



“Surely the Lord is in This Place”

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 Friday and Saturday.

Podcast Episode Descriptions:

Part 1:

How is Jacob's dream a temple experience? Dr. Jeffrey R. Chadwick joins the podcast to discuss Jacob's miraculous dream, how the Abrahamic Covenant applies to every human being, and how the scattering of Israel is a fortunate scattering.

Part 2:

Dr. Chadwick returns to discuss Jacob's wrestle, his children, and the importance of names in the Hebrew Bible, as well as Jacob, covenant-making with the Lord, and Esau's redemption.

Timecodes:

Part 1

- 00:00 Welcome to Part I
- 01:03 Introduction of Dr. Jeffrey R. Chadwick
- 04:43 How to approach the Old Testament vs. other books of scripture
- 08:53 If President Nelson has made a study of Abraham, Isaac, Jacob, Sarah, Rebekah, and Leah then so should we
- 10:56 Is the Abrahamic Covenant exclusive?
- 13:04 A fortunate scattering of Israel
- 16:03 Genesis 27 Is Jacob a supplanter?
- 20:34 Dr. Chadwick's Jacob's Ladder experience in Israel
- 33:58 Stairway in Salt Lake Temple
- 40:53 In the most difficult times, the Lord can provide miracles, as Jacob being sent to the wilderness
- 41:43 Jacob marries Leah and Rachael
- 46:10 End of Part I

Part 2:

- 00:00 Welcome to Part II
- 00:19 Birthright son is often not the firstborn
- 02:10 OT Names associated with circumstances around child's birth
- 04:10 Asenath part of covenant or not? Joseph as "Prime Minister" of Egypt
- 08:48 Jacob's children aren't all righteous and Rachel dies in childbirth
- 10:43 Fathers and Mothers in Genesis receive revelation and experience conflict
- 11:27 Evidence of an editor in the story of the Jacob and the, "Hollow of his thigh."
- 14:18 Jacob obtains the additional name of Israel
- 18:29 The reunion of Jacob and Esau
- 22:46 Tradition that you don't take from someone who has less than you
- 23:14 Joseph Smith and Orson Hyde reconciliation story
- 25:25 Genesis is a family story and Exodus is a national story

- 27:44 Dr. Chadwick shares personal story of visiting Hugh Nibley's class while in the MT
- 30:08 Dr. Chadwick shares his experience with study and faith
- 36:16 End of Part II

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Biographical Information:



Dr. Jeffrey R. Chadwick serves at BYU as Jerusalem Center Professor of Archaeology and Near Eastern Studies, and also as Religious Education Professor of Church History and Jewish Studies (in the Department of Church History and Doctrine). At BYU and within the CES his Religious Education teaching emphases include the Bible (Old and New Testament), the Book of Mormon, Church History and Christian History, Judaism, and Islam. He is also host of the annual BYU Passover Seder each spring, one of the largest model seder programs in the United States.

Jeff Chadwick was born and raised in Ogden, Utah, and graduated from world-famous Ben Lomond High School. He served a two-year LDS mission in West Berlin and West Germany (in the old Hamburg

mission) in the mid-1970s. He and his wife, Kim, are the parents of six adult children and a dozen grandchildren. Dr. Chadwick earned a BA from Weber State College (1978) with a major in Political Science and a minors in German and Police Science. He earned a MA degree from Brigham Young University (1984) in International and Area Studies, focusing on Middle Eastern Politics and Ancient Near Eastern Studies (Historical Geography). He also did graduate work in Israel at Tel Aviv University and at the Hebrew University of Jerusalem while completing his Ph.D. at the University of Utah Middle East Center in Archaeology and Anthropology, specializing in the archaeology of the Land of Israel, with a minor in Hebrew, Egyptian, and Aramaic languages. He taught for the Church Educational System for twenty years in the LDS Seminaries (1980s) and the Institutes of Religion at Weber State and Utah State University (1990s). He has been affiliated with the BYU Jerusalem Center as a faculty member for forty years, since 1982 (before the current Center was built). Joined by his wife Kim, he has taught Ancient Scripture and Near Eastern Studies courses in twenty-three different student programs at the BYU Jerusalem Center between 1982 and 2015, travelling widely with his Jerusalem Center students in field study all over Israel, Jordan, Egypt, and Turkey. He'll be returning to teach at the Jerusalem Center again after the virus pandemic subsides.

Dr. Chadwick has also researched, surveyed, and excavated at several historical and biblical sites in Israel, including Jerusalem and Hebron (Tell er-Rumeide) in the 1980s, Ekron (Tel Miqne) in the 1990s, and at Gath of the Philistines (Tell es-Safi) since 2001 and for the last twenty years. He is currently senior field archaeologist with the Tell es-Safi/Gath Archaeological Project in Israel (Aren M. Maeir, Bar-Ilan University, Project Director), where he directs excavations in Area F in the "upper city" and in Area D in the "lower city" of the ancient Philistine capital city. He is also director of the American Expedition to Hebron (AEH) Publication Project and associate member of the original AEH excavation staff. He has served as a member of the board of trustees of the American Schools of Oriental Research (ASOR) and is a senior fellow at the W. F. Albright Institute of Archaeological Research in Jerusalem. He is the author of three books, editor of a fourth, and has published more than seventy academic articles, chapters, and studies.

Courses Taught: Near Eastern Studies (NES 136, 326, 336), Archaeology courses (NES 101, 398), Ancient Near Eastern History (ANES 239), Ceramic Typology of Israel (ANES 392R), Writings of Isaiah

(RELA 392), Old Testament (RELA 301, 302, 303), New Testament (RELA 211, 212, 213, 311, 411, 511), Book of Mormon (121, 122), Book of Mormon in the Land of Jerusalem (NES 101R, RELA 392R), Survey of Judaism and Islam (RELC 357), Survey of Judaism (RELC 355), Survey of Christianity (RELC 352), Survey of World Religions (RELC 351), and the Scattering and Gathering of Israel and the Latter-day Restoration (RELC 393R).

Areas of Research: Archaeology of Israel, Archaeology of the Near East, Archaeology of the Bible, Judaism and the Jewish People, Early Mediterranean Christianity, Islamic History and Doctrine, Hebrew Bible, New Testament, the Book of Mormon

Languages: Hebrew (modern and ancient), German, Aramaic (ancient), Arabic, Greek (ancient), Egyptian (ancient), and Mayan (southern classic).

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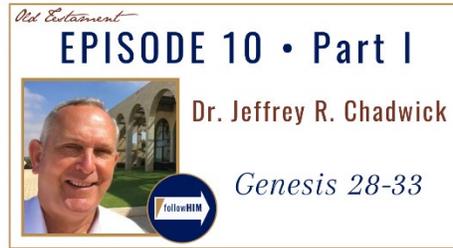
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Hank Smith:	00:01	Welcome to Follow Him, a weekly podcast dedicated to helping individuals and families with their Come Follow Me study. I'm Hank Smith.
John Bytheway:	00:09	And I'm John Bytheway.
Hank Smith:	00:11	We love to learn.
John Bytheway:	00:11	We love to laugh.
Hank Smith:	00:13	We want to learn and laugh with you.
John Bytheway:	00:15	As together, we follow Him.
Hank Smith:	00:20	Hello everyone. Welcome to another episode of Follow Him. My name is Hank Smith. I'm your host. I'm here with my dreamy co-host John Bytheway. John, you are dreamy. We're talking about Jacob and some dreams that he has. He dreamed a dream. And I just thought that reminds me of John. He's dreamy.
John Bytheway:	00:40	Never been called that, but thank you. I'll take it.
Hank Smith:	00:43	Never been called dreamy before? Hey John, we're jumping into Genesis 28 through 33. We wanted an expert. We got an expert. One of my favorite people just to sit in a meeting with, because he'll always make comments that we're all thinking, but no one is there saying. So tell our listeners who's with us today.
John Bytheway:	01:03	We're very excited to have Dr. Jeffrey R. Chadwick with us. He serves at BYU as the Jerusalem Center Professor of Archeology and Near Eastern Studies. And also as religious education professor of church history and Jewish studies. His teaching emphasis includes the Bible, all the Old and New Testament, the Book of Mormon, Church History, Christian history, Judaism, and Islam. He has also hosted the annual BYU Passover Seder each spring, which is one of the largest model Seder programs in the United States.

John Bytheway: 01:34 And Hank, as I read this next paragraph, as we were preparing, I was just thrilled with how all of our guests so wide-ranging in their areas of study and everything. And it adds so much to what we do. Jeff Chadwick was born and raised in Ogden, Utah, and graduated from the world-famous Ben Lomond High School. And he served his mission in West Berlin in West Germany. The old Hamburg Mission in the mid-seventies. He and his wife Kim are the parents of six little children and a dozen grandchildren.

John Bytheway: 02:04 Now listen to how wide-ranging. He earned a BA from Weber State college, a major in Political Science and minors in German and Police Science. He earned a Masters from Brigham Young University in International and Area Studies, focusing on Middle Eastern Politics, Ancient Near Eastern Studies. He also did graduate work in Israel at Tel Aviv University, and at the Hebrew University of Jerusalem while completing his PhD at the University of Utah Middle East center in Archeology and Anthropology, specializing in the Archeology of the Land of Israel with a minor in Hebrew, and Egyptian, and Aramaic languages.

John Bytheway: 02:42 He taught for the church educational system in the seminaries and institutes at Weber State at Utah State. He's been affiliated with the BYU Jerusalem Center as a faculty member for 40 years, since before the center was built. And he joined his wife Kim there who's taught ancient scriptures and Near Eastern courses in 23 different student programs at the BYU Jerusalem Center between 1982 and 2015. And he'll be returning to teach at the Jerusalem Center again, after the pandemic subsides. I love how varied that is. And I'm so excited. We are so excited to have you here, Dr. Chadwick. Thanks for joining us.

Dr. Jeffrey Chadwick: 03:19 Well, it's very nice to be here. That sounds way more impressive than it is, by the way.

John Bytheway: 03:23 It's impressive.

Dr. Jeffrey Chadwick: 03:24 I would just add one thing about that. We call our 12 grandchildren the 12 tribes of Chadwick.

Hank Smith: 03:29 Okay.

John Bytheway: 03:30 Nice.

Hank Smith: 03:31 When BYU says, "The world is our campus," Jeff took that seriously. He's like, "Okay."

Dr. Jeffrey Chadwick: 03:36 A corner of the world.

Hank Smith: 03:38 Yeah.

Dr. Jeffrey Chadwick: 03:38 Still looking to go to Hawaii, frankly.

