. And I think an even shorter cut to it in some ways would be perhaps to take him to John chapter 10 where the Savior says, "I'm the shepherd." We're going to use the sheep metaphor. Kids could probably really get that. He basically uses a different term, but it's the same exact idea as in verses 19 and 20. And he says, "I am the door. I'm the door." He says it twice in verse 7 and in verse 9 in John chapter 10.

47:11 Peter also says a very similar thing in 2 Peter chapter 1 where he says, "He opens up an entrance." That's probably really easy for kids to understand. There's lots of ways to do it, but those are scriptural ones that would fit right nicely here. And I think we can all relate to times when we thought there was a brick wall stretching to infinity top and bottom in front of us and something we needed very much was on the other side, but there was this wall in front of us and we could see no way through it, beyond it. And he opens that to us. And we have instances in our lives where he has.

47:48 I had an instance where I was doing dumb things as a teenager. I had come home and I was late and I was embarrassed. There was a strange car in the driveway and I thought, "Oh, I had this foreboding like, oh, something bad has happened." And my mom meets me at the door and she says, "The home teachers," back in the day, home teachers, "the ministers are here. They're

giving dad a blessing." I'm like, "What?" My dad had had various health troubles throughout his life. In my teenage mind I thought, "Ooh my gosh, this is it."

48:15 I wasn't here and I was off doing stupid stuff, and I was late, and all those thoughts. I lived in the basement. I went down those stairs and I was pacing around and I was mad. I was angry. I was this dumb teenager. I just yelled out to God. You couldn't even call it a prayer. I just yelled. I was mad. I'm thinking, "What..." I'm the one at fault here, but I'm mad. Somehow I'm mad at God. I felt inspired to pray, and the prayer I prayed was, "If you're there, God..." I'm like, "Who am I to demand anything?" But I know it was inspiration because there's no way I had any confidence to do that. But I said, "If you are there, and if everything I'm being taught in church is true, then two things are going to have to happen. Number one, dad is going to be okay. And number two, he's going to know I've prayed for him and that we had this conversation."

49:06 Now, that's a crazy thing. All I can say is I know that he told me to pray this. So I walk up the stairs from the basement of the garage. Literally every step. I'm doubting. I'm worried. What if it doesn't happen? I just put God's existence on the line. If it doesn't happen, what will that do? Literally every step I have to push it aside and say, "No, I believe God is there and I believe he has all power and he can do this if he wants to. And I've felt inspired to pray that this is what he wants to do."

49:35 I go up the stairs from the garage into the house to my master bedroom where my parents were, and there's a long hallway. So every step, every moment I'm kind of, "Ugh." And I'm bouncing off doubt, bouncing off faith, bouncing off doubt, nothing. I go up the hallway and just as I enter into the actual bedroom and my dad, he's sitting up and he says, "Son, I'm all right. And I want you to know I heard your prayers for me." I went over and hugged him. But I was really hugging my dad. You only do those things if and when the Spirit moves upon you. And even though I was living beneath my privileges, the sweet kind Heavenly Father said, "Let me just give you some evidence here."

John Bytheway: 50:19 Wow.

Dr. Philip Allred: 50:19 And this will help us get into chapter 11 in a second. "But let me just give you some evidence. You can't see me in this case, but you're going to know I'm here. Now, the opportunity is in your court. What are you going to do about that, son? What are you going to do with this evidence now?"

John Bytheway:

50:35

Wow. Thank you for sharing that. That was beautiful. Please join us for part two of this podcast.



- Hank Smith: 00:00:07 Let's review and restate what we've been through so far because this is really dense material where every sentence is powerful, and you really have to go slow to understand the argument that's being made. Also, you have to know so much background about the Old Testament and the tabernacle. So far we've looked at the comparison with the ancient tabernacle, and especially the day of Yom Kippur when the high priest himself, who represents Jehovah, usually all decked out with his purple Ephod and the golden Miter, "Holiness to the Lord," across his head. He dresses down on this particular day to look like any other priest. He takes the blood of an animal and can enter this one day into the Holy of Holies on Yom Kippur and offer atonement, a shadow of an atonement for all of Israel.
- 00:01:07 Now, we have Christ who has offered his blood, which Phil has so masterfully taught us is definitely a different type of blood. The blood of the animal could do nothing. This blood can offer sacrifice, real sacrifice, enduring atonement. He can now offer us a new way, not the old way, the Old Testament way, which was good, which taught them, but this new way where we can all be that high priest on Yom Kippur and enter into what we might call the celestial room, the representation of heaven, the Kingdom of God, of exaltation. Am I getting that right?
- Dr. Philip Allred: 00:01:50 Sounds great.
- John Bytheway: 00:01:51 You know what I love? I will never think of that phrase again, which I've used a thousand times in my life, "Once and for all," that the high priest was going once a year on the Day of Atonement for those that were there, but here is Christ who went once and for all. I'll never think of that phrase the same. And Paul uses it. It's right there, Hebrews 10:10.
- Dr. Philip Allred: 00:02:14 But there's a bunch of them. As part of your study, you could find all of those with 9:28, "Once offered to bear the sins of many," and now the second time he comes where he's taken care of all of it.

John Bytheway:	00:02:24	Yeah. And 7:27, "This he did once when he offered up himself," so once and for all. "Now we can come boldly," which is a awesome phrase that Paul uses, "to the throne of grace."
Hank Smith:	00:02:40	Let me go a little bit further to see if I understand. The veil that was between the holy place and the Holy of Holies, which Latter-day Saints are accustomed to that idea, of the veil being between us and the celestial room, the representation of exaltation, this veil was closed at one point. Really, only one person can enter. But now this new way that Christ has provided is through the veil. That's Hebrews 10:20, "By a new and living way, which he hath consecrated for us," which I assume is made for us, paved the way, "through the veil," that is to say his flesh.
	00:03:25	Let me relate this to my own temple experience. Of course, I want to be careful here because of the sacred nature of the temple. It's not secret, but we want to keep sacred things sacred. In the temple, I approach the veil. I have a conversation with God in which both of us are looking at the veil. In my judgment, he's not looking at me. He's looking at the Savior, and the Savior is my intermediary. He's between me and the Father pleading my case, right, John, that's the verse you've used often, and a shadow of a judgment allows me entry through the veil. Through the actual torn flesh of the Savior, I'm allowed entry into God's Kingdom.
	00:04:16	Much like Yom Kippur is the climactic day in Israelite history, the climactic moment of my endowment is approaching the Lord, speaking with God the Father, and being allowed or introduced to the Kingdom of God. As a young man, I don't think I understood that when I went through the temple for the first time. As Latter-day Saints, we approach the veil one at a time that the Nephites, in 3 Nephi, Chapter 11, the Savior said, "Come unto me and feel the prints in my hands," and they come up one by one.
John Bytheway:	00:05:05	I know that our friend, John Welch, has taken apart 3 Nephi and really made temple connections with the whole experience of Jesus with the righteous in the New World. One time I did the math. What if 2,500 people took 10 seconds each? I got 6.94 hours, I think. If they took 15 seconds each and if they did everything Jesus has, "Touch and feel the prints of the nails in my hands and in my feet and the wound in my side," it would've been exactly 10 hours. I also think, look at the impact of a society where 2,500 people have that kind of witness of Christ and the Resurrection, and we call that 4 Nephi, where there could not be a happier people among all the people that had

been created by the hand of God and there was no contention. That's a nice connection, Hank. Thank you.

