



“We Have Waited for Him, and He Will Save Us”

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:

Are there parallels between Jesus’s birth in a cave, resting in a stone manger, his burial in a tomb, and his resting place on a stone? Dr. Jeffrey Chadwick explores the possibilities of census, housing, and manger traditions in the ancient Levant.

Part 2:

Dr. Chadwick continues to explore the historical significance of archaeological and historical findings and the spiritual significance of the life and birth of Jesus Christ.

Timecodes:

Part 1

- 00:00 Part 1–Dr. Jeffrey Chadwick
- 00:59 Introduction of Dr. Jeffrey Chadwick
- 04:19 CFM suggests looking at the Old Testament and the Christmas story
- 07:08 Isaiah 12 chiasm
- 12:38 Synonymous parallel
- 14:22 Bethlehem and Nazareth
- 17:14 Rod and Stem of Jesse
- 23:41 Zion and Jerusalem
- 26:54 Census, taxes, or prophecy?
- 28:20 Tekton or carpenter
- 29:16 Betrothal
- 32:37 Joseph builds a home in Bethlehem
- 33:10 Herod’s temple as place of revelation
- 36:02 Jesus’s name is prescribed and is the Son of God
- 44:35 Joseph marries Mary
- 47:58 Taxes or enrolled and registered
- 52:32 Where did Joseph and Mary live in Bethlehem?
- 56:35 Guest room or cave?
- 57:25 Manger in stone
- 1:03:25 End of Part 1–Dr. Jeffrey Chadwick

Part 2

- 00:00 Part II– Dr. Jeffrey Chadwick
- 00:06 The Wise Men
- 04:52 The faithful examples of Joseph and Mary
- 06:44 *Stone Manger: The Untold Story of the First Christmas*
- 09:57 Joseph was a tekton and the name Cephas
- 15:21 “His name shall be called Wonderful”
- 19:12 A spiritual and political Messiah
- 26:08 Philip and the Ethiopian Jew
- 31:18 Jesus as Deliverer and will bring salvation
- 33:06 Christmas joy and gathering
- 37:07 End of Part II–Dr. Jeffrey Chadwick

References:

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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, traveling widely with his Jerusalem Center students in field study all over Israel, Jordan, Egypt, and Turkey.

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 Mique) 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.

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Hank Smith:	00:00:01	Welcome to followHIM, a weekly podcast dedicated to helping individuals and families with their Come Follow Me study. I'm Hank Smith.
John Bytheway:	00:00:09	And I'm John Bytheway.
Hank Smith:	00:00:11	We love to learn.
John Bytheway:	00:00:11	We love to laugh.
Hank Smith:	00:00:13	We want to learn and laugh with you.
John Bytheway:	00:00:15	As together we follow Him.
Hank Smith:	00:00:20	Hello my friends. Welcome to another episode of followHIM. It is Christmastime here at followHIM and we are excited to talk Christmas. I am here with my joyful co-host, John Bytheway. Hi, John.
John Bytheway:	00:00:34	Hi Hank. I didn't know if I'd be festive or joyful or decking the halls or what. Thank you.
Hank Smith:	00:00:39	I was reading in the Come Follow Me manual. It says, "Christmas is known as a joyful season because of the joy that Jesus Christ brings to the world", and I would say that you bring a similar joy, John Bytheway, you bring a similar joy into the world.
John Bytheway:	00:00:52	I'll take it. Thank you.
Hank Smith:	00:00:54	Now, when we're talking Christmas and Old Testament, we need an expert. Who's joining us today?
John Bytheway:	00:00:59	I'm so glad to have Dr. Jeffrey R. Chadwick back with us to talk about this. He serves at BYU as the Jerusalem Center Professor of Archeology and near Eastern studies, also as a religious education professor of church history and Jewish studies and

within the church educational system, his religious education teaching emphasizes the Bible, the New and the Old Testament, Book of Mormon, Church History, Christian History, Judaism and Islam. He's also host of the annual BYU Passover Seder each spring, which is one of the largest model seder programs in the United States. Jeff Chadwick was born and raised in Ogden, Utah. Graduated from the world famous Ben Lomond High School. I'm reading from his bio, but it is world famous.

00:01:47 He served his mission in West Berlin and West Germany, the old Hamburg mission in the mid-70s, and he and his wife, Kim are the parents of six adult children, a dozen grandchildren. He earned a bachelor's from Weber State College and major in political science, minors in German and police science, a master's from Brigham Young University in international and area studies, focusing on Middle Eastern politics and ancient near Eastern studies. He also did graduate work in Israel at Tel Aviv University and 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, Egyptian and Aramaic languages.

00:02:34 This is incredible. So he has traveled widely with his Jerusalem Center students all over Israel, Jordan, Egypt and Turkey. He's published more than 70 academic articles, chapter studies. I wanted to mention some books. I was excited to have him because of his book called Stone Manger, the Untold Story of The First Christmas, and these are on Kindle, on Amazon. You can find him in a couple of articles, one at BYU studies called Dating the Birth of Jesus Christ and then, later he wrote one called Dating the Death of Jesus Christ and then, another one, and they put them all together in Dating Scripture Events. You just go to byustudies.byu.edu and find these or to Amazon to find the Stone Manger books. I'm excited to have him because I love to get closer to what really happened and how do we best understand Christmas.