John Bytheway: 03:42 But it all started at the world famous Ben Lomond High School in Ogden.

Dr. Jeffrey Chadwick: 03:46 Yes, it did. The wearers of the plaid, the proud bagpipers. Here's the funny thing about that too. I graduated from Ben Lomond in the early '70s and never darkened the door of the seminary. I was one of those kids like Alma the Younger that came along late in life. But I was assigned later in the 1980s to teach at the Ben Lomond seminary. And I taught there for six years, two years for every one year I missed in high school. That was the penance.

Hank Smith: 04:14 That's great.

John Bytheway: 04:15 That was the makeup work.

Hank Smith: 04:18 They went back and let him graduate, yeah, after six years of teaching.

John Bytheway: 04:21 You seem to have some unexcused absences here.

Dr. Jeffrey Chadwick: 04:24 Yeah. Could you do a few makeup packets?

Hank Smith: 04:28 I remember telling my high school seminary teacher that I was a seminary teacher, and I saw him visibly ... He was shaking. Like, "Really?" I was like, "Yeah. I'm a seminary teacher now." He went, "Okay."

Dr. Jeffrey Chadwick: 04:40 What has happened?

Hank Smith: 04:41 Yeah.

John Bytheway: 04:43 Jeff, we're excited to have you with us. Before we jump into our lesson, which is Genesis 28 to 33, tell us how with your students that you've taken across to Israel and the Middle East, how do you teach them to approach ancient scripture maybe differently than they approach even the New Testament, the Book of Mormon? How can we approach the Old Testament and get the most out of it?

- Dr. Jeffrey Chadwick: 05:06 Well, there are two approaches, of course. They're both entirely valid. I think the best way to do this is a hybrid of the two. There's context. Context is what brings enlightenment, interest, excitement out of the text. You want to know what's happening, who these people are, what's going on. Not only with the individual stories we see in Genesis, but with the national stories from Moses forward, with the House of Israel, with the prophets, with the kings, with all of the great people. These are stories that are foundational to our culture, virtually everywhere from Moses to Elijah, and all the way through.
- Dr. Jeffrey Chadwick: 05:44 And so getting to know them and to know them as accurately as we can know them in the 21st century is one of the things I've kind of made a career of. But the other thing then is that, as Nephi said, "We did liken all things to ourselves." How do those things that they were experiencing, that they believed, that they taught, how do we not only learn from those directly, but spin them around and apply them to our situation in the restoration? Those two fit together in a perfect package. And so I'm a mix of talking about the what, and also the why, and how do we apply? And that's different in each part, but that's just a basic answer.
- John Bytheway: 06:30 I like that. And when it comes to context, I like to have someone who's studied, who knows this world. Right? Who knows the world of Genesis. You can take your Bible and read it on your own and get a lot out of it, but I think it's pretty helpful when we have someone who's made a career, like you said, studying this, who can say, "Hey, here's what's happening."
- Dr. Jeffrey Chadwick: 06:51 The patriarchal stories in Genesis are not only from my perspective, but this perspective of some very influential archeologists in Israel, are best placed in the context of what we call the Middle Bronze Age, the centuries from about the 20th to the 16th century BC. When I'm teaching say Near Eastern studies at the Jerusalem Center to compliment my colleagues who are teaching the Old Testament there, I'm always doing context because that allows them to do other things. The last few groups there passed on from one group to another a little nickname that they had made up for me, Professor Middle Bronze Age. It's kind of where they think I live. And in my head, I'm there a lot, so.
- Hank Smith: 07:34 Oh, that's great.
- Dr. Jeffrey Chadwick: 07:34 We live in the last part of Genesis.
- Hank Smith: 07:37 A different kind of MBA, then.

- Dr. Jeffrey Chadwick: 07:39 Well, I speak of all of this as family history. I will tell you that one of the things I emphasize with Old Testament, and this is from Abraham to the very end, is that this is our family history. Every bit as much as something that's happening, say, in Nauvoo or Kirtland, okay, where I also have ancestors. This is literally my family history. We are descended in very reality from the Israelites of the Old Testament. These are our ancestors every bit as much as they're the ancestors of the Jewish people.
- Dr. Jeffrey Chadwick: 08:12 We also descend from people who came through the Red Sea with Moses on dry ground. And the sooner we think in these terms and regard it as our family, the better we're going to relate to it. And the better we're going to relate to what President Nelson has been teaching, which is that the gathering of Israel in the whole world is a real thing. People in the whole world are from Israel, they just don't know it the way that we do. The Jews have a remembered heritage of their descent from the ancient Israelites. The Latter Day Saint understanding is a restored heritage, but it's just as real. And the sooner we understand this, the better we're going to be able to do our work. So this is family history.
- Dr. Jeffrey Chadwick: 08:53 I'm actually writing a book right now, who knows if it'll ever be published, called Israelite Family History for Latter Day Saints. And it's going to talk about ancient Israel, the scatterings, all the mechanics, and the real context of that. And then of course, look at the gathering we're in. But President Nelson said in his famous talk in 2018, that he for 35 years has made a study of Abraham, and Isaac, and Jacob, and Sarah, and Rebekah, and Leah, and Rachel, the patriarchs, their wives, their lives, everything about them. He wanted to know about the covenant and its start and how it moved through Israel. And if President Nelson wants to do that, we should be doing it too.
- John Bytheway: 09:33 The author of Genesis wants to get to the story of Abraham. You start with Adam and really it's like, "Hey, how can I get through this so I can get to Abraham? Slow down the story. Talk about Abraham, Isaac, and Jacob." He covers so much in the first, what, 11 chapters. And then it slows down for these three guys as if the narrator wants to get to these three.
- Dr. Jeffrey Chadwick: 09:55 Creation, and Fall, and Atonement are very important up front, but it's like you say, they want to make a bee line to Abraham, because once you get Creation, Fall, and Atonement, you then move to Covenant, which begins with Abraham. Now, another thing I'll just say, because you mention it and I'll forget it later, is that what we often call the Covenant of Abraham is the

Covenant of Israel. There's no difference. We call it two things, but it's the same thing. There isn't a different covenant with Abraham than there is with Isaac and Jacob, and with the descendants of Jacob, it is the same. And the Book of Mormon emphasizes it by its Israelite name, or the covenants which the Lord God hath made with the House of Israel. Which is Nephi's way of saying The Gospel. Okay? But there's no difference between those two, the covenant of Abraham, AKA the covenant of Israel.

- John Bytheway: 10:46 We've talked about this before in other podcasts, John, the idea that Abraham's got the name of it, but this goes all the way back to Adam.
- Dr. Jeffrey Chadwick: 10:53 Oh, sure. Yeah, because it's gospel.
- Dr. Jeffrey Chadwick: 10:56 It's repackaged with Abraham for ... The thing about Abraham is, and my students ask me this all the time. By the way, I teach this wonderful class at BYU called The Scattering and Gathering of Israel, and the Latter Day Saint Restoration. That's just as fun as it can be. But what people ask me about the time is, well, if you have this covenant with Abraham ... And it comes through this very narrow family. It's kind of like, if you look at it, it's just like this funnel down through time, and it only widens out as you're going through many centuries, leaving out a lot of people on either side of the funnel. If that's the covenant family, what about all those other people? And what about a covenant anyway, a covenant people, isn't that exclusive? Isn't that exclusivist? Do we want that today?
- Dr. Jeffrey Chadwick: 11:36 And I try to make the point that the covenant has always been inclusive. Even at the time it was given, people could be accepted into the covenant, but it was always meant ultimately to be totally inclusive in the Latter Days. And what President Nelson has pointed out is that the gathering of Israel includes work in the temples for the dead. Where at the bottom of that bell curve, we're circling back now to bring the covenant to those who passed on, who either had Israelite descent, but didn't live in the time of the restoration or maybe who didn't even have it, but now will be brought into the fold. So the covenant of Abraham will be for all mankind throughout history, by the time we're done with our work.
- Hank Smith: 12:19 Yeah. There's blessings to it, but there's also responsibilities. And that is, you're going to take this to everyone. I want the whole, what did the Lord say? The whole earth is mine. I want everybody to be part of this.

- Dr. Jeffrey Chadwick: 12:29 Yeah. Yeah. And it's not merely that too. It is the fact that since everyone is descended from Israel, basically, it's a matter of identifying as Israel and keeping the covenant. Because as John the Baptist said, God can of these stones raise up children under Abraham, okay. Being a descendant of Israel is as common as air on this earth today. So what really matters is when you have the chance to empower that descent by living the covenant, you do it.
- Hank Smith: 13:03 Yeah.
- John Bytheway: 13:04 We talk about the fortunate Fall sometimes. And I like to say that the scattering was a fortunate scattering because it spread the blood of Israel all over the world. And today you'd be hard pressed to find anybody who isn't house of Israel. And like you said, they just don't know it yet. You get a patriarchal blessing and they discover, "Oh, I'm part of the Abrahamic covenant too." Do you think that works to call it a fortunate scattering in a way?
- Dr. Jeffrey Chadwick: 13:28 Well, the scattering was always God's intent. That's clear when you read what Nephi teaches Laman and Lemuel, to the extent that they were picking anything up. Nephi reads Isaiah to them, explains that ... This is in, of course in 1 Nephi 21. Nephi explains, "It appears that sooner or later the house of Israel will spread to all the face of the earth and unto all nations." That's God's intent. Now there's two ways to do this, okay. There's the kinder and gentler way, or there's the hard way. Most of the deported tribes wound up being scattered the hard way, but the family of Lehi who was part of the scattering was the easy way. Wasn't easy for them, but they weren't beaten up. They left and did what the Lord, but the Lord was going to scatter Israel anyway, because that was always the purpose that the covenant should be all inclusive. It never was an exclusive covenant. And it was always envisioned as a totally inclusive covenant.
- John Bytheway: 14:24 In fact, doesn't Nephi say in that same spot, that the more part of the tribes are already scattered.
- Dr. Jeffrey Chadwick: 14:30 Yeah. By 600 BC, the tribes are gone. And by the way, it's the more part of all the tribes, not merely 10 of the tribes. 10 tribes is a biblical idiom, which is meant to mean the super majority of Israel. But as much of Judah as a tribe was lost as Ephraim or Manasseh or Dan or anything else. And the reality is, that whereas our Jewish friends correctly understand themselves to be descended from all the tribes of Israel, not just from one or two, so are those who are descended from lost Israel,

descended from all the tribes. Your patriarchal blessing will tell you a tribe. Maybe. If it just said, Israel, the patriarch would've done his job. If it just said Abraham, the patriarch would've done his job, but it often specifies a tribe.