- Hank Smith: 00:06:03 Phil, did I connect that right? It's not here in Hebrews where we learn about the Latter-day Saint temple, but we should have that on our mind as we're reading this?
- Dr. Philip Allred: 00:06:14 Yeah, it's our privilege to. That's the beauty of the Restoration is that we're not limited to former understandings. We can stand on the shoulders of those understandings and see, if not the same things they saw, we can see perhaps even further because of their sacrifices of their work and what they had revealed to them by Heavenly Father.
- Hank Smith: 00:06:35 It seems to me, Phil, that before the Savior, like you said, this is an Aaronic priesthood temple. Our experience in the temple, we would say, is a Melchizedek priesthood. It's like Yom Kippur, but it's different. It's not the same thing because the Savior now has atoned and opened up the way. Does that fit?
- Dr. Philip Allred: 00:07:00 Yeah. If you take Section 84 in those passages about the ordinances the Melchizedek priesthood bring and have manifest for us these powers of godliness, the very next scene he talks about is this is how you come into the presence of God and see his face. He said, "This is the very thing Moses tried to do with his people and they wouldn't do it." That's why we ended up with the Aaronic order. That's tracking right with the author of Hebrews who's saying, "Hey, don't be like our ancient Israelite counterparts who had the chance at Sinai and they missed it. They wrecked it. They didn't want it. Now we have a chance. Let's go forward." In many ways, this community looks to be interested in perhaps going back to an older order, maybe a more systematic order. We have to go through the Savior unto the Father, and he's wanting to write his law in our hearts and minds.
- 00:07:50 Well, this is like an inexact science then. All relationships are inexact sciences. That's how a marriage works. My wife says our parents raised us part of the way, and then we raised each other the rest of the way. If you go to the end of Chapter 10 in Verse 23, 24, 25, he says, "Look, hold fast the profession of your faith. Don't waiver, because he's faithful, the promise." This is personal. He's got us, but he says, "Let us consider one another to provoke unto love and good works. Don't forsake assembling together as the manner of some is." Some were stopping going to their worship services together and their discussions, the love-feasts if you will, the agape feast, the sacraments probably that they were doing.

	00:08:30	Then he goes more to 35, "Don't cast away your confidence, etc.," because the temptation of an earlier structured order is one we can all relate to. When we had ministering come in, it was like, "Wait, how do I do this? I had structure before." When President Nelson says, "Look, the Sabbath day is your gift to God," well, all of a sudden that takes maturity that you were talking about with Dr. Grey before, coming into this maturity as a disciple where it's a relationship. What am I going to give him? I can much easier just live by some list of do and don't, do and don't, do and don't. That's milk at best approach to discipleship. So there's many more of those kind of structured things.
	00:09:12	I think For the Strength of Youth just recently, this is another see change where we're trying to get strength from Jesus. It's a relationship. How many parents had to go through this mess at 15.96 days old, are you going to go on that prom date or you're not? Oh my word, it's real, but is that the ideal approach? Then the prophets are saying, "I think we've matured. Let's get to Jesus. He'll be the strength of youth, and he'll be the strength of parents," to quote President, now Elder Uchtdorf. The author is pulling on the old structures because they're familiar to this group, but he's saying, "Don't get lost in those structures. This is about getting to Jesus and through Jesus to the Father." That's a relationship. It's not a recipe.
Hank Smith:	00:09:56	This has been fantastic. I would regret not mentioning one thing. It seems that Elder Holland was studying Hebrews in 1999, that BYU devotional, "Cast not away therefore your confidence," Hebrews 10:35. That phrase became a household phrase. Then later on that year, the high priest or "An high priest of good things to come." That's Hebrews 9:11. I was in my 20s where he talked about him and his wife and a couple of children making their way from Utah to the East Coast. We can put this in our show notes at followhim.co. Whatever you're doing, go find both of these talks, "A high priest of good things to come," and "Cast not away therefore your confidence." If you haven't heard them or if it's been a long time since you've heard them, they are relevant, personal, and they'll definitely stick with you.
John Bytheway:	00:11:00	Such a great... a very personal approach. You're going to make it through this. Verse 35, that became the title of a great talk, so thanks for bringing that up. I hope our listeners will go find that because they'll be blessed by it.
Dr. Philip Allred:	00:11:13	From my experiences, a lot of us struggle with receiving revelation and being able to move forward, feeling like we know what the Lord really wants us to do or not. He really unpacks

that well in that talk, and he really does an excellent job of helping us understand that if we had an initial, spiritual experience and it was clear that the adversary is going to come and try to wreck that, and how do you comfort yourself from the future? Would you say that you're helping yourself by recording the spiritual experience and making sure that you've witnessed that you had it? Because what's going to happen is you're going to later come to a place in which you don't have that record. If you don't have that record, you're going to be liable to the adversary testing that.

00:11:57 I had an experience outside of a classroom one day. I was in my grad work. I had made a presentation as a grad student in the earlier class period. I didn't know this particular fellow student, but she caught me outside the door and she said, "Is this class bothering you?" It wasn't too hard to play dumb because I am dumb, but it was a genuine one, "I don't know what you're talking about." It was a class called Sociology of Religion, and it was a godless professor. He said, "I'm an atheist. But here he was teaching the sociology of religion. She said, "Yeah, I don't know what I believe anymore. In fact, I don't even know if I believe in God anymore." I was kind of like, "Wow." While I'm having this horizontal conversation, I don't even know this person really, but then happily the Lord had the vertical, and here's what he told me to say, "All you need to do is read your journal. You'll be fine." I was left wondering, "Does she have a journal?"

John Bytheway: 00:12:50 Yeah, sure.

Dr. Philip Allred: 00:12:51 What did she write in it?" But it was so cool because it was really clear. As soon as she heard that, I could see a change in her countenance, and it was clearly from him. I don't know any of that. It was clearly from him. And she apparently had written she'd had experiences. Now she's at a point where she could cast away her confidence and she's feeling like to do so. But because she had a record, she could go back and read and reconnect and remember, remember that she has a relationship with him. He's real, he's been in her life, and I think that's a great practice for all of us, like President Eyring, "Are we recording when we see his hand in our lives?" It'd be a great strength to us.

John Bytheway: 00:13:33 That's a perfect lead into Hebrews 11 because he's going to go to the past and say, "Here's a Faith Hall of Fame." Is that what you called it?

Hank Smith: 00:13:43 Yeah, yeah.