00:03:25 Excited to hear especially about his insights about the manger today. So thank you Brother Chadwick for coming back with us and for being so delightful. You had a long drive just to get to the studio today, so you went over the river and through the woods to get here.

Dr. Jeffrey Chadwick: 00:03:42 I did. I live in Weber County and came down to Provo today to record and I did go over several rivers and through a number of woods, passed about 25 crashes as well. It's a very, very snowy day today. It's just a delight to be with you two great friends

and master teachers and what a great season. It feels Christmassy and when folks are listening to these things closer to Christmas time, the spirit is already with us, I think.

- Hank Smith: 00:04:10 Yep.
- Dr. Jeffrey Chadwick: 00:04:11 The Christmas spirit is here
- Hank Smith: 00:04:13 Yep, and we're excited to have you from that bio. My goodness, you are quite qualified to take this on.
- Dr. Jeffrey Chadwick: 00:04:19 That's just all stuff. Really, what we just love to do is get into the scriptures and talk about the great things of the gospel. I have the privilege in my ward of being a gospel doctrine teacher, so I'm using Come Follow Me all the time, twice a month and Come Follow Me, suggests that we look at the Old Testament, which is our curriculum still for 2022 and look at those scriptures in the Old Testament that are particularly predictive of the Christ, but also, it says that families ought to read the Christmas story together. Read Matthew one and two, read Luke one and two. Aside from anything we would say here today, any discussion we would have, if you just with your family, by yourself, whoever is in your household, sit down and read the Christmas story from Matthew and Luke that will make your season.
- 00:05:09 It's a great way to start Come Follow Me for next year because we're going to start with the birth of Christ and the New Testament, so you're getting a good head start.
- Hank Smith: 00:05:15 Yeah, so we've got one hand on the Old Testament today and one hand on the New Testament. Today we're bridging the two.
- Dr. Jeffrey Chadwick: 00:05:21 This is a great discussion because we're going to bridge over from December to January right here.
- John Bytheway: 00:05:25 I think each of the Come Follow Me manuals so far have a Christmas lesson because it just falls during this week. So this year, it's particularly nice to say, look at how the Old Testament, I love that word you use predictive, how it pointed us to Christ and now, we get to look at that and then next month, I guess as we start, Come Follow Me in the New Testament, read those stories but let's give them a head start today.
- Hank Smith: 00:05:49 Yeah, let me read this from the manual and then, we'll hand it over to you, Jeff. This is a great intro from the Come Follow Me manual. "The Old Testament carries a spirit of eager

anticipation. In that way, it's a little bit like the Christmas season, beginning with Adam and Eve, Old Testament, patriarchs, prophets, poets, and people looked forward to better days filled with hope, for renewal and deliverance by the Messiah and the Israelites were frequently in need of that hope, whether they were in captivity of Egypt or Babylon or held captive by their own sin or rebellion. Through it all prophets reminded them that a Messiah, a deliverer, would come to proclaim liberty to the captives." Where do you want to go from here, Jeff? Where should we start in the Old Testament?

Dr. Jeffrey Chadwick: 00:06:29

Well, as I look through the Come Follow Me manual for individuals and families, I was struck with the several passages from the Old Testament that they suggest looking at and the one that really jumped out at me was Isaiah 11, for a number of reasons but Isaiah 11, from my perspective is the great grand pappy prediction of Christ in the entire Old Testament. It is the chief among equals and I'm not sure everybody recognizes it in that way, but I certainly do and I think I would focus on that a little bit today as we look at it. I've got my Bible opened here to Isaiah 11 and-

Hank Smith: 00:07:07

Awesome. Let's do it

Dr. Jeffrey Chadwick: 00:07:08

Maybe some background on the whole first part of Isaiah. Isaiah chapter two through Isaiah chapter 12 is one entire unit that is itself what we love to call a chiasm, beginning with this great prophecy of a temple in Jerusalem and it being the way that people would come to the Lord and then, from what in chapter two is the great Jerusalem temple prophecy, you proceed through a series of historical events in ancient Israel that point you toward the ultimate coming of the Messiah of Israel in chapter 11, the rod which would come from the stem of Jesse. Then, it ends up with a kind of a summary statement, kind of a victorious song in Isaiah 12 about God being our salvation, the Lord Jehovah is my strength. That whole thing from Isaiah two to 12 is this wonderful chiasm with the two big bookends being the prediction of the Jerusalem temple in Isaiah two and the prediction of the coming of Messiah in Isaiah 11.

00:08:23

I've written about both of these. In fact, we did a very nice book years ago for the Sperry symposium on the temple and I wrote about the great Jerusalem temple prophecy in Isaiah two, but Isaiah 11 is maybe even more significant because it's about the advent of the Christ, both earthly and millennial. We are applying it to His earthly coming here, but ultimately, the earthly coming of Christ is the advent of what He will do for us all for eternity, including the millennial coming. The interesting

thing about these chapters before we look at Isaiah 11 is that this is exactly what Nephi focused on. This group of chapters between two and 12. Now, he also adds Isaiah 13 and 14, in second Nephi 23 and 24. I suspected the reason he does that is just because he was wanting also to show how Babylon which would destroy his hometown of Jerusalem would be rewarded for that by being destroyed itself.