Dr. Jeffrey Chadwick: 15:13

But what I try to have my students understand is that a patriarchal blessing does not tell you everything there is to know about you, not your potential and not your Israelite lineage. It just gives you a glimpse. But the very nature of human interaction is that those tribes were intermarried and intermixed before they were ever deported. And certainly that hidden genome, which is in all of us today, is as mixed as it can be. We are of all the tribes and I glory in that.

Hank Smith: 15:41

And at the end of the Old Testament, "The hearts of the children shall turn to their fathers." That's what we're doing today. We are say, let's go back to our fathers, Abraham, Isaac, and Jacob. Let's turn our hearts towards them.

John Bytheway: 15:52

And the promises made to the fathers.

Dr. Jeffrey Chadwick: 15:56

And today, back to Jacob who was given the name Israel. So we are right here, on ground zero plus one.

Hank Smith: 16:03

Yeah, here we have the grandson of Abraham. Let's jump in, Jeff. Our lesson is on five chapters, 28 through 33, and a series of experiences that Israel, Jacob has. There's a lot of humanness in these chapters that I've been reading. Even though you're part of the covenant family. Life is not easy.

Dr. Jeffrey Chadwick: 16:23

No. Life is neither easy, nor is it simple. Everything's complex. Everything is complicated. It's amazing that you've invited me here, by the way, which I really appreciate that this show you do is like universe famous, right? In fact, it's known in the multiverse, I think.

Hank Smith: 16:43

Yes. I think so.

Dr. Jeffrey Chadwick: 16:43

All three Spidermans have heard of you. Probably just gave something away there. And it's just a privilege to be here and to discuss these things. But if you had asked me, what are the chapters of the Old Testament, I would most like to talk about, it's exactly these. Genesis 28 is my favorite chapter in all of Genesis. And that's saying a lot, because I really like chapter 1.

Hank Smith: 17:08

Yeah.

- Dr. Jeffrey Chadwick: 17:09 But it's just remarkable. Could I just for a moment, make a comment about Genesis 27 because I really think that Genesis 27 is taught almost 100% wrong by virtually everybody who tries it. And I haven't heard you teach it. So when I say virtually, it could leave some people out, okay. I know some pretty smart people that know what's really going on in Genesis 27, but we often have this view of Jacob as a usurper, as a supplanter. Even the name Yakov in Hebrew is supposed to mean he who supplants or who takes the place of, which actually is true because he wasn't the firstborn twin of Rebekah, he was the second, but he does take the place of the firstborn twin because that was always God's intention.
- Dr. Jeffrey Chadwick: 17:54 But people get after Jacob and say, "Oh, he tricked his elderly father, Isaac into giving him the birthright. And he shouldn't have done that. It's complicated, but he's not exactly a righteous guy in doing that." And that is absolutely not true. Absolutely not. First of all, Jacob does not initiate it. It's Rebekah. The woman is a righteous woman who receives revelation and knew from the beginning that Jacob would be the birthright child and has gone, when her goodhearted husband was about to do the wrong thing, and fixed it.
- Dr. Jeffrey Chadwick: 18:28 Rebekah made sure the son that needed to receive that blessing got it. And that was God's will. Jacob did nothing wrong. Neither did Rebekah. And those who are saying, "Oh, he was a little shady in the way he gets the birthright," that's not true. As many have pointed out if Isaac had thought that really, when he stopped to think about it, and opened his blurry eyes, that anything was really amiss, he could have revoked it. But instead to start out in Genesis 28, Isaac gives and confirms the blessing of Abraham upon the head of Jacob himself knowing full well that it's Jacob. And he says, of course in verse 3, "Give thee the blessing of Abraham to thee and thy seed with thee." Okay. And so that's where Isaac, knowing what he's doing, reconfirms that birthright and covenant blessing to Jacob and that before you start with anything else, you got to know, Jacob's a righteous guy, a good guy. And he is the one that the Lord will invest this with.
- Hank Smith: 19:34 So Isaac had the experience that I frequently have, which is where I find out my wife was right.
- Dr. Jeffrey Chadwick: 19:41 I should hope that many of us would have that experience that we realize she is way more in tune than me. And very often she will say, "Correct, sir." And when I do, it works and to Isaac's credit, he did.

- Hank Smith: 19:59 Yeah. That's great. Where he sees, "Okay, Jacob's the right one for the birthright."
- Dr. Jeffrey Chadwick: 20:03 Yeah. So in Genesis 28, they got to send Jacob away from home because his life's in a little bit of danger. Esau is unhappy. So they say, "Go to Syria, Padamaram, and take a wife there," rather than like Esau has done here, getting a wife that's not necessarily going to be of our family line, of our covenant line, go to your mother Rebekah's brother Laban and seek a wife in his family. And so Jacob goes, and this then becomes the background of the great revelation with Jacob's ladder.
- Hank Smith: 20:34 Have you had this experience, when you've gone to Israel, that it's like there's Jacob's ladder and then 10 miles later, "No, there's Jacob's ladder. No, there's Jacob's ladder."
- Dr. Jeffrey Chadwick: 20:43 As a matter of fact, yeah. Jacob's ladder is everywhere in terms of imagery of it, but I'm going to show you the actual place of Bethel. There's a rocky hilltop north of Jerusalem. It's actually northeast of Ramallah. Before 2000, we would regularly take our Jerusalem Center students to the Rocky Hilltop on which Jacob spent the night there in Genesis 28:10, 11, and 12. And it's just rocks. It's like a 500 foot high pile of rocks. When it says in verse 11, "He took the stones of that place to make for his pillows," when I would take the students there, I'd say, "Well, look around, see if you could find any." Because it's all rocks.
- Dr. Jeffrey Chadwick: 21:26 One of the most remarkable things that happened to me ever in my life, was that I was teaching on top of that hilltop to a group of students in 1983, I was 27 years old. This is how hard up they were for talent in those days at BYU, they had a 27 year old leading a student group in Israel. And we were up there. I'll never forget my good friend Kelly Ogden, who was with us up there. We were teaching the Bethel story on Bethel on the rocky hilltop between what had been the city of Bethel and the city of Ai to the east. As I was teaching, it was out of the very Bible that I have right now. I'm gonna show you this. I have this 40 year old Bible. One of the very first of the LDS edition given out in 1979, hot off the press. And I was teaching out of this set of scriptures, which I hiked up that hill with those students.
- Dr. Jeffrey Chadwick: 22:20 And as you will know, very often when you're teaching, the spirit will impress you and teach more than you know. The spirit will teach through you and teach you at the same time that you are teaching more than you knew before you started it. You've experienced this, I know. Because almost every teacher has. Well on that occasion as I was teaching these passages right here in Genesis 28, it suddenly opened to me as clear as if I

could see it, what was really going on. And afterward as I was coming down the hill with Kelly, I said, "Boy, that was powerful." And he said "What?" So I explained it to him and he said, "Oh wow, that's powerful." And so that's what I'd like to just spend a minute on with you today.

Hank Smith: 23:07

Yeah. Sounds great, Jeff.

Dr. Jeffrey Chadwick: 23:08

So verse 10, Jacob went out from Beersheba and went toward Charan, it's heading north. So he's going to travel about 50 miles before to Jerusalem and another 10 miles before he gets to Bethel. So that's probably three days travel, like it was for Abraham and Isaac. And it says in verse 11, "He lighted upon a certain place." And this is the place of course that is talked about in Genesis 12 and 13, the hilltop where Abraham built an altar between the city of Bethel and the city of Ai. And the sun was set. And he took out the stones of that place and put them for his pillows because there were some there, and he laid down that place to sleep and here comes the revelation, right? Verse 12, "He dreamed and behold a ladder set up on the earth, and the top of it reached to heaven, and behold, the angels of God ascending and descending on it." 13, " And, behold, the LORD," L-O-R-D in capitals, so that's Jehovah,

Dr. Jeffrey Chadwick: 24:00

"stood above it and said, 'I am the Lord God of Abraham, thy father, the God of Isaac,'" and then he gives the promise of land. "The land whereon thou liest, will I give it to thee and thy seed." And then in verse 14, "Thy seed shall be as the dust of the earth." What a metaphor. There's a lot of dust.

Dr. Jeffrey Chadwick: 24:19

Okay. Jacob's descendants will be as numerous as the atoms. Abraham was told as the stars of the sky, as the sands upon the seashore, as the dust of the earth here. Jacob, your seed will be so numerous. And you'll spread abroad, verse 14 says, "To the east, the north, the south, the west. And in thee and in thy seed shall all the families of the earth be blessed." The same thing that was said to Abraham, same as to Isaac.

Dr. Jeffrey Chadwick: 24:47

Nephi told us that the house of Israel would spread to all the face of the earth and to all nations. And here we've read multiple times in Genesis, to every family of the earth. There would be a time in the latter days when everyone would be of Israel, as the restoration had to happen. And that abroad, to all the earth is really emphasized here.

Dr. Jeffrey Chadwick: 25:06

Lost Israel, for example, is not coming back only from the north countries. That's a misconception we often take out of section 133. Jeremiah said that the days would come that were greater

than the Exodus, when God would gather Israel from the north countries and all the other lands where he had spread them. That's Jeremiah 16:15. And how would he do it? I will send forth many hunters and many fishers.

Dr. Jeffrey Chadwick: 25:29 The instrumentality is the gathering, is the missionary work. But here in verse 14, like many places in Isaiah, the scattering was to the south, east, north, and west. And the gathering, as in Isaiah 49, is from the south and the east and the north and the west. It's amazing.

Dr. Jeffrey Chadwick: 25:45 But going back for a minute to verse 12, which is the key here, and this is what I'd like to work with for just a minute. If you will do three things with this verse, with verse 12, and these are the three things that occurred to me. Two of them occurred to me on that mountain that day in 1983. It was in July. I'll never forget it. Beautiful sunny day. These two things occurred to me because I was at the time already Hebrew Bible student. When you read verse 12, "And he dreamed." I want to just show you for a minute because people will say, "Well, what is that about?"

Dr. Jeffrey Chadwick: 26:22 The verb there, and he dreamed, is the term *yachalom* and that's this word right here. Okay. We'll put it up there so you can see it. It's the top word there. *Yachalom* and that is the word means he dreamed. Comes from the Hebrew term *chalam* but *chalam* and *yachalom* hold within them the value of vision as well as a dream. This is a visionary dream. This is a revelatory dream. Remember Lehi said, "I have dreamed a dream," Nephi said... In other words, he had seen a vision. That's this. This is a revelation. The second word is ladder, speaking of Jacob's ladder everywhere. The Hebrew term there *sulam* and it is this word right here in the middle. It's an S and L and an M, pronounced *sulam*. And while it does mean ladder, and it's the modern Hebrew word for ladder, in ancient languages, including the Mesopotamian languages, the root of this actually doesn't mean necessarily something with two poles and rungs on it, but a stairway, a stepped stairway, or even a ramp, a sloped ramp. Okay. And if you remember that, I like to call it the stairway to heaven, with apologies to Robert Plant and the group, but that's being talked about, a stairway. Okay.