John Bytheway:	00:13:43	Here's a journal.
Dr. Philip Allred:	00:13:46	In other words, he's been saying, "Look, we've got this liturgical history," to use those kind of terms to say this is the churchy kind of history that we're using, but now we're just going to go to the people of history, like actual people. In these people, we're going to see that they were focused on Christ, that they had a witness of Christ, and that what they did was Christian, even though it was pre-Christ, so we'll call them pre-Christian Christians. We can coin that term. I'm sure that's not original. These are the pre-Christian Christians who are working it. So Hank and John, as this writer pulls together the Israelite Hall of Fame of Faith that his community, his group we're familiar with, which one of these individuals or instances speak most to you?
John Bytheway:	00:14:31	I love Abraham because I try to understand how difficult that was. In Verse 17, "By faith Abraham, when he was tried, offered up Isaac, and he that had received the promises offered up his only begotten son," the way it's phrased, "of whom it was said that in Isaac shall thy seed be called." The contradiction in Abraham's mind must have been "Why?" Then "Accounting," Verse 19, "God was able to raise him up, even from the dead from whence also he received him in a figure." I love Abraham, and I love the way the Book of Abraham starts where Abraham says, "I sought for the blessings of the fathers," and we're all going, "Wait, you are the fathers. It's Abraham, Isaac and Jacob who are the fathers." We kind of learned that God made similar problems to Adam and Enoch. "I had a great knowledge, but I wanted a greater knowledge." I just love Abraham.
	00:15:28	I remember the story, I think, Truman Madsen tells it, of being on a ship to the Holy Land with Hugh B. Brown. "If God knew that Abraham would be willing to sacrifice Isaac, why did he put him through that?" President Hugh B. Brown said, "Because Abraham needed to learn something about Abraham." That's one that stood out to me because that's hard. Take your son, your only son, the author of Hebrews called him "your only begotten son" and, ooh, sacrifice him, even though you've just been promised your seed will come through. This makes no sense.
Dr. Philip Allred:	00:16:06	You know what I love about that, John, in Verse 19, this is the faith that he had in God that God could, if he did sacrifice him, he could just bring him back to life. That's such an interesting thing is that you could have that confidence perhaps. "Okay, you want to see if I'll do this? Okay, I will do this. You'll just bring him back to life," because he knew that God had made the promise and he knew that God was faithful. It's something that

Sarah will say. She believed, she knew that he who had made the promise was faithful. This is to the author's point is, if we have a relationship with God, we can do anything because we know him, we know he's faithful, and he could command us to do anything.

John Bytheway:	00:16:46	Absolutely.
Hank Smith:	00:16:47	I thought of two. If any of our listeners, if you're looking through Hebrews 11, you can mark these names, Abel in Verse 4, Enoch in Verse 5, Noah 7, Abraham in Verse 8, Sarah in Verse 11.
John Bytheway:	00:17:00	I love that Sarah's in there, don't you, Hank, that he would mention her. That's a posterity thing, and both of them, male and female, their names were changed. That's cool. Sorry, Hank, keep going, and that that's your wife's name.
Hank Smith:	00:17:12	Yeah, I was going to say. That was actually my first stop was Verse 11 because I have an affinity for that name-
John Bytheway:	00:17:22	There you go.
Hank Smith:	00:17:24	... in Verse 11. I'm glad too, John, that Sarah is mentioned here because we often speak of Abraham and Isaac. They almost just flow together those two names, and I don't know if we talk often enough about Sarah and Isaac.
John Bytheway:	00:17:36	Whew.
Hank Smith:	00:17:37	So often we say how much Abraham loved Isaac, and I'm certain he did, but how much did Sarah love Isaac and what he represented when it comes to the covenant?
John Bytheway:	00:17:51	So the author of Hebrews recognized that and put her name in there, which is great.
Hank Smith:	00:17:56	I'm happy about because to me it's the most beautiful word, Sarah. I do adore my Sarah. Going on to Verse 20 is Isaac; Verse 21, Jacob; Verse 22, Joseph, who we could talk about, for all of these great people, we could talk about. The one that I saw in Verse 23, Moses. It goes through Moses's story about Pharaoh's daughter and coming back to Egypt. But then Verse 29, Phil, I want to just see if I can make a connection here to what you taught us previously. "By faith they passed through the Red Sea as if dry land." You've taught us about the Savior creating this way and parting the veil into the Kingdom of God. The visual of that made me think of Moses.

John Bytheway:	00:18:48	Awesome.
Hank Smith:	00:18:48	"Here I am on this side of the Red Sea and on that side is, say, the Kingdom of God. That's where I want to get to, but I can't get there. On my own I am stuck, and here comes the Egyptians. It might be the law of justice. I don't know. Something's coming after me. And I am stuck and I want to get to the Promised Land. I want to get to exaltation, and I can't." Then, like you talked about earlier, the Savior opens up the impossible way, and I pass through the Red Sea. It might be the veil that you talked about. I pass through that and I'm able to actually get to exaltation, the place I just never dreamed I could get to from being on the far side.
Dr. Philip Allred:	00:19:38	It's going to be repeated after 40 years. They're going to have to do the same thing with the River Jordan, but it's that same idea. That graded sacred space is repeated at Sinai. Yeah, that entrance into the Promised Land typologically fits that so well. I think this is the beauty of what the author's doing is trying to say, "You have help and you have hope in Jesus. Go forward, be bold."
Hank Smith:	00:20:01	Who else is mentioned in the chapter?
Dr. Philip Allred:	00:20:04	So we got some really fun ones. The one I want to talk about for a second is in 31, that's Rahab. In 32, you got Gideon and Barak and Samson and Jephthah, David, even King David, Samuel.
Hank Smith:	00:20:17	Samuel.
Dr. Philip Allred:	00:20:18	Then you've got, in 35, women are listed who had received... dead that were raised to life, that think makes us think of Elijah and his work, others that were tortured. Verse 36, another group of others that had trials of cruel mockings, etc. Then in Verse 37, "They that were stoned, they were sawn asunder." Probably Isaiah traditionally is one that was considered to have been sawn asunder. "They that wandered about in sheepskins and goatskins" sounds a little John the Baptist and many others perhaps before. Verse 38, "They that wandered in deserts and mountains and dens and caves," those are kind of groupings of people with various experiences, but they exercised faith.
Hank Smith:	00:20:58	You can go through this list and wow, wow, wow, wow.
Dr. Philip Allred:	00:21:01	Yeah. I think what the author's trying to do is encourage. He's saying, "Hey, listen." Because when we get to Chapter 12 in a moment he calls this "a great cloud of witnesses." That's in 12,

Verse 1. He's tried to say, "Look, guys, I know it's tough, but wow, check this out. All these should give you confidence," which is that term that's been used by him several times. "You should be able to feel bold now."

00:21:26 I was in Japan on the mission as I mentioned earlier and grateful to be serving there. But one day, I was just bouncing off of the billboards and the cultural casualness with modesty and these kinds of things and, as a missionary especially, always trying to be good. I just couldn't look anywhere. It seemed like, riding my bike down the street, there was literally nowhere I could look which didn't have a temptation with it. Well, there I am riding my bike, my companion has no idea what's going on, but I'm having this internal wrestle of just frustration that I am being pummeled by the world and worldliness.