00:09:27 The real focus in those chapters in second Nephi, from second Nephi 12 to second Nephi 24 is that great section of Isaiah from Isaiah two to Isaiah 12, basically second Nephi 12 to second Nephi 22. It's interesting that Nephi starts with Isaiah two and not Isaiah one. He starts with Isaiah two and second Nephi 12 and that's where the book naturally starts because Isaiah one like D&C 1 is a preface and the real material starts with Isaiah two with a great Jerusalem temple prophecy. When you're ending up that grand thing, you start to read this in Isaiah 11, second Nephi 21, right? "There shall come forth a rod out of the stem of Jesse and a branch shall grow out of his roots and the spirit of the Lord shall rest upon him. The spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord and shall make him of quick understanding in the fear of the Lord."

00:10:30 "And he shall not judge after the sight of his eyes neither reprove after the hearing of his ears, but with righteousness shall he judge the poor and reprove with equity for the meek of the earth. He shall smite the earth with the rod of his mouth and with the breath of his lips shall he slay the wicked and righteousness shall be the girdle of his loins and faithfulness the girdle of his reigns. And the wolf shall also dwell with the lamb and the leopard shall lie down with the kid and the calf and the young lion and the fatling together and the little child shall lead them." These are very millennial by the time you get to the end of this passage and it also deals with of course, what would happen in the time running up to the millennium, which is the gathering of Israel.

00:11:16 You run down to verse 10, "And that day there shall be the root of Jesse, which shall stand for an ensign of the people to which shall the Gentiles seek, His rest shall be glorious and it shall come to pass. And that day the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria." And by the time you get to verse 13, people are gathered in, "The envy of Ephraim shall depart, the adversaries of Judah shall be cut off, and Ephraim shall not envy Judah. Judah shall not vex Ephraim."

Hank Smith:	00:11:44	They come back together as a nation.
Dr. Jeffrey Chadwick:	00:11:46	So you have the coming of the Messiah, but then, also what does that coming lead to? Atonement and righteousness and eventually the culmination of the Lord's grand plan for all the house of Israel. So you've got everything in Isaiah 11, but let's go back for a minute and focus on that first verse of Isaiah 11. "There shall come forth a rod out of the stem of Jesse and a branch shall grow out of his roots." This is understood in Jewish conversation as a Messianic prediction and in all of Christian conversation as a prediction of the coming of the Christ. Now, Latter-day Saints have approached Chapter 11 a little bit differently because of section 113 and I want to come back to that, but let's look at it in its actual context.
	00:12:38	You have here what we call a synonymous parallel where Isaiah is saying the same thing with synonyms saying it twice. A rod, meaning the branch of a tree, shall come forth out of the stem of Jesse, the lower trunk of a tree. The trunk of a tree associated with Jesse will bring forth a branch. It says the very same thing in the next section, "A branch will grow out of his roots," so the lower part of a tree and the branch coming out of the upper part of a tree. Jesse, is a reference to Davidic lineage, "And the Messiah was to come forth from the house of David." Jesse was the father of David, right? So you've got the Davidic lineage in the stem of Jesse leading to this rod, a limb of a tree and then, again you say a branch will grow out of the roots, the roots of David.
	00:13:31	This is Christ. This is Messiah. This is Jesus. Both of those phrases refer to Jesus coming forth from the lineage of David, and this is the message in the first part of Matthew, that whole genealogy of Jesus is to demonstrate that Jesus, born in Bethlehem, was of the lineage of David going back to Abraham because that's ... what Isaiah predicts is that the Messiah will be the son of David, and all through the New Testament, that's what you'll hear, the Jewish people who adored Jesus saying, "Oh thou son of David."
Hank Smith:	00:14:08	Now, you see that Matthew chapter one, verse five and six, "Obed begat Jesse and Jesse begat David," and it continues on all the way to Jacob begat Joseph, the husband of Mary of whom is born Jesus, who is called Christ.
Dr. Jeffrey Chadwick:	00:14:22	So now what you see is Isaiah 11:1 shows up again in Matthew and most people don't recognize it, but if you'll just put your finger in Isaiah 11 and go over to Matthew chapter two, you're going to see something that'll startle you. In Matthew chapter

two, we have in verse one, that Jesus was born in Bethlehem and it skips to the story of the wise men and Herod and the wise men visiting the young child in the house that they lived in, in Bethlehem. Then, of course, the wise men leaving and Joseph being warned to go to Egypt with Mary and the child, which they do. When Herod had passed away, it says in verse 19, the angel tells Joseph it's safe to come back to the land of Israel. So in verse 21, Joseph, Mary and Jesus come back to the land of Israel.

00:15:19 They do not go back to Bethlehem however, because in verse 22, Joseph is warned, "Don't do that." Now, Joseph and Mary had moved to Bethlehem on purpose, we'll come back to this in a minute, but they didn't go there as victims of circumstance. They made a deliberate decision to move to Bethlehem, so Jesus would be born there and would be known as having been born there because that was the prediction of Micah. Micah five, then you read that in this chapter in Matthew two. So their intent, moving back to Egypt was to go back to Bethlehem, but God warned them not to do that because Herod's son, Archelaus was crazy and was just as dangerous. So verse 23, which is what we're coming to here, Matthew 2:23 says, "He came then and dwelt in a city called Nazareth," which is where both Joseph and Mary were from in the beginning anyway, so they went back home to where their parents were and they lived in Nazareth.