Dr. Jeffrey Chadwick: 27:47 And then the third thing is to look at the term angels of God who are ascending and descending on that stairway or ramp. Okay. Now here's the last little bit of Hebrew there, *mal'akh 'elohim*, the angels of Elohim, the angels of God. From the singular term *mal'akh* which is translated as angel about half the time you see it in the English Old Testament. Right out of

the Hebrew Bible, *mal'akh* is translated maybe 50% of the time as angel, but the other 50% of the time, *mal'akh* is translated as messenger. Because that's what angels often are as messengers. For example, the name, *mal'akhi*, Malachi is my messenger. And he says that, of course, in the first chapter of Malachi. So *mal'akh* is messenger, as well as being angelic. Okay.

- Dr. Jeffrey Chadwick: 28:33 And so you have these messengers going from heaven, down a stairway to Jacob at Bethel, and back up the stairway to heaven where Jehovah is. And Jehovah is speaking to Jacob and covenanting.
- Dr. Jeffrey Chadwick: 28:55 Now that's fun from Hebrew, right? But now I want to read something to you from the prophet Joseph Smith, if I might. Okay. Joseph Smith once said the following, and I'm old enough that I'm quoting it out of the old teachings of the prophet Joseph Smith. Of course, it's in the Joseph Smith Papers, but I'm a dinosaur.
- Hank Smith: 29:17 I thought you were going to say I'm old enough, I remember him saying it.
- Dr. Jeffrey Chadwick: 29:19 I was there in Nauvoo at the time. Joseph Smith said this. "The three principle rounds of Jacob's ladder are the Telestial, the Terrestrial, and the Celestial glories or kingdoms." Let me repeat that. "The three principle rounds of Jacob's ladder are the Telestial, the Terrestrial, and the Celestial glories or kingdoms." Now, if you're looking at the Teachings of the Prophet Joseph Smith, that's page 305, but you can find it in the modern sources too. Okay.
- Dr. Jeffrey Chadwick: 29:51 So Joseph Smith understood what happened to Jacob while involved with the messengers going up and down on that stairway or ramp, to involve the three degrees of glory. Now, after that, of course, the Lord is at the top. So the Lord's doing the instructing. They're making covenants, and the covenant will include the covenant of Abraham, Isaac, and Jacob. That's key. This is the total covenant of Israel. At the end, of course, Jacob covenants that he'll pay tithing and do all these other things.
- Dr. Jeffrey Chadwick: 30:26 With just that understanding right there, what Latter-day Saint who is endowed could fail to see what's happening to Jacob on that hilltop as A, he makes covenants and receives covenants, B, in a revelatory situation, C, with the Lord, while, D, angels or messengers are going up and going down from the presence of God to him.

Dr. Jeffrey Chadwick: 30:59 When I came down from that hilltop, Hank, I just said, "This is incredible." And I thought, "Oh, this is so amazing." And then I got back to the United States and started to research it that year, because 1983 in the fall was an Old Testament year in seminary that year. And I found out that I wasn't the first to understand this at all. Not at all. Because it turns out that Marion G. Romney knew this before I did. As I'm reading along and researching this whole Bethel situation, I found a talk that was published in the March 1971 Ensign.

Hank Smith: 31:39 Okay.

Dr. Jeffrey Chadwick: 31:39 Okay.

Hank Smith: 31:40 12 years before this.

Dr. Jeffrey Chadwick: 31:42 Right. And for those who don't know who Marion G. Romney was, this was one of the greatest servants of the Lord, member of the Quorum of the Twelve, counselor in the first presidency to President Kimball. And many people thought that he was about as dry a conference speaker as there could be. But everybody in our business used to read his talks with a fine tooth comb because in those dry talks were doctrines for the ages that he explained so well.

Dr. Jeffrey Chadwick: 32:11 Well, he had this article in the March 1971 Ensign, which was entitled Temples: The Gates to Heaven. And in it, he said this. "Jacob realized that the covenants he made with the Lord there were the rungs on the ladder that he himself would have to climb in order to obtain the promised blessings, blessings that would entitle him to enter heaven and associate with the Lord."

Dr. Jeffrey Chadwick: 32:41 And he concluded that thought by saying, "Temples are to us all what Bethel was to Jacob." Temples are to us all what Bethel was to Jacob. And so, there you had a modern general authority that made me feel even better about pointing out that as Jacob was learning of the three degrees of glory, while messengers went down a stairway and back up a stairway from the presence of God to him, that Jacob was experiencing the same thing we experience in our Bethel. Because when you get down, of course, to verse 19, it says, "He called the name of that place Bethel." Beth El is the short form of Elohim. Beth is house. Beth El is house of the Lord. A house of the Lord experience there on that rocky hilltop. And that's really amazing.

Dr. Jeffrey Chadwick: 33:36 Now, I'm going to get some people in trouble here. No, I'm not. I'm just going to do something fun with you. And people will

never see this again, I don't think. So what we're doing here is really a part, now it's going to be part of our history. This is a little booklet that probably a lot of you would recognize, that there've been many of them in history, the little booklet about the temples of the Lord, that show you some of the beautiful things inside.

Dr. Jeffrey Chadwick: 33:58

There in the Salt Lake Temple, look at that room right there. And there is a stairway. Now, anybody that goes to the Salt Lake Temple, or did until they've reconfigured all the rooms, because we'll never see that again, I don't think. But there for many, many years, people went up and down stairway. And those who've gone to the Salt Lake Temple know who goes up and down that stairway and what they're doing. And when my wife and I used to go to the temple there regularly, because I love going to the Salt Lake Temple rather than any others, she'd always poke me and say, "Jacob's ladder." Jacob's ladder, right there. Isn't that fun as could be?

Dr. Jeffrey Chadwick: 34:37

Now I've said some things that are very temple related. I want you to know that I've practiced these so that I make sure I stay where I'm allowed to be. One of the famous quotes of Harold B. Lee, to all of us who are a little bit older, was the following. He said, "When I meet with our missionaries, and they ask questions about things pertaining to the temple, I say to them, as I close the discussion, 'I don't dare answer any of your questions unless I can find an answer in the standard works or in the authentic declarations of presidents of the church.'" That, by the way, is Ensign December 1972.

Dr. Jeffrey Chadwick: 35:18

Okay. So all I've done is read the standard works and translate three Hebrew words. I've given two quotes from general authorities, one from Joseph Smith, that's pretty authoritative, and another nice one from Marion G. Romney. I've let it be at that. Whatever a person in tune understands about that with regard to our experiencing temples and what happened to Jacob on that rocky hilltop will be what a person should understand, but I've stayed within the bounds.

John Bytheway: 35:53

I have noticed those stairs in that room. And one time when I was on a holy land tour, we stopped in Ephesus, and on the way there into Turkey, we stopped at a mosque. And I said to my wife, "Look, there's a staircase in the corner." And then another time, my brother-in-law who teaches seminary had a chance to go to the Masonic temple, and there was a stairway in the corner. And I've always wondered why in our temple, in that mosque, in the Masonic lodge, there's a stairway in the corner. I

have no idea what the answer is. Could that be a representation for Islam of Jacob's ladder?

Dr. Jeffrey Chadwick: 36:38

I happen to have a little bit of a Masonic background, and absolutely, that's Jacob's stairway in a Masonic temple. In the mosque, it's very likely going up to the minaret from which the calls to prayer are offered, so it's functionally a little different, but it's the same thing.

Dr. Jeffrey Chadwick: 36:55

And yeah, there's no question about it that both mosques and Masonic temples have a mimicry or an appreciation for ancient scripture and symbolism that even masons will say is related to the temple of Solomon. Now there's a lot of baggage there, but basically the restoration, which assigns true doctrine to all symbols, is what opens up Genesis 28 for me. It's amazing that Joseph Smith understood Jacob's ladder in terms of the three degrees of glory. What Latter-day Saint can fail to see what's going on here if they know that Jacob is experiencing the three degrees of glory as taught by messengers?

John Bytheway: 37:40

It reminded me too of what, was it Joseph Fielding Smith who talked about what happened in Matthew 17 on the mount of transfiguration was a temple experience there as well. This is a mountain of sorts. You called it a rocky... What did you call it?

Dr. Jeffrey Chadwick: 37:57

A rocky hilltop.

John Bytheway: 37:58

A rocky hilltop, but mountains are nature's temples. Oh, I have always wondered, the stairs thing.

Dr. Jeffrey Chadwick: 38:05

For those who are listening to us, virtually most all Latter-day Saint temples don't have those stairways. We do our presentation in the temple, our teaching in a visual recording mode now. And so only places like say the Salt Lake Temple and the Manti Temple...

John Bytheway: 38:24

St. George or?

Dr. Jeffrey Chadwick: 38:24

...have had this. St. George used to have it and so did Logan, but those are now all going away. The live endowment will be leaving us. And when the Salt Lake Temple's reconfigured, the entire way that rooms are put together and space usage will be different. So there will be a time when no one will be talking about the steps anymore, but you have to just listen to what's going on in the conversation, the teaching part, where you have messengers and others talking. And if you listen for those words

which are the equivalent of ascending and descending, going up and down, you'll still pick it up every time.