00:21:58 I just kind of screamed out to God. I'm just like, "I'm sick of this. When can we be done with this? I want to be done with this. Can I just look somewhere without having to screen it?" It was really cool because, and I don't always get responses like this, but I got a response and it was, "This isn't your home." And it wasn't Japan. Don't get me wrong. It was nothing about Japan, the people or anything like that. He was talking about mortality. "This Earth, this isn't your home. It's not yet made into its paradisiacal glory."

00:22:31 Then I had in my mind popped Verse 13, "They were strangers and pilgrims on the Earth." The Earth wasn't their home. And it became really cool. As that phrase came into my mind, I had a flood of comfort. "Oh, I'm not the only one that's uncomfortable here. They went through it, and they stuck the landing," to use our gymnastics term. Look in Verse 13, "These in fact died in faith," and then this word, "not having received the promises, but they saw the promises afar off, and they were persuaded of those promises, and they embraced..." that's a very interesting term, "They embraced them, and they confessed." Ah, this is not the place where we get everything tidied up. This is not the time in which all the promises are fulfilled. Remember, these two had been promised not a child, they had been promised seed without number.

00:23:34 As I think about my life not only then as a missionary but now in my older decades and I'm thinking about the promises and my patriarchal blessing, the promises in various other settings, including and especially the temple, the promises that are made, and I haven't received them. Now, I'm not complaining. I'm just saying, "Oh, I get it." If I follow these that died in faith not having received the promises, I realize this is not the place

nor the time for the realization. This is the place and the time for preparation. So I can join Abraham and Sarah in patience working forward, getting to know him, preparing for when he can and will fulfill all of the promises. So I am persuaded. I am embracing my role as a stranger and a pilgrim here, and sometimes it just is no fun. It just, uh. But I know I'm in great company. I'm in amazing company.

00:24:38 And the company I'm in is kind of hilarious. You talked about Sarah being past age. Well take a look at 12, "It came from him as good as dead." They're kind of sweet to express it that way for Sarah, but they don't hold any punches for poor Abraham. He's as good as dead. What an amazing testimony and witness that you and I can too. When we're past age, if you will, and we're as good as dead and sometimes even in our feelings, we can take example from them. That's one that strikes me, especially from that experience that I had.

00:25:14 But here's another one, and this one is so fun. First 31, Rahab. What I love about this is that it's not just Rahab, it's Rahab the harlot. It could be Phil the fill in the blank. It's not Phil. It's Phil fill in the blank. It's Hank fill in the blank. It'd be those things that we have experienced, we have done, we've been foolish, we've been stupid, we've chased after things we shouldn't have, and we could easily all be in this verse. John the-

John Bytheway: 00:25:44 The sinner.

Dr. Philip Allred: 00:25:46 "Whatever horse we're trying to tame," to quote Elder Christofferson. I love this because she didn't perish with them that believed not, which means she believed, "She received the spies with peace," which is by the way a relational term. It's really cool how this all dovetails. What did she do? Well, interestingly, when she takes in the spies, she bears testimony and she uses the word L-O-R-D in caps in our King James Version, which means she's using the name Jehovah. She says "her people." We go back and read about this in Joshua 2 and then Joshua 6, and that whole narrative is super interesting.

00:26:25 What's fun is there's a reference in some ways almost a foreshadowing of her, in this case almost a post-shadowing, but in Chapter 9, where, what did they do with Moses? Hebrews 9:19, just to stretch back for a quick second, "Moses had spoken the precept," meaning the law, he'd given the covenant to the people, "and he took the blood of the calves and of goats and he mixed it with water" and this, "scarlet wool and hyssop." The scarlet wool was wound around the hyssop to make it a little bit of a brush. Then it was dipped in the water and the blood and

that was sprinkled on the covenant, the writing, the scroll of the covenant, and it was sprinkled on the people.

00:27:09 Remember in Joshua that what saves her is she has put out a scarlet thread indicative of a scarlet yarn or something, Afghan or whatever they knit in those days, a textile, and that was the marker. Think about that with Passover and splashing the blood on the doors. She is putting that out her window. "I believe in Jesus," if you will. "I believe in Jehovah, and I have made peace. I have made peace with his representatives. They came into my city. I took them in." No matter what her past life was, the harlot, and we know this isn't just she was a hostess, she was actually a harlot, but she believed in him and on his name. We get that from Joshua. Even though she's the harlot, she is received by the conquering Israelites, and her family is saved. She shows up in the genealogy of Matthew for Jesus. It's really cool when you think about that. Back in Matthew 1, she's one of the few women that are mentioned in Matthew as being in the line for Jesus.

00:28:21 We realize that, okay, Phil the sinner in my way, well, if I get my red scarlet, my symbolic representation that I am taking on me the name of Jesus Christ, that I believe in his atoning blood and that I am seeking to take his name upon me, well, then I can be saved, with me and my family can be saved. Even though right now the promises seem very far off, I think we can all relate in some way to those promises of eternal family seeming like a brick wall that stretches for eternity in every direction. But like our witness here, we have a cloud of witnesses that say, "No, no, Jesus speaks of better things, better covenants, better powers. He is superior to all things that would stand in the way of his promises being fulfilled." I love that Rahab is in the Hall of Fame of Faith. It gives me great hope.

Hank Smith: 00:29:24 That is a fantastic chapter. You could dig into each one of those names, feel the power of their story. Phil, let's transition towards the end here. We have just two chapters left. The author of Hebrews, how does he or she close out here?

Dr. Philip Allred: 00:29:42 Verse 1 just really transitions us well, doesn't it? He's telling us that "I gave you all these people so that you would have a cloud of witnesses." To what end? Just so that you can say, "Well, their lives were cool, and that's great for them." You know what I mean? That's a temptation sometimes when we're feeling maybe perhaps a little bitter about our own lives. But he says, "No, because their examples should let you lay aside every weight and the sins that easily beset you, and then you can run with patience the race set before you." Now, I've rephrased

that, but you're tracking there with Hebrews Chapter 12, Verse 1.

00:30:24 How do we do it? How do we let this cloud of witnesses, "Let us lay aside the sins that are so easily nailing us?" he says, "How you do it is Verse 2." It's the very thing these people did. Another witness that, while we don't have all of the record as clearly as we might, that apparently they all in Verse 2, "Looked to Jesus, the author and finisher of their faith who for the joy that was set before him, he endured the cross and despised the worldly shame that was heaped upon him, and he made it all the way to the right hand to sit down on the throne of God."

00:31:04 This beautiful message is, not just been like, "Well, that was cool for them and there." It's like, "No, if you do the same things they did, if you will engage in the same Christ-centered life where you are looking through the eye of faith of Jesus Christ at all your problems, all your concerns, all your obstacles, you will be able to lay aside the sins that seem to be so easily besetting you." You can do it. The answer is Jesus Christ. The answer is always Jesus Christ. As our prophet, President Nelson, has said recently, "Jesus himself endured the cross. Why? Because he allowed his Father, in this case, to chastise him for the sins of everyone else." For us, it's different. The chastising that we need to endure is for our own growth and becoming. Jesus, true, through sufferings did become who he is, but his sufferings didn't include any payment or guilt or issues over sin, but he still did, we know from Section 93 and John's record, that he did grow from grace to grace.