00:16:23 It says in verse 23 that it might be fulfilled, which was spoken by the prophets. Notice that word is plural, "He shall be called a Nazarene." Now, when I was a missionary 50 years ago, we called that a lost scripture. That passage you read in Matthew 2:23 says, "He shall be called a Nazarene." That passage we see that it's supposed to be in the Prophets, which means in the Old Testament and Matthew is quoting it as if it is in his Hebrew Bible, but we don't find a statement anywhere in our Old Testament that says he shall be called a Nazarene. If you look at the list of what Latter-day Saints have traditionally called lost scriptures, this shows up on that list. We kind of love lost scriptures because we think that there were some. As it turns out, this is not lost at all.

00:17:14 If you go to your Bible Dictionary and you read the passage in the Bible Dictionary about lost scripture, what it actually will say in there is remarkable. It turns out Matthew 2:23 may not be lost at all. We may just not know what it's referring to, and what it refers to is Isaiah 11:1 and here's why. In Isaiah 11:1, I'm turning back to Isaiah 11:1 now, when you read in English, it says, "There shall come forth a rod out of the stem of Jesse and

a Branch shall grow out of his roots." The word branch there is capitalized in your King James version because it's a reference to Christ and everyone recognizes this as a reference to Christ. In Hebrew, the word for branch is Netzer.

Hank Smith: 00:18:07 Netzer?

Dr. Jeffrey Chadwick: 00:18:08 Netzer, N-T-Z-R and you have to add the Es. Netzer. Netzer means branch. So it says there [foreign language 00:18:20], a branch out of his roots. The Messiah is referred to as a Netzer in Hebrew. Now Netzer is the word from which Nazareth comes from, okay? Netzer when it becomes ... made a city is Natzeret. Natzeret. Netzer, Natzeret. So, Nazareth or Natzeret as we say it in Hebrew is like saying Branchville and then, the way you say an inhabitant of Natzeret, a person who lives in Nazareth is a Notzri a branch guy. So that what Matthew is doing is actually referring to Isaiah 11:1 and the Netzer as being Jesus and that it's perfectly appropriate that Jesus grows up in Natzeret and gets to be known as a Notzri because he's the Netzer of Isaiah 11:1. It is not a lost scripture at all.

Hank Smith: 00:19:21 Yeah.

Dr. Jeffrey Chadwick: 00:19:21 Now, the other thing in Matthew 2:23 is that it says "prophets," plural. You wonder, "Well, okay, Isaiah's one prophet, but are there other prophets that refer to Jesus as a branch?" It turns out there are. In Jeremiah, you have two passages which refer to Jesus as a branch. Jeremiah 23:5 and Jeremiah 33:15. These, by the way, are in the article called Lost Scripture in the Bible Dictionary. So you can pick these up easily. In Zechariah there's two passages where Jesus is referred to as a branch, Zechariah 3:8 and Zechariah 6:1. In those four passages, however, they don't use the word netzer. They use a synonym for the word branch. They use the Hebrew word Zemach, Z-M-A-C-H. Zemach. It again is a synonym. Now, you can say a tree branch differently in several ways in English, right? You can call it a branch, you can call it a limb, you can call it even a stick.

00:20:30 And in Hebrew, you have the same thing. You have in chapter 11, a rod, which is a hoter. You have a branch which is a netzer. And then, in Jeremiah and Zachariah, you've got a tsemach but they're all referring to this top of a tree. So, Matthew is saying is there's numerous prophecies, prophets that said that this Messiah would be this tree branch, but he plays off the one, Isaiah 11:1 from the word Netzer because Netzer and Natzeret, that's where the Branchville in the Galilee took its name from. So Isaiah uses ... Pardon me, Matthew uses Isaiah 11 and Jeremiah 23:33 and Zechariah three and six as the prophets that

say that Jesus would be a branch, a Notzri and it's not lost at all, it's just that we don't see it in English. That's what makes Isaiah 11:1, the great granddaddy passage that predicts the Messiah and predicts Him not only in the millennial sense, but even at the point where He would grow up His origins in Nazareth.

Hank Smith: 00:21:42 This is awesome, Jeff and if you see an olive tree all of a sudden out of the ground, will come this brand new olive tree, and you're like, was this just grow up there all by itself from seed? No, it's growing out of a root,

Dr. Jeffrey Chadwick: 00:21:54 It's growing out of root. What are those roots? Those roots are the Davidic lineage and the upper part of the tree is the Messiah branching out and doing all of his things. Now, there's something that I wanted to follow up with here because we have in section 113, a remarkable teaching moment from the prophet Joseph Smith where they address Isaiah 11. In section 113, the question is what's meant by the rod and by the stem of Jesse? In section 113, the stem of Jesse is identified as Christ, rather than the rod. The bottom part of the tree is identified as Christ. So Joseph Smith changes the usage of the parts of the tree and he goes to the stem of Jesse, the lower part of the tree and identifies that as Christ.