- Hank Smith: 39:01 And then there's promises of posterity in verse 14, which should hopefully for everyone go, "Oh yeah, that's exactly my experience as well." One thing I wanted to add that the manual adds, it says, "Jacob may not have expected to find the Lord in such a desolate place." And I wonder if there's a lesson there about life, that we often don't expect to find the Lord in these.
- Dr. Jeffrey Chadwick: 39:27 Well, it's interesting, right. Because verse 16, Jacob awaked out of sleep. He said, "Surely the Lord," that's Jehovah, "is in this place, and I knew it not." Because it was a revelation. It was visionary. It was a dream, which was a revelation. But the point is he wasn't expecting it. And that's also a great lesson. The Lord will be in places you don't expect. Always conduct yourself appropriately.
- Dr. Jeffrey Chadwick: 39:49 Now, if I'm teaching the Bible as an archeologist, I hasten to point out that in verse 17, after Jacob calls displaced the house of God at the gate of heaven, which is what Marion G. Romney played off of. In verse 18, he took that big rock that he had used as part of his bedding, and he stood it upright as a pillar, and he anointed it with oil and blessed it. This is what was done by all cultures in the ancient Near East. It's a very Canaanite, very Near Eastern thing to do, to represent the presence of deity with a standing stone. So Jacob is doing something any Canaanite would do to represent the presence of deity, but here he's representing the presence of the true deity. He's leaving a memorial there.
- Hank Smith: 40:35 There's times in life, Jeff, where I think people feel like they're sleeping on rocks, where it's just a miserable time of life. But interesting, we find the Lord there often. You almost think of Liberty Jail, a bed of rocks, and yet found the Lord there.
- Dr. Jeffrey Chadwick: 40:53 You think of the Mormon Exodus, being kicked out of the United States to come out to what was Mexican territory in 1847. And Jacob actually is basically being kicked out. Isaac and Rebekah have said, "You need to go north. You need to get out of here." But it was under duress. He had to leave. He was under threat. And it's at those most difficult times that sometimes the greatest things happen.
- Hank Smith: 41:15 Yeah.

John Bytheway: 41:16 Hank, maybe we're looking at the same thing in the manual, but it says, "Maybe you find yourself in your own wilderness seeking a blessing from God. Maybe your wilderness is a difficult family relationship such as Jacob had. Maybe you feel distant from God or feel that you need a blessing. Sometimes the blessing comes unexpectedly. Other times it is preceded by a wrestle. Whatever your need, you can discover that even in your wilderness, the Lord is in this place." Is that what you were reading?

Hank Smith: 41:41 The Lord is in this place. Yeah, yeah.

John Bytheway: 41:43 Yeah.

Dr. Jeffrey Chadwick: 41:43 And that bumps over to Genesis 32, which maybe we ought do some of the chapter here today, with Jacob's wrestle with the Lord. Because everything in between is interesting, but it's important to the family, but secondary to the doctrine. Jacob goes, he gets to Syria, he finds Rachel, is overwhelmed with her. Works seven years to marry Rachel, gets Leah slipped into him instead. Works another seven years for Rachel, to have two wives, has 11 kids, probably 12 counting Dinah, the girl, and then finally will leave Laban after 20 years of service and make his way back to see his aging father Isaac before he dies in verse 35. But in verse 32, on the way back the land of Israel, he stops at Panael and has another revelatory experience. And that's where he's given the name Israel in Genesis 32.

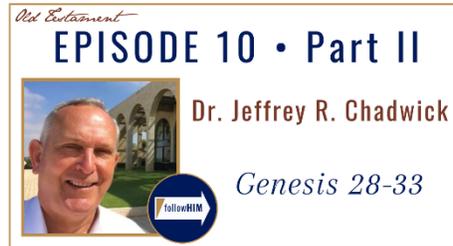
Hank Smith: 42:35 How common is multiple wives in the ancient Near East?

Dr. Jeffrey Chadwick: 42:41 It's as common as it is today. It's been a fixture of life there for time immemorial. It is still grounded in Islamic belief, which comes straight out of the medieval period, but it's not medieval in that it's old and barbaric. It is simply the way that humans lived then. We have a different social culture and understanding today, which by the way, I'm very supportive of. I'm very much a monogamist. My ancestors were polygamous. I don't know how they did it. I'm very grateful for the one wife that I have, and I love her only, but the fact is it was common practice. You see it not only in the biblical text, both in the bronze and the iron age and right down until the classical period, but you see it in other societies where not only kings, but regular people will have multiple wives.

Dr. Jeffrey Chadwick: 43:37 And the Old Testament assumes that it is normative. It's not normal for us, but you can't impose your value system backward in time on the Old Testament and insist that they live your social system or they can't be righteous. That's what you

got to remember. You got to let it be what it is. And they made of it what they do.

- Dr. Jeffrey Chadwick: 44:00 By the way, I have friends who are Muslims who are polygamous, in Jerusalem and also here in the United States. And it's under the radar in the United States, and it's quite open but subtle in the countries of the Middle East and even in Jerusalem. But it exists. And remarkably, within those social cultures, while there are all kinds of complications, it works for them. We have a sociality and an understanding that is different, not only than the Old Testament, but from some cultures presently. And that's important to remember.
- Hank Smith: 44:41 It is complicated. As I read these chapters, Leah, Bilhah, Zilpah, Rachel.
- Dr. Jeffrey Chadwick: 44:47 Not only is it complicated from the point of view of plural marriage and the challenges that come about, it's complicated from the view going back to Abraham, but again here with Leah and Rachel, of surrogate motherhood, how complicated those situations can be.
- John Bytheway: 45:10 Please join us for part two of this podcast.



- John Bytheway: 00:03 Welcome to Part 2 of this week's podcast.
- Hank Smith: 00:07 And there's a bit of a... "Who's the birthright son?" We actually name the tribes of Israel here. In Chapter 29 and 30, you can find them all: Reuben, Simeon, Levi, Judah.
- Dr. Jeffrey Chadwick: 00:19 Do you know how many times in scripture history the firstborn son doesn't wind up with the birthright? Most major stories. Most major stories.
- Hank Smith: 00:30 Isaac wasn't. It was Ishmael who was the firstborn. Then we have Jacob and Esau.
- Dr. Jeffrey Chadwick: 00:34 You could run down all through the scriptures, run to the Book of Mormon, Laman and Lemuel, mess that up.
- Hank Smith: 00:39 I ask my students, "Tell me the 12 tribes of Israel." And they often can't name them all. So it's kind of fun to go through these two chapters and...
- Dr. Jeffrey Chadwick: 00:47 I'm not sure there are a lot of people in the building I teach who could name them from memory, eh? Who remembers Zebulon?
- Hank Smith: 00:53 Yeah. Gad. Asher.
- Dr. Jeffrey Chadwick: 00:55 Yeah. And more people couldn't point them out on a map, okay? We're Ephraim-centric, and the reason we are is because Ephraim is the umbrella term for the whole Northern Kingdom, which became the metaphor for Lost Israel, Judah was the umbrella term for the Southern Kingdom and the name of the kingdom. Even though lots of Judah were deported, that which remained kept the title "Judah". The Jewish people are described in our scriptures with the umbrella term "Judah". That's people who are Jews of all tribes, but have never forgotten... They were never Lost Israel, even though they're scattered. And Ephraim is the umbrella term for people of all tribes in the gathering. So I had a student one time that said, "Oh, I wish my patriarchal blessing said "Ephraim", it says..."

And I said, "You're of Ephraim as much as I am, because everybody is." Okay? That you have Dan in your patriarchal blessing is a remarkable insight by the patriarch to let you know something about you, but you're as Ephraim as surely as I am or everybody else on this planet.

- Hank Smith: 02:02 And it seems to me, Jeff, in these two chapters, that they're naming their children after how they feel at the time. Am I supposed to get that?
- Dr. Jeffrey Chadwick: 02:10 How they feel or some circumstance associated with their birth, but a lot of people do that, and it's been done right up until the modern times when, basically, social culture's been assigning names, but if you go back to the pioneer times, you have people named Thankful or people named Trial or people named Prudence or people named all kinds of unusual things. We're not immune to unusual names except that our unusual names are different in the 21st century. But yeah, a lot of times, it's circumstantial.
- Hank Smith: 02:38 And then Joseph is born and he kind of takes center stage here eventually, but you said that Jacob is going to have a couple more experiences before we get to Joseph.
- Dr. Jeffrey Chadwick: 02:47 Well, Joseph is born prior to Genesis 32 and Joseph is emphasized by the writers and editors of Genesis, which start with Moses, but it becomes very complicated later, because Joseph becomes the ultimate birthright son of Jacob, and so Joseph has to be emphasized in the narrative and Joseph is remarkable too. Come back, talk about him. How many Latter-Day Saints know that their great grandfather, which is who Joseph is, was the Prime Minister of Egypt? Now, when you look at it, what's the function? He was the second only to the king and did everything in the name of the king. That's the Prime Minister. That's the executive of government. And how many know Joseph's wife's name? How many know their grandmother, Asenath? Asenath, the daughter of Potiphera, the priest of On? We should know this genealogy, because they should be as real to us as people five generations ago.
- John Bytheway: 03:53 Could you talk about that a little bit? Because in some of the reading I was doing, and I love to hear you pronounce it because I wasn't sure how to say it. Asenath?
- Dr. Jeffrey Chadwick: 04:01 "Asenath" is how you'd say it in Hebrew, or even in more Orthodox-accented Hebrew, "Asenath", but "Asenath" is the correct pronunciation.

- John Bytheway: 04:12 Can you talk about the family that she came from? I've read different schools of thought about, did Joseph marry outside of the covenant family or not?
- Dr. Jeffrey Chadwick: 04:21 In the teachings of Joseph Fielding Smith, he concluded that she did not, that Potiphera, the priest of On... On, by the way, is Iwun in Egyptian. Iwun was what we know in Greek as Heliopolis, and Heliopolis is a northern suburb of Cairo today and it's where the airport is, so whenever I fly into Egypt with a group of students or tourists and we land at the airport, I say "Your grandma lived here." Because Asenath was the daughter of Potiphera, the priest of Heliopolis, the priest of On. To get a little chuckle, I said, "You just ought to know where your ancestors are from, right? Grandma lived at the airport."
- Dr. Jeffrey Chadwick: 04:57 In any case, when Joseph was ruling over Egypt in what we would call the second intermediate period or the Hyksos period, much of the northern population of Egypt, in the Eastern Delta, was Canaanite rather than Native Egyptian. Canaanites were the same people that Abraham ministered among and were bringing into his clan, and Abraham had a clan of perhaps 2,000 people, right? He could raise 900 men to go to battle in Genesis 14, so he had a big clan and you usually don't think of Abraham as a military warrior or as being a clan leader of a clan that's at least 2,000 people, but when you can raise 900 people to go to a battle, that means you've got a significant female population as well with that.
- Dr. Jeffrey Chadwick: 05:46 Abraham wasn't this wandering loner. He had a big group and a lot of those were local Canaanites whom he had brought in, so the Canaanites were a people who, the Lord told Abraham, their iniquity was not full yet and so they were ripe for conversion, they were a people that could become part of the Covenant, and it was Canaanites that had migrated to Egypt in the decades before Joseph and Joseph actually going to Egypt is part of the general movement of Canaanites into the Delta, because the king himself is one of these people. The Hyksos took over the Northern Delta.
- Dr. Jeffrey Chadwick: 06:20 The priests he's going to appoint will probably be ethnically like him, which means of Canaanite heritage, even though they live in Heliopolis, and therefore would be people who were worthy enough to receive the Covenant if they would accept it. I assume that when the king gives Joseph this woman who is the daughter of the priest of On, she is a person who either has already covenanted or would covenant as a result of becoming Joseph's wife.