00:32:11 This next section is really cool. Before we go to the chastisement, there's something really interesting in Verse 3 and 4. Part of this focus on Christ is to recognize "When we consider him, he endured such a contradiction of sinners against himself." Now, we know what that contradiction is as we think about it. It's that, like Galatians, Paul taught in Galatians, "He became sin for us." What a contradiction, that this sinless perfect person that always deferred to the Father, and it was such a contradiction to his very soul that the writer of Hebrews is saying it drove blood from him. Verse 4, "You have not resisted that," to the extent he did, "because he exuded blood even in that experience." It's just, wow.

Hank Smith: 00:33:08 The NIV says, "In your struggle against sin, you have not yet resisted to the point of shedding your blood." That's an interesting moment.

Dr. Philip Allred:	00:33:17	The beauty of this is that in Jesus we have someone that did take upon him our nature. Like Elder Holland said, he's in the boat with us. He's in the water and learned to walk on it, and he's saying, "You can too. You must too." This is a developmental experience that we're having. "I learned grace for grace, and so can you learn grace for grace. It will take looking to me," speaking metaphorically as Jesus, "You will take that to be able to lay aside the sins that easily beset you."
	00:33:48	The process you're going to engage in, now Verses 5-11, is some tutoring. There's some training that's going to happen. He says, "You're going to be tempted to forget..." this reference from Proverbs Chapter 3. This is what he's quoting in Chapter 12, Verse 5 here. He's going back to Proverbs 3, Verses 11 and 12. He says, "My son, despise not the chastening of the Lord or be faint when you're rebuked of him, because the Lord loves the person that he chastens, and he scourges every son that he's going to receive."
	00:34:19	There must be something about eternity, something about the Celestial Kingdom and the kind of life they live that requires a training, tutoring, and becoming on our part. That it's not just location, it's not just geography, that it's actually character. The adversary is always accusing this process and saying, "Oh, God doesn't like you. He doesn't want you to have fun. He's trying to restrict you," and all these kinds of things by obscuring the idea that this is a benevolent coach who's trying to help you be capable and that you'll be much happier when you're capable.
	00:34:51	I had an experience in high school. I had a very small modicum of athletic ability to run. It wasn't amazing. It was enough that I was considered for State, like I'd probably be able to go to State in this particular race. I get to the districts. I run out. By the way, Verse 1, "Run with patience the race that's set before you." So this is a track and field metaphor in some ways, this athletic metaphor. I get out and I'm running. I happen to be running the 400. There's really not a lot of strategy in the 400. It's just run as fast as you can until it's over.
Hank Smith:	00:35:22	That's a tough race.
Dr. Philip Allred:	00:35:23	It's a really horrible race. It's-
Hank Smith:	00:35:25	Because it's like, not a sprint, but it is a sprint.
Dr. Philip Allred:	00:35:27	But you kind of have to sprint as much as you can.

Hank Smith:	00:35:30	Yeah.
Dr. Philip Allred:	00:35:30	I hit the wall at 300 something meters. I was killing it until then. I hit this wall. I end up getting passed by a couple. Then in successive heats, I didn't qualify. But here's the interesting story. I was in one of the earliest heats. I went up to the stands. Several guys from a rival high school were there, and we'd kind of gotten to know each other through these track meets. They were like, "Whoa, what happened? We were like, 'This guy's going to set records. He's just out there blazing past.'" They were like, "Well, so what happened?" I'm like, "Well, what do you mean what happened? I hit the wall." They're like, "Well, at this stage of the season, what do you mean the wall? You're supposed to be like past the wall at this point."
	00:36:09	So one of them said, "Well, what does your coach have you do?" and I reflected on the several months of the track season. I happened to know this coach. He was a friend of the family. We would gab, we would visit, and this and that, do some things. But pretty much my practices were not about building up endurance. He did train me in a few things. I'm not trying to throw this coach under the bus or anything. I reflected on it because what they said, when I described what we did for practice, they were like, "That's crazy. We're like, we hate our coach. He makes us do this and this and this." They went through this litany of horrific training hours-long every afternoon. "He makes the shot-putters even run three miles before we do any of the other stuff."
	00:36:53	Well, that was the funny thing because they said they hated that coach, but all three of those guys qualified for State. I was home. I liked my coach. I thought my coach was a cool guy. Again, I'm not trying to be too harsh on this coach. He probably was trying to train me and I just wasn't responding. Okay, that's fair too.
	00:37:13	But the idea here is, look, if in Verse 9 we have "fathers of our flesh," this is Hebrews 12:9, "and we gave them reverence," well, then how much more should we be in subjection to the Father of our spirits and live? Athletic metaphor or not, whatever it is that the celestial world is like, whatever the cosmic realities of our future existence is, this Father who loves us and is subjecting us to the training is pleading. Like President Nelson, "I plead with you." Over and over, President Nelson, "I plead with you. Come, do the work that God has laid before you. It will bless you. It will train you. It will change you. It will make you happy. You'll be happier because you can go do things," like State.

John Bytheway:	00:38:00	<p>We have a listener that sent me a really nice letter. Lindon J. Robison taught at Michigan State. He's emeritus now. He wrote an article in the Religious Educator called For Our Good. We talked a few weeks ago about a lot of our trials come from us because we do dumb things. Some are other people misusing their agency and sometimes the Lord seeks to chasten, but he does it because he loves us, and that's what this article is about. If anybody wants to find it at rsc.byu.edu, For Our Good by Lindon Robison. It's kind of like sweet are the uses of adversity. "For whom the Lord loveth, he chasteneth."</p>
Dr. Philip Allred:	00:38:42	<p>Isn't that something? Elder Holland, in a recent devotional, reframed a word that we see in the Book of Mormon in Mosiah 3:19. "The natural man needs training. He needs to be put off, and we need to yield to the Spirit so that we can handle everything that it says, King Benjamin says, that the Lord seeth to inflict upon his children." There's that same kind of parallel. But what Elder Holland did with this was super interesting. We can say, "Nobody loves this, it's grievous," but the adversary tries to play that off as like, "God hates me. This is because God dislikes me. I've got his disapproval, and I'm looking upwards like, 'What did I do wrong now? What's the next shoe to fall because you hate me God?'"</p>
	00:39:24	<p>But Elder Holland said this. This is BYU Devotional, 18th of January, 2022. He says, "I think the only commentary needed for this verse might be regarding the line suggesting God inflicts trials, and burdens upon us. In English, the word inflict, which comes from the Latin infligere, has at least two meanings. One is to strike or dash against, and another is to beat down, but those definitions are not applicable to God or his angels." Ooh, interesting. He continues, "No, the proper definition of the word as King Benjamin used it is to allow, something that must be born or suffered." Then he says, "Not allowing something is a different matter. God can and will do that if it is ultimately for our good."</p>
	00:40:17	<p>There's one more piece to what he says, but I want to harken back to the end of 11 just to say something cool that JST at the end of 11 is this. It says Hebrews 11, Verse 39 and 40. "These all," that cloud of witnesses, those that came before us, "they all obtained a good report through faith, receiving not the promise." just like Sarah and Abraham, they were waiting on those promises to be fulfilled. Well, then Verse 40, the Joseph Smith translation is so helpful. "God having provided some better things for them through their sufferings. For without sufferings, they could not be made perfect."</p>