00:22:44 Then, in section 113, he identifies essentially himself as the rod. Now, that is unique to Latter-day Saints, that particular interpretation. It works well and the reason it works well for us as an application of Isaiah 11 is because Christ himself is the great David. Not only is he the son of David, he is the Latter-day David. If the stem of Jesse is Davidic, that's a reference to Christ, sending forth Joseph Smith as a rod to initiate the work of the restoration and the gathering. So it works out perfect, but it turns out that Joseph was creatively applying Isaiah 11 and the context actually is that the stem of Jesse is Davidic lineage and the rod is Christ in context, just the way that the branch is Christ coming out of the roots.

00:23:41 So what we have here is a wonderful example of context that is wonderful doctrinally and then, a latter-day application or likening unto us that will take something and wrap it around differently to show how from the prophet Joseph Smith we're proceeding as we should. We do that same thing by the way, with that great Jerusalem temple prophecy in Isaiah two, right? Because generally, the Isaiah two prophecy, which talks about the mountain of the house of the Lord in the tops of the mountains and all nations shall flow unto it, and it ends with that couplet out of Zion shall go forth the law and the word of the Lord from Jerusalem. What do Latter-day Saints do with that

couplet? We divide it. We say, "Out of Zion, come forth the law," and we apply that to us and our Zion.

00:24:29 Then, when it says the word of the Lord from Jerusalem, we admit that in a latter-day millennial setting, Christ will reign in Jerusalem as well, but the actual couplet there in Isaiah two out of Zion shall go forth the law and the word of the Lord out of Jerusalem is saying the same thing twice because Zion is the synonym and actually the name of Jerusalem.

Hank Smith: 00:24:48 Okay.

Dr. Jeffrey Chadwick: 00:24:48 So what we do with Isaiah two is we creatively split the parallel and we apply some of it to us. Are we okay to do that? Absolutely. Because that's what Nephi says. Take Isaiah and liken it unto yourselves that it may be for your profit and learning, but contextually, you can see how all of Isaiah two is looking at that great millennial temple in Jerusalem as the headquarters of Christ and then, if we want to split that, that's fine, it works good for us and we're allowed to do that, but the same is happening in Isaiah 11 where Joseph Smith splits the parallel and will apply stem of Jesse to Christ and rod to himself, to emphasize the mission of the latter-day restoration. In context, it's all about Christ. The rod is Christ and the branch is Christ.

00:25:41 Matthew recognizes that by putting branch right there in Matthew 2:23. That's a prophecy of the birth of Christ right there, and Matthew recognized it. Here's the deal. Joseph and Mary must have been extremely disappointed to have moved to Bethlehem, built a house there because the wise men found him in a house. They intended to live there, but then because of Herod's threat, they had to give everything up, move to Egypt, flee for their lives, and when they wanted to return to Judea to live in the house that Joseph had built, they're told go to Nazareth, and they must have looked at themselves and said, "We went to all that effort to move to Bethlehem so that Mary's son could be known as born and registered in Bethlehem and now, we're going to have to live in Nazareth?"

00:26:36 What Matthew sees is the silver lining in that dark cloud because the prophets had said, said he'd be a Notzri, a Nazarene, he would be known from Nazareth. Isn't that amazing?

John Bytheway: 00:26:49 Yeah.

Hank Smith:	00:26:50	That's fantastic, 700 years before it happens.
Dr. Jeffrey Chadwick:	00:26:54	The wonderful thing about this is what is telegraphing to us is the traditional way we've understood the Christmas story where Joseph and Mary are victims of circumstance having to go to Bethlehem to pay taxes and no place to stay. The inns are full so you have to go to a stable and give birth there, and all of these things and the Roman soldiers, which there weren't by the way any Roman soldiers in Judea at the time of the birth of Christ. There were no Roman legions and no Roman soldiers anywhere in Judea or Galilee. Herod had soldiers and he was a Roman client, but there were no Roman soldiers there. No Romans were pointing their spears at anybody saying, "You have to go to the city of your ancestry to pay taxes."
	00:27:40	Nobody was doing that. We've always understood the story wrong. Joseph and Mary moved to Bethlehem on purpose because they both knew who Mary's son would be, and they also knew that that son had to be born in Bethlehem.
Hank Smith:	00:27:55	They knew their scriptures, they knew their Hebrew Bible.
Dr. Jeffrey Chadwick:	00:27:58	Yeah, and this is purposeful movement to bring about the prophecy having done all of that and even built a house, right? Joseph was a builder. It says he was a carpenter. We naturally think of working with wood and making furniture or something. This is not what Joseph did.
John Bytheway:	00:28:20	He was a Tektōn.
Dr. Jeffrey Chadwick:	00:28:20	He was a Tektōn, and a Tektōn means a builder. You can see that the Tek root is in architect, it's building and stuff was built of stone, not wood. They didn't build houses of wood. Besides that, a carpenter who is a builder of wood, when we see Joseph like in the art carving chairs, that's a joiner, that's not even a carpenter. There are different English words for these things. A carpenter is a builder, but Tektōn would be more literally understood in the New Testament context as mason, a stone mason. Joseph was a builder. He knew how to build and moving to Bethlehem, the first thing they would've done is secure property and build a house. It wasn't ready by the time Jesus was born because no house is ever ready on time. It was ready shortly after Jesus was born and that's where the wise men found them, in the house there in Matthew 2:11.