John Bytheway: 06:48 And say Potipher's name again, the way you said it.

Dr. Jeffrey Chadwick: 06:50 Potiphera is the way it is in Genesis and then earlier, Potiphar, that Joseph deals with as the guy who puts him in prison. Genesis 41: 45, "Pharaoh called Joseph's name Zaphenath-Paneah and he gave him to wife Asenath, daughter of Potiphera, the priest of On. And Joseph went out over the land of Egypt."

Dr. Jeffrey Chadwick: 07:11 "Zaphenath-Paneah", by the way, is a Hebrew transliteration of a perfectly good Egyptian term. "Zaphenath", which means more or less, "the overseer" or "the person who produces". "Paneah" is the season of the flood. So Joseph is the person who heads all production from the season of the flood, which is, by the way, when all food was grown, so he essentially is put over the agriculture of Northern Egypt, which is why he's then saving up for seven years. But that position as the Chief Minister of the king makes him essentially the Prime Minister.

Hank Smith: 07:47 Yeah, it does.

Dr. Jeffrey Chadwick: 07:48 So it's very cool. It's an authentic Egyptian phrase, right there, transliterated into Hebrew, that nobody sees unless they learn a little Egyptian.

Hank Smith: 07:57 Yeah. And John, you and I will have to use that. Do you know who I am? My great grandfather was the Prime Minister...

John Bytheway: 08:06 He was the Prime Minister...

Hank Smith: 08:06 ... of Egypt.

Dr. Jeffrey Chadwick: 08:08 Well, he's 20 years older, right? So you don't recognize people immediately. And he was speaking in Egyptian to him, but using a translator, so yeah.

Hank Smith: 08:14 Yeah. They don't know.

Dr. Jeffrey Chadwick: 08:16 Boy, what a revelation that was. Talk about the mic dropping.

Hank Smith: 08:20 Yeah. I am your brother. So Jeff, so far, what I've seen is Jacob is having revelatory experiences, he's finding God in the most maybe difficult times, and he has some really serious family relationship complications that he has to deal with his entire life. He sounds a lot like us.

Dr. Jeffrey Chadwick: 08:42 Yeah. Except a little more famous.

Hank Smith: 08:44 Yeah, he's a little more famous, his family relationship issues are going to be a little bit different.

Dr. Jeffrey Chadwick: 08:48 If you get back into Chapter 33, 34, 35, a couple of his kids are committing, today, what we would say is murder. Levi and Simeon. Jacob has to leave because his name is a stink in the land, and then he has this terrible experience in Genesis 35 where his beloved wife Rachel dies in childbirth giving birth to Benjamin, and he has to bury her on the road, he buries her outside of Bethlehem, just the way the pioneers had to bury at Martin's Cove because you had to bury. And so he doesn't even get to take her back to Hebron, which is why some of the most wonderful places to visit in the Holy Land today are the Tomb of Rachel, just north of Bethlehem, as well as the Tomb of the Patriarchs, Abraham, Isaac, Jacob and Sarah and Rebekah and Leah in Hebron, and then the Tomb of Joseph up in Nablus, too.

Dr. Jeffrey Chadwick: 09:34 By the way, just one last thing. Do you know, at the end of Genesis 50, what they did with Joseph when he died? Well, he made them promise that they'd take his body, later on, when Moses... back to the Holy Land, and then it says Joshua buried the bones of Joseph, which they brought out of Egypt, they buried in Shechem, which had been Jacob's first plot of land that he bought and which then would fall as Joseph's inheritance, but at the end of Genesis 50, how do you get a body to last 400 years? It says they embalmed him and put him in a coffin in Egypt.

Dr. Jeffrey Chadwick: 10:00 Your grandfather, Joseph, was a mummy. Think of that. What are those mummies did you see? That was Joseph. He was a mummy for 400 years before they brought him out in the Exodus.

Hank Smith: 10:14 I'm learning all sorts of family history here.

Dr. Jeffrey Chadwick: 10:16 More interesting family history. My grandfather was a mummy.

Hank Smith: 10:19 Yeah, he was the Prime Minister of Egypt, and then he was a mummy for quite some time. What I'm trying to do is just try to help people see, you can find yourself in these stories. And if these are our fathers, Jeff, we should probably expect to have similar revelatory experiences, difficult experiences, family complications. This is probably going to be our story as well.

Dr. Jeffrey Chadwick: 10:43 We use the word "fathers" so easily, our mothers as well. Remember, Rebekah has revelation. Between Abraham and Sarah, Rebekah and Isaac, Jacob and Leah and Rachel, there's

revelation. There's discussion. There's hardship. There's tension. Okay. You see a little tension between Rebekah and Isaac. You see more tension between Sarah and Abraham over the issue of Ishmael and et cetera. You see tension between Jacob and Leah, and Jacob and Rachel, and you see everything we go through. It's amazing, how if you understand the context of scripture and also the Covenant and belief that they had, how they make it work in spite of all the problems.

- Hank Smith: 11:24 That's a lesson for us, you make it work.
- Dr. Jeffrey Chadwick: 11:26 Right.
- John Bytheway: 11:26 Yeah.
- Dr. Jeffrey Chadwick: 11:27 Okay. So let's do Genesis 32, where Jacob's given the name Israel, because this is really key. I'm going to just look at a couple of verses here. It's when Jacob is getting ready to come over the Jabbok River, where in Genesis 32:24, he's at the banks of the Jabbok River. In fact, verse 22 mentions that most of his family, his two wives Leah and Rachel and a lot of the kids and others, had passed over this forwarding point, this crossing point, and he had remained on the other side of the river. It's the breaking of day. In verse 24, it says, "Jacob left alone, wrestled with a man at the breaking of day," not until, but at, in terms of the Hebrew. "When he prevailed not he touched the hollow of his thigh, the hollow of Jacobs thigh, was out of joint as he wrestled with him." This is a weird story, frankly, that doesn't make a lot of sense to people, and it doesn't to me, except that what I see here is the hand of an editor trying to make sense of a story that he, the editor, doesn't understand either.
- Hank Smith: 12:29 Okay.
- Dr. Jeffrey Chadwick: 12:29 So, I'm going to come back to verse 25 and 26, because I've actually put Xs through 25 and 26, meaning don't rely on these two verses to understand the story, go from 24 to 27. So in 26 where it says, the guy wrestling with Jacob said, "Let me go for the day breaketh, and Jacob said, I will not let you go, except you bless me." Then in verse 27, when the guy says to him, "What is thy name? And he said, Jacob," that's where you pick it up with what's really going on. Now, let me go back to the word "wrestled" in verse 24. In Hebrew, this is the word *Vayeavek*, which is a fine term in Hebrew for, "to grasp around and to wrestle." It's used to indicate wrestling in Hebrew, but what it indicates is a grasping around, a clasping. It's also a cognate to the word "*avek*," which means dust, which is why people think

of it as wrestling, because you wrestle around on the ground and get dusty.

Dr. Jeffrey Chadwick: 13:29

But that's not really what it's saying here. What it means is that there is a grasp going on. Jacob is in the grasp of someone at daybreak and being in the grasp of someone doesn't make sense to the editor. So he makes it out into a battle where Jacob's thigh is injured. By the time you get to verse 32, it says, "The children of Israel don't eat of the sinew that shrank upon the hollow of the thigh to this day because of Jacob's thigh injury." That's a very strange way to end a story, but what it means is that the editor's not sure about this, and an earlier edition mentioned that his thigh was hurt and a later editor said, "Okay, so that thigh must be the reason we don't eat this certain cut of meat."

Hank Smith: 14:17

Okay... so...

Dr. Jeffrey Chadwick: 14:18

You could really see people try to figure this out. But if you skip from 24, which is this clasping around episode, down to 27 and you start the dialogue, this may seem familiar, because Jacob is asked, "What is your name?" And he gives him his given name, Jacob. Then as the exchange goes on, he says, "Well by name show no more be Jacob, but Israel." He gets another name, Israel', which means God prevails. Some people will say that this means you shall prevail with God. The idea of let God prevail is very important here, but whatever it is, it's God prevails, and that becomes Jacob's new name, his other name, his additional name. He doesn't lose his given name, but this becomes the additional name by which the Covenant people become known. We don't talk about the house of Jacob as often as we talk about the house of Israel. By the way, when you go to the house of the Lord, notice how many times we are taught today that we are royalty in Israel.

Dr. Jeffrey Chadwick: 15:23

Israel is mentioned again and again and again, in the teachings and Covenanting that we do. Ultimately, when we go into those greatest of the ordinances of the house of the Lord, which is marriage, the blessings of Abraham, Isaac, Jacob become full. So this whole idea of being Israel and having all the Covenant of Abraham, Isaac and Jacob is inherent again in this most important place for us. But going back to this, then, you have this interview where names are mentioned, a given name and an additional name. Then, in verse 29, Jacob says, "Tell me, I pray thee, thy name," and the person asks back, "Why do you ask?" Then, the account stops because whatever the name is that must be given back to Jacob cannot be reported.

Hank Smith:	16:14	He says, "Why do you ask?" And that was it.
Dr. Jeffrey Chadwick:	16:16	Yeah.
Hank Smith:	16:17	He blessed him there.
Dr. Jeffrey Chadwick:	16:17	Yeah, that was it. But the editor, the author, everybody there stops completely with the dialogue. After exchanging given names and additional names, the dialogue stops at that question, the name back can't be reported. Then in verse 30, after it's all over, Jacob gives the name to that place, just the way called his place years before Bethel, he calls this Peniel, not Penial, but Peniel. Peni means face, Peniel, the face of God. Because he said, "I have seen God face to face and my life is preserved. So the sun rose on him there at," Panuel" is actually a corruption of Peniel here, "and he was done." Then it says he halted on his thigh, and so you get that whole other part of the story that I don't really think originally was there. But if you just read 24, 27, 28, 29 and 30 together, you have an idea of what's happening to Jacob. And again, it is something we're very familiar with as Latter Day Saints who have taken out those great Covenants.
Hank Smith:	17:21	Very familiar.
Dr. Jeffrey Chadwick:	17:23	So I just love these chapters, and what I love is that what we have in the restoration has always been had, if you knew how to look for it. If you ever wondered is the thing that the prophet Joseph Smith gave us, leaving aside the masons and leaving beside the reorganization and the rebuilding and the constant editing and rescripting of things that we do in the temple over decades, the basic things, and the basic doctrines and the important Covenants that we have today have been here since the time of Genesis. The very ancestors whose name is attached to the Covenant had them as we have them today.
Hank Smith:	18:09	You have the messengers in Jacob's ladder, and then you have this experience, this wrestling-
Dr. Jeffrey Chadwick:	18:15	Of being face-to-face with God and the conversation of names.
Hank Smith:	18:21	This is great.
Dr. Jeffrey Chadwick:	18:23	If you will, and we may never see this again, while there is this embrace.