	00:40:55	When God, quote, inflicts, Elder Holland is saying, no, he's allowing the suffering that is required for our transformation. We want to take our divine nature and turn it into our eternal destiny. That transformation Elder Renlund has recently spoken of, etc., what does that look like? Well, part of it looks like suffering. Now, president Elder Holland continues, "I'm going to say it again. God does not now nor will he ever do to you a destructive, malicious, unfair thing ever. It is not in what Peter called the divine nature to even be able to do so. By definition and in fact, God is perfectly and thoroughly always and forever good, and everything he does is for our good.
Hank Smith:	00:41:51	So it's not like your coach would go over and shove you and trip you and try to make life hard for you.
John Bytheway:	00:41:57	There's a design.
Hank Smith:	00:41:58	Yeah, there's a design through the training program.
John Bytheway:	00:42:01	Hank, didn't you do a talk called A Trial, a Blessing or Both? or something like that?
Hank Smith:	00:42:08	I did a talk on CD over this very topic, Trial, Blessing or Both? because so many conversations I'd had with people over deep, dark, difficult trials, and I'd say, "Oh, it's so awful." Some of them, many of them would say, "This has really turned out to be a blessing," and then they'd explain how this difficult, dark, painful thing ended up being stepping stones to blessings. Now, John, you'll have to correct me if I'm wrong, because I put, John Bytheway CDs in when I have my kids trapped in the car.
John Bytheway:	00:42:47	And I put yours in and vice versa.
Hank Smith:	00:42:50	Wasn't it called Rough Start, Great Finish?
John Bytheway:	00:42:53	Mm-hmm.
Hank Smith:	00:42:54	Very similar, right?
John Bytheway:	00:42:55	Yeah. The Helen Keller story, it's so interesting to tell some members of the Church, some prophets, scriptural stories that illustrate that idea. You know what I'm thinking of right now, Hank? Was it two years ago we were doing Doctrine and Covenants? This verse, which I'm sure I'd read before, I don't know, it kind of climbed the charts of my top 40. It's Section 58, Verse 3, "For you cannot behold with your natural eyes for the present time, the design of your God concerning those things

which shall come hereafter and the glory which shall follow after much tribulation." Isn't that a great verse? It's in my top 40.

Hank Smith: 00:43:34 You can't see what I see, so you're just going to have to trust me on this difficult training program. Phil, connect this for me. This is a beautiful principle that Hebrews 12 is teaching. Why is the author talking about this? We went from the tabernacle to this Faith Hall of Fame, and now we're talking about difficulties and trials. Is this his transition into, "Look, I know you're facing difficult things, so did they, so did our great high priest"?

Dr. Philip Allred: 00:44:06 Yeah. In fact, that's the real key, isn't it? That even Jesus, when he was facing the most difficult thing that anyone in the cosmos has ever faced, even Jesus had to submit to the will of his Father. It was not a reflection of God's love for him. It was not a reflection of his displeasure with him. It was, "This must be." This is the author saying, "Listen, I know you're struggling," and there are various passages where we get that sense that they've had various kind of difficulties with persecutions. You look at back at Chapter 10, Verses 32, 33, 34, they've been in bonds and all these kind of various things, and that's why he says, "Cast not away therefore your confidence." He's returned to this theme, like, okay, we have walked through this various twin streams of the argument, but at the end of the day, do you see that it actually applies to you? Do you see that you can apply it in strength to overcome the sins that easily beset you, and therefore, it can yield the peaceable fruit that we read with John in Verse 11? So now he engages them in this endurance of faithfulness by following the example of Jesus and following the example of others who have followed the example of Jesus. That's the way to exaltation.

00:45:23 Where we're going to track now is, what does it look like in Verses 12 on through the rest of the chapter and into 13, is, what does your Christian life look like? What is a follower and a disciple of Jesus Christ look like for you to do this? In 12, "Lift up the hands that hang down. There's other people that are struggling around you too. Serve them, help them. They're struggling." Verse 13, "Make straight the paths for your feet." The lamp to your feet, Proverbs, "Take the Lord. He will tell you how to go, what things you should do." And the healing is there in Verse 13.

00:45:57 Verse 14, "This peace again with all men. That is, to be in right relationship with people including the Lord, this holiness that no man without which can see the Lord." It's this process. You're in process. You're engaging incrementally. He says, "Look

diligently, you got to be careful lest any of you fail of the grace of God. It's not an automatic." In 15, "Watch out for bitterness that would spring up and trouble you, that many would be defiled by that." The bitterness that we can feel sometimes is the promises aren't happening. I followed the recipe.

Hank Smith: 00:46:32 Right.

Dr. Philip Allred: 00:46:33 I did what they said and the cake hasn't turned out. I know that personally, and I know many who experienced a similar kind of crises. Like, "Wait a minute, I'm being good. Why is all this happening, or why is this not happening which was supposed to have happened by now?" So there's President Nelson saying, "Think celestial." President Nelson is saying, "Look, when you think that this was a 'premature death,'" and he puts premature in quotes, he's saying, "you're not seeing things from the Lord's perspective. You're not thinking celestial."

00:47:03 He's going to use another example. Now he's going to go back in history and say, "Well, here's the danger." We got all these cool people, but then we have this person in Esau in Verse 16, a profane person, a fornicator. He sold his birthright. That's not just that moment where he made the bargain with Isaac because he was hungry. No, he's saying in context of fornication and being a profane person. Profane means you're worldly. You care about the world. Sacred, the Kodesh, the Hebrew, those mean you recognize the difference between sacral space and profane space. This person, his life, it wasn't that moment.

00:47:41 Because think about it, Rahab was a harlot once. This is Elder Bednar, "Twas I, but 'tis not I." It's not about that. Esau had lived that life and apparently such that this author could pull on it as an example of, no, he gave over to the profane life and considered his birthright of no more worth than a mess of potage. He would like to have inherited it. There may be a day coming when you want very much to have what was laid before you to have, but you did not treat it carefully. Verse 17, "Carefully with tears." The time to carefully with tears is now, not later. If we carefully with tears do like Alma did with prayer and fasting for many days, now we can become. Now we can have a transformation. We can have oil in our lamps, if you will.

00:48:32 He brings up another historical example starting in 18. He says, "Go back to Sinai." Sinai, these people, it was scary. There was a sound of a trumpet. It was, "This beast could touch the mountain or it be stoned or thrust through, that this glory was of such a power." So terrible was the sight that Moses even said, "I'm fearing and quaking." He's quoting Deuteronomy 9

there. He's invoking Esau. He's invoking the people at the time of Sinai who shrank back, who decided, "No, I don't want to do this." They didn't endure in faith and persevere.