John Bytheway:	00:29:21	You've got Old Testament and New Testament you're talking about right now and Section 113, so let's add some Book of Mormon.
Hank Smith:	00:29:29	Run the full gamut here, John
John Bytheway:	00:29:31	Elder Russell M. Nelson wrote a wonderful article called Why This Holy Land. In there, he talks about Nazareth, he talked about just what you talked about the branch and Netzer and Nazareth. He added this, "We read in the Book of Mormon of another interesting connection between branch and Nazareth. Do you remember the reply after Nephi had asked the Lord the meaning of the tree of life, the Lord then revealed to him a glimpse of the city of Nazareth where Nephi beheld in a vision, a virgin most beautiful and fair, she was destined to become the mother of the Son of God. See first Nephi 11. Isn't it interesting that the little town of Nazareth, which name signifies branch, was shown to Nephi in a vision after his inquiry about the tree of life."
Dr. Jeffrey Chadwick:	00:30:17	Yeah, rather than Bethlehem, Nazareth was shown. Isn't that amazing? I take a lot of people to Israel and work with a lot of BYU students in Israel and one of the things I love to do is stop the bus with the students or the tourists on a hill that overlooks the city and look down into Nazareth and quote that first Nephi 11 passage because Nephi beheld the city of Nazareth hundreds of years before it was founded, and beheld then the virgin in Nazareth and just to stop there with a group of students and say, now you behold Nazareth and let's consider the story of the Savior.
John Bytheway:	00:30:54	Fantastic. All that just from one verse, Jeff.
Dr. Jeffrey Chadwick:	00:30:57	Yeah, and that just shows you the way that we are led. I mean what a remarkable person we have in the precedent of the church to see those types of associations and to bring us to this greater understanding of what everything is about, the gathering of Israel, because that's even where Isaiah 11, starting out with the branch that should come, the Christ, what does it lead to? The gathering of Israel.
John Bytheway:	00:31:23	Yeah. Verse 12, "They'll set up an ensign for the nations and shall assemble." I teach at the BYU Salt Lake Center and when he says we'll set up an ensign to the nations and the early saints came in and set up an ensign on Ensign Peak, and I can point out the window and say that's Ensign Peak right there. It's kind of fun to go right there and you can hike up there if you want

and see the monument where they set up a literal ensign to the nations.

- Dr. Jeffrey Chadwick: 00:31:52 I actually have to admit I was a little disappointed to lose the name Ensign for the magazine just because of the greatness of that term in terms of what Isaiah says will happen. Ensign is a signal flag if you get to what it really is. The word in Hebrew for ensign is actually nes, which means a signal but is also the word for miracle. A miraculous signal. A miraculous signal flag. The Lord will raise a miraculous signal flag which will institute or initiate the gathering of Israel, and what is that remarkable miraculous signal flag? Well, of course, it is the work of Christ, but it is in this latter-days, it is the restoration. So listen, what if we moved into the Christmas story now?
- John Bytheway: 00:32:36 Absolutely.
- Hank Smith: 00:32:36 Okay.
- Dr. Jeffrey Chadwick: 00:32:37 I have alluded to a couple of things that probably listeners and watchers are going, "What? That's not how I heard the story." So like Joseph built a house in Bethlehem. Well, how did he do that? If they just arrived on the night before Jesus was born and no, they didn't arrive at least the way I read the story. They arrive months in advance and it wasn't being forced to go there to pay taxes. They moved there purposefully. So how do we get to that? Well, maybe it's time to go to Luke.
- John Bytheway: 00:33:09 Let's do it.
- Dr. Jeffrey Chadwick: 00:33:10 We'll start maybe in Luke chapter one because I think this is really important. After the episode of Gabriel appearing to the father of John the Baptist in the temple, just for a moment, I think it's worth mentioning that the angel Gabriel appeared in the temple of Herod and gave revelation to a priest, an Aaronic priest, Zacharias. There's so much commentary about the temple of Herod not being a temple of revelation in spiritual things. I don't know if you've seen this around. It's wrong. It's taken from old like Protestant commentaries that don't think anything good could be Jewish. All I have to say about the temple of Herod is yes, there was revelation. Yes, there was the power of the spirit. Yes, angels appeared in that temple and ministered to the Aaronic priesthood.
- 00:33:57 Yes, Jesus called that temple his own house and the house of his father, and he loved it and it was spiritual. It was a holy edifice.