Hank Smith: 18:29 Yeah. I want to hear what you think about 33 then, is this reunion with these two brothers. I'm seeing myself in this story and then not only is Jacob got a complicated marriage situation, but he's also got a complicated situation with his brother-

John Bytheway: 18:45 With his siblings-

Hank Smith: 18:47 ... and he's told to go back home.

Dr. Jeffrey Chadwick: 18:49 Well, I love the chapter. I love the chapter. It's one of the ultimate feel-good chapters in Genesis, because if you allow it, time heals all wounds. There's a rift in the family. It could come to blows back in Genesis 27 and 28 [crosstalk 00:19:05]

Hank Smith: 19:04 Which is why he has to leave, right? They're like-

Dr. Jeffrey Chadwick: 19:06 Which is why he has to leave, and why he's reluctant about going back. He's worried all through Genesis 32, "What's going to happen when I meet my brother again?" But when he does, and this is why you have to let ultimate judgment of anyone, including those who may not decide that they want to live and abide by the Covenants that we do, why you just let judgment be in the hands of the Lord, because basically there's a lot of good people who are not where we're at, and Esau was never where Jacobs at. But over time, Esau had matured. He had become a man of accomplishment himself. He'd gained some degree of wealth and he began to appreciate, as he grew up, the brother that was his twin and that he had driven away in his own way. There could not be a more welcoming and gracious Esau welcoming Jacob back.

Dr. Jeffrey Chadwick: 20:00 All of Jacob's fears in this regard were not going to be a problem. Many other regards are a problem, because he will lose his wife Rachel in Genesis 35, but with Esau, all was well, and it just goes to show that as Jacob did, if you make every possible effort you can to overcome a perceived hurt... And Jacob, of course, was going to send a big gift of livestock to Esau. Esau said, "Ha, no problem. We're brothers. It's so good to see you again." And if you will do everything you can to overcome the difficulties that you see, but then just let things work out, very often, the goodness of people comes out. And I don't think Esau ever became really a covenant guy during his mortality, but he turns out to have been a pretty good guy once he became an adult. I can live with people like that. People don't have to believe in covenant the way I do for me to love them and appreciate them and learn from them and consider them to be close, close friends. Even members of the church who might not be active or be where I'm at, I can be as close to

them as to anyone else. And thankfully, in my life, I have a lot of those types of people.

- Hank Smith: 21:25 Yeah. That's beautiful. I saw that in Verse 1 that Jacob sees Esau coming with 400 men. He's got to be thinking, "I'm in trouble."
- Dr. Jeffrey Chadwick: 21:34 "Whoa, am I in trouble?" Yeah.
- Hank Smith: 21:36 It's this awesome turnaround. Esau runs to meet him, embrace him, fell on his neck. Sounds very Prodigal Son-type language. Kissed him and they wept.
- Dr. Jeffrey Chadwick: 21:45 Who knows what's gone on with Esau? Because he's not the focus of the story, but how did he work out with those wives that he married that Rebekah was unhappy with? How did his family work out? What was his relationship like with... We don't hear of a Rebekah again, we only hear of Isaac when we get back to Genesis 35, and then he was almost dead and he did die shortly after Jacob gets back. So we don't know if he ever saw Rebekah again. But Esau would've been there with both of them. I assume he repaired that relationship the way that he went about repairing the relationship with Jacob.
- Hank Smith: 22:22 And Jeff, there's so much application for people today.
- John Bytheway: 22:26 This is where the rubber hits the road. I mean, this is things that are on our minds most, our family relationships.
- Hank Smith: 22:33 Sometimes there's rifts.
- Dr. Jeffrey Chadwick: 22:35 Yeah.
- John Bytheway: 22:36 Yeah, I love these two brothers coming together, and even this huge gift, and Esau says, "I have enough, my brother. Keep that thou hast unto thyself," in Verse 9. Really nice.
- Dr. Jeffrey Chadwick: 22:46 Well, that's a Middle Eastern tradition too. You don't take from someone who's lesser than you when you've got more. There's a self-concept thing at work here. "I want to give you a gift." "Oh, no." You have to be very careful in the Middle East, to tell you the truth, about gifts, because if you say, "I like that pen," you might wind up with it.
- John Bytheway: 23:06 Oh, yeah.
- Hank Smith: 23:08 I've seen that too when I go to those stores as the tour guide. I'm walking out with everything.

Dr. Jeffrey Chadwick: 23:14 Oh, yeah. Okay, so speaking of reconciliation, one of the great stories from church history that I recall is between Orson Hyde and Joseph Smith. Elder Orson Hyde, who was senior in the Twelve, had testified against Joseph Smith in Missouri, was one of the reasons Joseph Smith went to the Liberty Jail. And then later, Orson Hyde came to Illinois, begged forgiveness for having done that, and Joseph forgave him. "It was a hard thing you did to us, our brother, almost harder than we could bear, but we receive you back," and Orson Hyde then went on, in 1840 and 1841, to do this great mission to the Holy Land. But Orson Hyde and Joseph Smith were estranged in 1839. And yet, one repented and the other was gracious, and thus we have Orson Hyde until clear out here in Utah and down in Spring City. And there was a cost for Orson in that, because when the Twelve was reorganized, Orson was not made the president. Brigham Young took that position. The relationship with Orson and Joseph Smith was restored, and Orson went to do great, great things for this dispensation and for the Holy Land.

Hank Smith: 24:32 It reminds of that, same time period as WW Phelps, who ends up coming back, begging for forgiveness and writes Praise to the Man.

Dr. Jeffrey Chadwick: 24:41 Right, exactly.

Hank Smith: 24:42 Right? That's a beautiful story of reconciliation.

John Bytheway: 24:45 Is that the one where Joseph Smith writes the letter and says, "Come dear brother, the war is passed, and friends at first are friends again at last." Is that the WW Phelps?

Hank Smith: 24:55 "Friends at first are friends again at last."

John Bytheway: 24:57 Friends again at last.

Dr. Jeffrey Chadwick: 24:58 I'm glad he did, because I like that song. I'm not for these quiet, pensive, contemplative songs. I like the songs that jump out at you and say, "The restoration is great."

Hank Smith: 25:10 I love this Genesis 33 moment of, "Let's reconcile."

Dr. Jeffrey Chadwick: 25:15 Oh, yeah.

Hank Smith: 25:16 "Let's fix this," and I wonder, just to have this thought, that later on in this same book, you're going to have Joseph and his brothers reconcile very similarly.

Dr. Jeffrey Chadwick: 25:25 You know, Genesis is a family story. Once you get to Exodus, its' a national story.

John Bytheway: 25:30 Hm, yeah.

Dr. Jeffrey Chadwick: 25:31 And that's what, probably, people don't see in the Old Testament. Jewish people see this a little differently. For them, they understand Genesis is the prequel to the story that begins in Exodus, because from the Jewish point of view, it's the nation of Israel that really begins with Moses, and coming out of Egypt, and the exodus through the Red Sea, et cetera, that is the beginning of the nation of Israel with these tribes. Genesis is the prequel, and it's an important prequel, because there you get to meet the family that becomes Israel and you get the covenant. And you've got to know about the family and the covenant before you can talk about the nation. But it's Exodus that becomes the big kahuna, if you will, that Genesis is a necessary prequel to.

Dr. Jeffrey Chadwick: 26:16 The Law of Moses and Jews today still celebrate the national holiday of the beginning of the nation of Israel, Passover. In fact, all of the holidays of the Law of Moses celebrated that event, the beginning of the nation of Israel. And we're told in Jeremiah, that beginning of the nation of Israel with the exodus was the biggest event that people could think about, except that in the latter days, there'd be a bigger one that would eclipse it. Jeremiah 16:14 says, "The day's come when it will no longer be said the Lord liveth that brought the children of Israel out of Egypt, but the Lord liveth that brought the children of Israel from the lands of the north and all the lands whither he'd scattered them," so that the restoration, now, becomes the culmination of the nation of Israel, the restoration of the nation of Israel. But it begins with Exodus, so that becomes the beginning of the history, and Genesis is a family prequel that's necessary background, and what a background it is.

Hank Smith: 27:10 That's great, yeah. What a beautiful background it is. And that makes perfect sense, because if you read the Book of Mormon, Nephi's very much, "This is our nation, the gathering will one day occur."

Dr. Jeffrey Chadwick: 27:20 Right, yeah. See, Exodus and wilderness motif that's most on Nephi's mind. Of course, they were going through the same thing, but for them, that was the national history.

Hank Smith: 27:29 Yeah, I love it. Jeff, Dr. Chadwick, this has been just a fantastic day. I think our listeners would be interested in your story of

your advanced education and your faith and what that journey's been like for you.

Dr. Jeffrey Chadwick: 27:44

Well, this is really a fun thing. This started with me as a missionary. I had a great experience in 1975. I'd studied German in high school, I was a sterling scholar in German. So then, when they call you to a German-speaking mission, which by the way, you never understand, because I fully expected to be called to Argentina just because I spoke German. But they sent me to Germany and I get down here to the old LTM. Wasn't called the MTC back in the mid-'70s, called the LTM, the Language Training Mission. And I had a German teacher who was a German student doing grad work at BYU. His name was Markus Wellnitz, but he called himself Markus von Wellnitz. Maybe some of your listeners will remember that name, because maybe they were German missionaries in the mid-'70s, and he was a delightful guy.

Dr. Jeffrey Chadwick: 28:31

And he was a grad student, and because me and my companion who'd also had six years of German, they made us the zone leaders of the LTM to get us out of the way of the language classes. But there were these hours where we weren't going to the language classes because they were teaching in basic German and we were way beyond that and we were just a problem, so von Wellnitz took us with him to class on campus, and we sat in on a class with Hugh Nibley, two 19-year-olds in a class on Hebrew Bible with 12 grad students and two missionaries in white shirts with Hugh Nibley, studying Genesis.

Dr. Jeffrey Chadwick: 29:08

And I'll never forget... This wouldn't happen today, because first of all, you can't take people out of the MTC, but it was loose in those days, right? The second thing is when Markus brought us to this class and said, "Listen, Brother Nibley, I've got these two guys we don't know what to do with but I'm responsible for them. Can they sit in the class for us?" And the first thing that Hugh did was look straight at me and speak to me in German and ask me if I thought I understood German well to be missing the classes, and I answered him in German, and he said, "Very well, you may enter."