- 00:49:07 Because now the next section, 22 through 29, what we're preparing for is not some mountain you could go find today. It's the same thing back in 11 with Sarah and Abraham. They knew the city they could have gone back to. It wasn't some worldly city that you just need to travel there. We're talking about the city of the Living God, Verse 22. This is Mount Zion. This is the heavenly Jerusalem. This is where that innumerable company of angels, the Book of Mormon speaks of them as our Holy Fathers, we would add of course to that, our mothers, our matriarchs and patriarchs. This is where they are. We're preparing to go where they are and do what they do and be with them. The laws we have now are beautifully provided so that we can, through that training, become ready to experience that.
- 00:49:58 So in Verse 24, to Jesus too, he's there. He's the mediator of that new covenant and "this blood of sprinkling that speaks better things of Abel," like they had wrested Abel in ancient days. Then he says, "No," in 25, "Refuse not him that speaks." Don't refuse God. Because the warning is, if you refuse him that speaks, meaning God, then realize that those people before didn't escape who refused him, and we're not going to escape either. The author has not only brought up great examples of how to do it, he's also brought up examples to be profoundly sobered by so that we don't make the same mistakes.
- 00:50:37 He continues and says something super interesting to me. He says in Verse 26, now he invokes some kind of imagery. It's imagery, but it's foreshadowing. I think there's something to it because it shows up in the Doctrine and Covenants as well. He says, "Whose voice," meaning God's voice, "then shook the earth on Sinai," but he says, "He promised. He's saying, "I'm going to shake the earth again, and not just the earth," in Verse 26, "I'm going to shake the heavens." This is Haggai 2, Verse 6 that he's quoting. He says in 27, "This word, yet once more, signify the removing of those things that are shaken, because as of those things that are made that those things which cannot be shaken remain."
- 00:51:19 Now, he's pulling on the imagery of the creation and whatever, at the time of the Second Coming, if you will, as we read about in Section 101, "He's going to come melt the earth with fervent heat, melt even the elements, and that which remains is what gets to stay into the time when the Lord comes as the lion now

to reign on the Earth in the Millennial period." He says, in Verse 28, "We receive a kingdom that can't be moved." Very interesting because this is a covenant reference.

00:51:49 If you go to Section 132, the Doctrine and Covenants, we have this interesting fact. Again, the message of Hebrews is we have covenant relationships with God. They're available through the Savior's atoning work as the great high priest. He enacts this incredible relationship that we can have. Covenants bind us to each other in covenant relationship. This is section 132, Verse 7. He says, "You've got to enter into these contracts and bonds and get it sealed by the Holy Spirit of promise." Skipping down past that, he says, "If you don't do that, they don't have efficacy. They have an end when men are dead," at the end of Verse 7. But he says, "No, my house is a house of order. Will I accept an offering, except it be made in my name." Can you make covenants or can you make pinky promises and all these things? Can you do that without my name and have it last into the eternities? He says, "No, it won't work."

00:52:41 To really clarify, and this brings up that imagery again, Verse 13, "Everything that's in the world, if it's ordained of men, if it's by thrones or principalities, political powers, things of name or whatever they may be, if they're not me, if they're not my word, saith the Lord, they're going to be thrown down." What? They won't remain after men are dead. In fact, neither indeed after the resurrection because in 14, "Whatsoever things remain are by me. Whatsoever things are not by me shall be shaken and destroyed." That's the context for then going into marriage between man and a woman. It's ordained of God. The family is central to the Creator's plan for his children.

00:53:29 So if we stretch back to Hebrews, what this author is saying is, "Mortal life is full of types and shadows of what it's going to be like there." "As you're preparing to enter into the great church of the firstborn," Verse 23, "general assembly and church of the firstborn," this is in Hebrews 12, "You have to do it in such a way that you've entered into a covenant relationship." That's the only solidity. That's the rock upon which we are built. "If with him the whirlwinds can come and the shafts in the whirlwind," to quote Helaman 5, "they will have no power over us to drag us down, shaken and destroyed to the everlasting gulf and misery that is there." I just think this is super interesting. Now, what exactly it looks like, I don't know, but this is imagery. This is imagery that your life is built on solid things. Is it sand? Is it the rock? Because we're going to come to a time when the harvest is past and did our souls get transformed? Did we become like God?

John Bytheway:	00:54:33	This is great. I like seeing these titles of the Savior, like in Verse 24, "Jesus, the mediator of the new covenant." So there we have it again. I think we heard that in the last General Conference about not just transactional but relational things, and this is a relationship. He's our mediator, our advocate, our intercessor. How wonderful to have him on our side. Don't we sing that hymn? "Be still my soul. The Lord is on thy side." Do we believe that? Because he is, he's our advocate. He's going to advocate for us. Who would you rather have? He's probably pretty good at that.
Hank Smith:	00:55:11	Elder Stevenson once said, "You have the Savior on your side. How can you fail? You're going to be okay." Phil, we have one chapter left. How does the writer of Hebrews close this out?
Dr. Philip Allred:	00:55:23	I think it's really cool. The first few verses are, again, what does a Christian life look like? As we're putting off the sins that easily beset us, we're doing these wonderful Christian things in the first 5, 6, 7 verses. The reminder is we do this in Verse 7 because we're considering the end of our conversation. That conversation, it's the end of our life. We know we're headed for this kingdom. We want to join with our Holy Fathers, do the things they do, enjoy the life they have. That's a beautiful thing, as he just kind of continues some practical advice of what that looks like.
	00:55:54	The thing that I would close out our time in Hebrews with mostly is Verses 10-14, which kind of pull it all together. We have an altar, whatever they were thinking about, and we don't know if this was pre-70 AD and that the Herod's Temple was still there or if it was after it was destroyed, but either way, he says, "We have an altar of which they have no right to eat which serve in the tabernacle." This isn't an Aaronic order. This is not Levitical. This is not political. This is not even temporal. We have a different altar. That could be the sacramental altar in their current worship services or things like this, but it's definitely the altar that we kneel at in our prayers to God. Now that we have access through Christ to him, this is definitely a reference to we have direct access to the Father.
	00:56:45	Verse 11, "The bodies of the beasts and the blood that's brought in the sanctuary," this is that reference to Leviticus Chapter 16. The one unique thing among several about the Day of Atonement was that they didn't burn it in the tabernacle. They took it outside. "Then they burned it without the camp," in Verse 11. That's unique to that one day. Verse 12, "Wherefore," he ties it together, "Jesus, that he could sanctify the people. He with his own blood he suffered outside the gate, when he was

pierced in his hands and his feet and his side and the blood flowed out." This is him enacting the fulfillment. He is the type that was shadowed by those rituals. "He outside the camp on Golgotha," which is absolutely directly outside the gates where the crucifixions would take place. "He is out there, and he's bearing his reproach." In other words, he's abiding the temporary lifted up by the world because he knows with joy that it's this that buys the purchases, the price of the veil being rent and all of us being able to join in with him in heaven.