- John Bytheway: 00:34:08 I'm so glad you are saying this because I have had that question come up and I've wondered myself if an angel waited for Zacharias to get that assignment ... and wanted to reveal that in the temple, and if Jesus cleansed the temple throughout the money changers, he revered it then. So I'm glad you're saying this.
- Dr. Jeffrey Chadwick: 00:34:28 They say, "Well, it didn't have the holy Shakan, the dwelling of the Lord." Yes it did. Jesus made the temple of Herod, his headquarters when he was in Jerusalem. He more or less co-opted the place from the Sadducees, which is what made him so mad. Here's the thing, and I think we said this one at a time. If you were living 2000 years ago in the land of Israel and if you went to Judea at all and you said, I would like to see Jesus, where would you go to find him? Absolutely, on any day he'd be at the temple. That is a great thing for us to consider now, if you would like to find the Savior, where should you go?
- John Bytheway: 00:35:04 Yeah, and where did the apostles go right after Jesus was resurrected and appeared to them? They went back to the temple.
- Dr. Jeffrey Chadwick: 00:35:11 They co-op the temple mountain, make it their headquarters and make the Sadducees mad but they do. When you get past Zacharias and you get into the story of Mary and Gabriel appears to Mary in Nazareth there in Luke 1:26, you read down and what is the message that Mary receives? Let's go to verse 31. Actually, go to 30 because our Catholic friends always quote verse 30, it's the Hail Mary statement, verse 28, "Hail thou that art highly favored." It's a beautiful statement, but if you get to verse 31, the angel tells Mary, "Behold thou shall conceive in thy womb and bring forth a son and shall call his name Jesus, Yeshua." Yeshua means salvation and it comes to us in English as Jesus. "He shall be great, verse 32 and shall be the son of the highest and the Lord shall give unto him the throne of his father, David."
- 00:36:02 Now, in that verse, in verse 31 and 32, you have three things that Mary now knows, even though she's young, I think she might have been no older than 17, would be an average age when you start to be betrothed and get ready for marriage. First of all, the name is prescribed. She knows what the name has to be. Jesus, salvation. That's a key. The second is she knows that he will be the son of God, the son of the highest of Elyon in Hebrew. So she knows that this is going to be a different child, and later on when she asks, how is this going to happen? I have not known a man. The angel says, "Leave that to God," but the third thing in verse 32, that's very interesting. It says, "God shall

give unto him the throne of his father, David." Here's David again.

00:36:52 "Your child Mary will be the Messiah. The throne means the king that this child will be the king from the descent of David. He will be the Messiah promised in Isaiah." So Mary knows those three things from this visitation of Gabriel that her son would be the Savior, his name would be salvation, he would be deity himself the son of God and he would also be the Messiah of Israel, the son of David. So now Mary knows this and she goes to Jerusalem for a while to be with Elizabeth and then comes back to Nazareth a few months later and she's fully carrying a child. By the way, at this point you skip to Matthew one because that's where the story goes back to, when Mary appears with child. So, just have to put Luke one on hold there for a moment and go back to Matthew and understand that Matthew 1:18, speaking of Joseph, before they came together, she was found with child of the Holy Ghost.

00:38:05 By the way, we understand that Jesus is not the son of the Holy Ghost, but that the Holy Spirit had been involved in facilitating the Father to enable Mary to bear his child, but in verse 19 of Matthew one, Joseph knows that's not his baby, but Joseph loves Mary, does not want to make any public stir about this thing that must be just destroying him because when Mary has returned from visiting Elizabeth, she's now a few months along and it's obvious that she's pregnant. What's it like to be a young woman, 17-ish in a traditional Jewish society in Nazareth, not married, but you're pregnant. How in the world must this have been for Mary? Because what is she supposed to say, God did this? No one can buy that story and she's engaged, she's betrothed to Joseph and that means that there was actually a contractual obligation they were going to be married.

Hank Smith: 00:39:10 Yeah. I was going to ask you about engagements, Jeff. What is an engagement like in Jesus' day?

Dr. Jeffrey Chadwick: 00:39:16 Well, betrothal is more formal because you actually have a formal ceremony that announces the betrothal and that is months before the marriage up to a year before the marriage. So they already are contractually pre-married at this point, but they have not become married and no union between them would've been proper. So this situation where Mary has gone away to visit Elizabeth and then, come back pregnant throws Joseph for a real problematic trouble for him because he knows he's not the father and she's pregnant, but they have a contract and he must love her dearly, but he also knows it's not his child and he cannot but think that she's been with another man

because she's pregnant. So he's now going to cancel the marriage. It says in verse 19, "Put her away privily" which means he's going to have essentially a divorce of the pre-marriage contract.

Hank Smith: 00:40:17 Yeah, he's going to do it privately.

Dr. Jeffrey Chadwick: 00:40:19 He doesn't want to hurt her, but he himself is so hurt. As he's considering what he should do, of course, the angel appears to him in a dream. Now catch this right, in verse 20, "Joseph son of David," and notice how Matthew will emphasize Joseph's Davidic lineage. And let me just back up here a little bit. Both the genealogies in Matthew and Luke, Matthew one and Luke three are both Joseph's genealogies and they both emphasize that Joseph descends from David because in his mortal life, Jesus would be known by everybody as the son of Joseph. Even in Luke two, when Mary speaks to 12-year-old Jesus who had ditched them to go to the temple for three days. When they finally find him, Mary says to Jesus, "Thy father and I have sought thee sorrowing." Joseph really was a father to Jesus.

00:41:17 Now, Joseph didn't father Jesus, but Joseph was Jesus' father for all social situations, which means that Jesus inherits by virtue of nothing more than the most basic adoption law, Joseph's Davidic lineage. Some people have tried to make the Luke genealogy in Luke three, the genealogy of Mary. This is an old Protestant commentary idea because they have to somehow get Jesus to be literally descended from David, and since Jesus is only born of Mary, Protestant scholars thought ... will interpret Luke's chapter three genealogy and make it Mary's, but Luke three specifically says it's the genealogy of Joseph, right? I'm sure that Mary was descended from David, lots of people would've been, but the interesting thing about Luke is that it accents that Mary has Aaronic lineage. She's a kinswoman of Elizabeth who was a daughter of Aaron.