Dr. Jeffrey Chadwick: 29:38

And so, the first day, we sat down and he opened a big book from the wrong side. Hebrew Bibles read from right to left, so he opened the wrong side of the book for me and began to read Genesis in Hebrew. And then he would translate it and then he would talk about it, beginning with the creation. And I turned to my companion and said, "I have got to figure out how you do this." This is where it started.

- Dr. Jeffrey Chadwick: 30:00 I came back and got to know Hugh very well and others and got the degrees and all this stuff.
- Dr. Jeffrey Chadwick: 30:08 I've listened to people who talk about how learning some of the facts of ancient history, some of the facts about Abraham and the world of Abraham, or Moses and the world of Moses, has destroyed the validity of scriptures in their minds, how they don't understand how the Book of Mormon could possibly be accepted by an educated person.
- Dr. Jeffrey Chadwick: 30:29 I want to be careful in what I say, but I've rarely met a person who is complaining about the Book of Mormon or the Bible that knows more about it in terms of its ancient origins than I do. I just say that basically just because I'm old and have accumulated experience, language, archeology, geography. It's there. I have never found anything that was not answerable. When you approach a problem with knowledge and also with faith, rather than using knowledge to try and escape faith, you will get to the right place.
- Dr. Jeffrey Chadwick: 31:13 My feeling is that a lot of times intellectual answers to the difficulties of Book of Mormon authenticity, Bible authenticity, et cetera, et cetera, are actually intellectual excuses trying to get away from something that you want to get away from anyway, but you're looking for a reason. People who want a reason to escape from faith will always find one.
- Dr. Jeffrey Chadwick: 31:42 So if I'm dealing with somebody who's struggling with faith, my first question to them is, "Before we look at the authenticity issues of the Bible or the Book of Mormon or the book of Abraham, where are you at in your faith? Are you looking for a reason to get out, or are you looking for a reason to believe? Because if you're looking for a reason to believe, we're okay. If you're looking for a reason to get out, nothing I tell you is going to matter." But if they're looking for reason for faith, we can go through these things and point out the authenticity of every setting, every setting from Abraham, to Jacob, to Joseph, to Moses, to the prophets of Israel, to Nephi, to Lehi, even to the ancient American setting. No problem that.
- Dr. Jeffrey Chadwick: 32:27 I bear two witnesses to all my students about our scriptures, and particularly the ancient scriptures that I deal more with because of where I'm at and what I do. I bear witness that they are true. That's a spiritual statement. I bear witness also that they are authentic, that they are what they claim to be. I especially drive that home because the Bible's very complicated, but the Book of Mormon and how we got it today is simple. It was given to the prophet Joseph Smith by an angel who

translated it by the gift and power of God, and it is a translation of real things that happened to real people in real ancient times. It either is what it says it is, or it's a complete fake. When I'm dealing with the Book of Mormon, First Nephi, Second Nephi, Jacob, I see in it authenticity that Joseph Smith could not have provided if he were the writer of the story. Those events were told by people who really lived 600 BC or thereafter. The Book of Mormons screams authenticity to this archeologist, linguist, geographer, historian, et cetera, et cetera.

- Dr. Jeffrey Chadwick: 33:39 So I bear witness to the Book of Mormon. It is true, and it is authentic. It is what it claims to be. I'm probably in a position to make that with a more authoritarian opinion to its authenticity than most would be. But I knew it was true long before I could speak Hebrew, and that's always been my guide.
- Hank Smith: 34:04 That's great, Jeff. What were you going to say about the ... You said the nexus of a couple of things coming together. Is that the same idea?
- Dr. Jeffrey Chadwick: 34:11 Well, for me, because I like context along with application and because I do all of these things ... On a good day, I'm a pretty fair archeologist, and I am known in Israel for that. I do Hebrew Bible as well as anybody I know, quite frankly. Some of my good friends are non-LDS, world-class Biblical scholars, and I talk with them all the time about things. So I have this thing where you get factual and intellectual approaches to scriptures.
- Dr. Jeffrey Chadwick: 34:41 But where I live is in that world, but where it meets at a nexus with faith and with restoration, and they blend together so that I bear this witness. It is true, and it's authentic. It's both. You may trust it. You may trust the Book of Abraham. My friend Kerry Muhlestein does a lot of great work with that. But before I knew Kerry, I knew Abraham was authentic and I knew why. The Book of Mormon, I know it's authentic and I know why.
- Dr. Jeffrey Chadwick: 35:11 I teach a little class from time to time at BYU called the Book of Mormon in the Land of Jerusalem, which is a evidences class. Some people would call that apologetics, and they say, "Ah, I don't like apologetics." I say, "Well, it's nothing to apologize for." I don't even like the name apologetics. I'm talking about authenticity studies. The same with the New Testament, the same with our Hebrew Bible, with the Old Testament. But they're true, and they're authentic. They're complicated, so you have to understand the complication, but they're true and they're authentic.
- Hank Smith: 35:41 ...the context. You've been so good to us. Thank you.

Dr. Jeffrey Chadwick: 35:45 Nah, it's just a pleasure. I'm sorry that I talk so much and you talk so little. This is the Hank and John show and Hank and John should be in there, but I figured, well, this is my chance to be famous so I'll give it the best shot I got.

Hank Smith: 35:56 This is what we wanted. We'll have to do it again. We have more Old Testament lessons. We want to thank Dr. Jeff Chadwick for being here. Wow, what a fun day. These chapters are totally changed for me, and I'm sure John would-

John Bytheway: 36:10 Me, too.

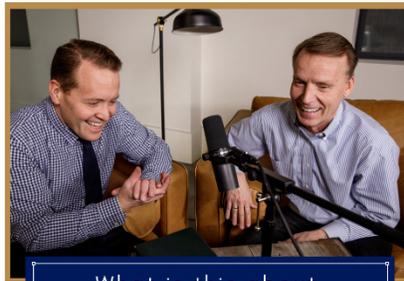
Hank Smith: 36:10 ... say the same thing.

John Bytheway: 36:12 Absolutely.

Hank Smith: 36:13 Yeah, just absolutely different.

Dr. Jeffrey Chadwick: 36:14 No, it's been great to be here. Thank you.

Hank Smith: 36:16 Thank you to all of you who listened. We love you. Thank you for your support. We want to thank our executive producers, Steve and Shannon Sorenson, and our sponsors, David and Verla Sorenson. And we hope all of you will join us on our next episode of Follow Him.



What is this about
new names?

- Hank Smith: 00:03 Hello, everyone. Welcome to this week's followHIM Favorites. This year, we're in the Old Testament, and every week we take a question that we've been asked by one of our listeners. It's something that maybe draws from the lesson itself. This week we're in Genesis, and the question comes from chapter 32 of Genesis, where Jacob gets a new name. This happened earlier to Abram. He got a new name, Abraham. But this one's totally different, Jacob is renamed by the Lord, Israel.
- Hank Smith: 00:35 John, I've had students ask me before, especially when I was a seminary teacher, my younger students would say, "I hear that in the temple you get a new name. What's that all about?" What would you say? If someone came up to you and said, "Why would Jacob get renamed, and what is this about new names?" What would you say?
- John Bytheway: 00:56 There's a lot of places where that happens, and it's like a new start.
- John Bytheway: 00:59 When I was born, my parents gave me a name. They were very clever. They came up with John. But when I'm born again, when I'm baptized, I take upon me the name of Christ. We looked at Abram and Sarai getting new names, kind of a new start, a new commission. I love that idea.
- John Bytheway: 01:17 I remember hearing a basketball post-game show once where the coach said, "My team lost today because they played for the name on the back of their jersey instead of the name on the front." I like the idea of, a new name gives us a new purpose, commission, or reminds us of that, or something like that. So I like the idea because it tells me the Lord's giving me a new start, a new direction.

Hank Smith: 01:41 I like that. You mentioned baptism. Most of us know that baptism is a symbol of being buried and resurrected, but it's also a symbol of being reborn.

John Bytheway: 01:49 Of being born again.

Hank Smith: 01:52 I've had students say, "Wait, the baptismal font's like a womb?" I'll be like, "Yeah, the church has lots of wombs. It has a Relief Society womb, and it has a primary womb." Thanks for laughing at my joke.

Hank Smith: 02:07 But the idea that if you're being reborn, then your parent is going to give you a new name. Remember, King Benjamin called his followers. He said, "You're going to get a new name, the children of Christ."

John Bytheway: 02:19 Of Christ.

Hank Smith: 02:20 So Christ, the father of your salvation, now can give you a new name. I liked what you said there about, it's a fresh start. It's, you've made a new covenant. We're going to forget the past, and we're going to move forward on this fresh start. So I can see Jacob getting a fresh start here. His name is even a reminder of who he is, God will prevail. Let God prevail.

John Bytheway: 02:47 And even in the New Testament, when Saul becomes Paul and just gets a clean slate and a new start. It's not only the Old Testament where it happens, but New Testament, it happens to us.

Hank Smith: 02:58 Yeah. When you go to the temple, you get a symbolic new name because you're getting a fresh start. Isn't that all about what we've been talking about in followHIM over and over and over is the idea of repentance, a renewal, a fresh start?

John Bytheway: 03:11 Thankfully. I mean, so glad.

Hank Smith: 03:14 What is it Elder Holland says, that, "Repentance is the-"

John Bytheway: 03:17 "The most hopeful and encouraging word in the Christian vocabulary." Yeah, thankfully.

Hank Smith: 03:22 The Lord wants us to see that even in the sacrament prayer, "willing to take upon them the name of thy Son."

John Bytheway: 03:29 Name of thy Son.

Hank Smith: 03:30 So when we see this in scripture, let's think of repentance, starting over, God giving us yet another chance to make better choices.

John Bytheway: 03:39 Who was it that called him the God of second chances? Was that also Elder Holland?

Hank Smith: 03:43 Yeah, I think so. Maybe it was VeggieTales.

John Bytheway: 03:45 I think so.

Hank Smith: 03:47 I wouldn't necessarily say that, hey, you're getting a new name because this is some sort of secret into the premortal world about what your name is. I just think we could see it as a symbol of, man, the Lord gives me all these new chances to start over.

John Bytheway: 04:02 Absolutely.

Hank Smith: 04:03 We hope that you'll join us on the full podcast. It's called Follow Him. You can get it wherever you get your podcasts. But if not, join us next week right here for another Follow Him Favorites.