- 00:58:02 So the discipleship move based on that point is Verse 13. "So lets us go outside. We're going to leave the camp." In this case, the camp means, yes, the Levitical order, etc., but it means the worldly cities. It means the worldly way of living. We're going to leave all that and the way the world says it should be, and we're going to follow Jesus outside the camp. We're going to bear his reproach like he bore his own reproach. We're going to bear it, not be ashamed of the Gospel. Because we know in Verse 14, "To think celestial is to know that we don't have a continuing city here." That the houses we build and the communities we live in are temporary. That the real community, the real place we want to be, the real people we want to be with are what President Nelson said is the choice we're making right now. In Verse 20, "Jesus Christ, to whom be glory forever and ever. Amen."
- Hank Smith: 00:59:05 What a book. My goodness. It's like a Thanksgiving dinner of Scripture. You just feel so full by the time you cover all 13 of these chapters. Wow.
- John Bytheway: 00:59:20 I've got to go back and listen again. I've learned a lot. Some really awesome themes about Christ, wasn't there?
- Hank Smith: 00:59:29 Yeah.
- John Bytheway: 00:59:29 His sacrifice, what it means for us. I like that, "Without the gate, without the camp, we have no continuing city here. We seek one to come." That's a great verse, 14.
- Hank Smith: 00:59:41 Yeah. Phil, as we wrap up here, we are grateful for our listeners. They're just like us, trying our best we can to come closer to the Lord, leave the city and follow Jesus outside the camp. What do you hope our listeners walk away with from this book? What do you hope they're feeling, thinking, doing differently?
- Dr. Philip Allred: 01:00:03 With the author, I think I would be most pleased, and I hope the Lord is more in witness even through my weakness, that there is

hope because they have the help of Jesus. In the Book of Hebrews, again, to return to where we started, we have a twin witness of Jesus Christ. He is more powerful than anything this world has ever experienced, be it social, military, intellectually, ecclesiastically. He is God on Earth. He is the Lion of Judah. He's now enthroned in the heavens. He's the master of all creation. He's wielding infinite, eternal power on behalf of all of us.

01:00:39 But more especially, of course, those that will accept him and follow him, he's more merciful and loving than anything this world has ever experienced, be it social, emotional, psychological, even religiously. He was God on Earth. He condescended as the sacrificial lamb. He was slain from the foundation of the Earth. He got rejected by the so-called acceptable society, and he suffered outside the gate. He was shunned, and he was despised because he bears every one of our burdens in every wilderness we experience. He continues as the minister to every child of God. Jesus truly is the hope and the help of Israel on both sides of the veil. I am so thankful and so grateful and love him so much and want to love him so much more, and I'm grateful to the Book of Hebrews for helping me see a little more and a little better our sweet Jesus.

Hank Smith: 01:01:45 The Book of Hebrews is worth the work because you get to see a glimpse of Jesus that maybe you don't see in any other book. Phil, thank you so much for being with us, taking time to be with us.

Dr. Philip Allred: 01:01:57 It's such an honor to be with you both so much. Thank you.

Hank Smith: 01:02:01 John, what a great day. The church has its own Dr. Phil, doesn't it, to show us the way.

John Bytheway: 01:02:07 Yeah. From Ankara to Osaka to Rexburg to followHIM, so thank you for being with us today.

Dr. Philip Allred: 01:02:16 It's such an honor. Thank you both.

Hank Smith: 01:02:18 We want to thank Dr. Philip "Phil" Allred for being with us today. We want to thank our executive producer, the wonderful Shannon Sorensen. We want to thank our sponsors, David and Verla Sorensen. And we always remember our founder, Steve Sorensen. We hope you join us next week. We're looking at the Epistle of James, which had some influence on this church, next week on followHIM.

01:02:42 Today's transcript, show notes, and additional references are available on our website, followhim.co. That's followhim.C-O. 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. 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: 01:03:21 Whatever questions or problems you have, the answer is always found in the life and teachings of Jesus Christ. Turn to him. Follow Him.

WHAT DOES "CAST NOT AWAY THEREFORE YOUR CONFIDENCE" MEAN?



- Hank Smith: 00:02 Hello, my friends. Welcome to followHIM Favorites. If you've been following us this year, you know the drill. My name's Hank Smith. I'm here with the incredible John Bytheway. We're going to take a single question from this week's lesson. John, we're in Hebrews 10:35. What does it mean when Paul says, "Cast not away, therefore your confidence"? Great phrase, John, but I don't know what it means. Do you?
- John Bytheway: 00:27 Yeah. It sounds like he says, "Don't give up. Don't be discouraged. You've got some confidence. Don't throw it away." When I look at confidence, my greatest confidence, it's born of faith like I'm confiding. The word confidence, it looks like, who do you confide in? I confide in God. I say my prayers. He's taught me things in my patriarchal blessing, and don't forget that stuff. You're going to be all right. Don't cast that away. Life has ups and downs. Don't give up because the ups will come again in the middle of the downs. There will be ups later on.
- Hank Smith: 01:01 Absolutely. Do you remember what Joseph Smith said after his first vision? There's many people who attacked his experience. He could have said, "Well, maybe I'm not as confident in that as I once was." Instead, he said, "I knew it. I knew that God knew it-"
- John Bytheway: 01:17 God knew it.
- Hank Smith: 01:18 ... "And I could not deny it." Elder Holland said once, "In moments of fear or doubt or troubling times, hold the ground you have already won." "Don't draw back," as Paul says. That's later on in that same chapter, and I'm reminded of what Peter says in 1 Peter, "Don't return to your sins." Once you've repented and kicked that out of your life, don't go back to your sins. This is disgusting, but he says, "Like a dog to its vomit."
- John Bytheway: 01:45 Yeah.
- Hank Smith: 01:48 But we have a couple of dogs at our house and sometimes you'll hear that wonderful sound in the middle of the night.

John Bytheway:	01:53	Here's the visual aid, kids. Come here. I'm going to open up 1 Peter for you.
Hank Smith:	01:59	Yeah, yeah, yeah. Here she comes an hour later to go and take it all back.
John Bytheway:	02:02	Oh, man.
Hank Smith:	02:03	Once you've done something like that or had a great spiritual experience, don't turn around and say, "Maybe I didn't have that experience." You did have that experience.
John Bytheway:	02:11	Yeah. Or even if you do mess up, I like the idea of a slope. I can't remember who it was that spoke of a slope in general conference.
Hank Smith:	02:18	Yeah.
John Bytheway:	02:18	You're making progress. You make a mistake. Don't think you went all the way to rock bottom. You're still sloping upward. Get back on the path. Cast not away therefore your confidence and keep on going.
Hank Smith:	02:30	Yep. It reminds me of when Satan comes to Jesus and says, "If you're the Son of God. If you're the Son of God." He says it over and over in Matthew 4. "If you're the son of God." And Jesus seems to respond with, "Look, I already know who I am. We don't have to go over this again. At the baptism, I heard who I was and you're not going to get me to step away from something I have earned. The testimony that I have."
John Bytheway:	02:54	Really good.
Hank Smith:	02:56	So hold on strong my friends. When you have these awesome spiritual experiences with God, have the integrity and say, "I know it. I know that God knows it, and I'm not going to deny it." We hope you'll join us on our full podcast. It's called followHIM. You can get it wherever you get your podcasts. We are in the book of Hebrews this week and we needed someone to help guide us through. So we're with Dr. Phil Allred. We hope you'll join us. You're going to love how he takes apart each one of these chapters and then join us back here next week for another followHIM Favorites.