00:42:22 So the interesting thing is that Jesus will also have priestly lineage, Aaronic lineage. He's both a king Davidically and a priest Aaronically. Being a king priest, he's a priest like Melchizedek, so it all works out, but the actual Davidic lineage, which would be necessary through the Father to be considered the king of Israel, was the lineage of Joseph from David. That's what both Matthew in chapter one and Luke in chapter three, point out. So Jesus was legitimately the son of Joseph if adoptively in terms of the Davidic lineage by which he was recognized as the son of David. Now, coming back, so you see in chapter one of Matthew verse 20 and onward, Joseph being called the son of David, it goes on to sell Joseph, Hey, that

woman that you are pre-married to who is pregnant, fear not to take unto thee Mary thy wife. That which is conceived in her is by the power of God, by the Holy Ghost.

- 00:43:25 "And she shall bring forth a son, and thou shall call his name Jesus, for he shall save his people." Yeshua salvation. Now there, Joseph gets two things. Number one, this son is from God and number two, the prescribed name.
- John Bytheway: 00:43:43 Yeah, that's interesting. They both get the name.
- Dr. Jeffrey Chadwick: 00:43:45 Yeah, and it is said to Joseph, "Thou shall call his name Jesus." That's the prerogative of the Father. The naming of the son was the prerogative of the Father who would preside over the Briss, the circumcision. So when we get to Luke two and we see that Jesus is circumcised, right? And they call his name Jesus, that's Joseph doing that. He's fulfilling the command he was given.
- Hank Smith: 00:44:07 Yeah, thou shalt.
- Dr. Jeffrey Chadwick: 00:44:08 So he is to be the father of that child, even though he didn't father the child, and he is to name that child Jesus and he is to be that child's father.
- John Bytheway: 00:44:16 That makes sense when you look to it. Zacharias and John the Baptist, because he knew his name was supposed to be John, but he couldn't speak at that time and they want to name him something else, and it says, "We have no kin by that name." Then, Zacharias writes to them, his name is John, that's his prerogative and that's when he gets his voice back.
- Dr. Jeffrey Chadwick: 00:44:35 Yep. When you do the right things, you get a voice. That's one of the things you learn from that. Now, what is interesting about that, of course, in verse 25, in Matthew one is it says that he knew her not, he had no relations with her until she brought forth that firstborn and he called his name Jesus. Joseph names the child, it will be now his child even though it's fathered by God. The point here is that there's one thing that Mary got told that Joseph wasn't told in this revelation, and that's that the child would be the son of David, the Messiah. Now, the interesting thing is that if Joseph is going to raise this child, of course, Joseph's own Davidic lineage would devolve to Jesus just by every right, but in not saying to Joseph, he will be the son of David, the angel isn't telling Joseph the child is going to be the Messiah.

- 00:45:30 He just says that that's the son of God. So when Joseph marries Mary, which is what he does in verse 24, it says, "He arose from sleep and immediately went and said, we're going through this marriage," which must have surprised his parents, must have surprised Mary's parents, must have surprised the whole village because they thought this girl is pregnant and she's been gone and she came back pregnant. When he then agrees to marry her, what must the village have concluded? He must be the father. They've both done what they shouldn't have before their marriage. Can you imagine how difficult it was for this young couple in a traditional society to be thought of by the whole village, even maybe by your parents of having engaged in sexual relations and produced a child before your actual marriage date? To know both of them, to know that that wasn't the case.
- 00:46:22 Now, Joseph will go to Mary and not only marry her, but they certainly must have talked, and Mary must have said, "Oh my goodness Joseph, I'm so glad that you know what happened now." And Joseph said, "I know what happened. Everything is great, it'll be fine," but they're the only two who know this. As they discuss this then, which any young couple will do, Mary must certainly have told Joseph what the angel told her, as well as Joseph would've told Mary what the angel told him. When Mary tells Joseph that she was told this child will inherit the throne of David, Joseph now learned something he hadn't learned from the angel. This child that God brought to Mary will be the Messiah. Then, Joseph understands exactly what he has to do because Joseph knows the prophecy in Micah two, that the Messiah must be born in Bethlehem and that means that that young couple has to move.
- 00:47:30 They have to go to Bethlehem. Their move to Bethlehem was on purpose. The way I read the text, it must have been months before Jesus was born, that they made this decision, and that's where we then go back to Luke two and read the story of the move to Bethlehem.
- Hank Smith: 00:47:51 I love the idea of them making this decision together, talking through it and saying, we've got to go to Bethlehem.
- Dr. Jeffrey Chadwick: 00:47:58 And of taking the situation that's given to you, which is a difficult situation and saying, we will now make the word of the Lord and the work of the Lord work. We've been given this and we are going to be anxiously engaged in bringing to pass this good work. We've always painted Joseph and Mary a young couple, as being victims of circumstance. Yeah, the circumstance was that the son of God was going to be born, but it's not Roman soldiers or taxes that drove them to Bethlehem.

It is that they knew who this child was and they knew where it had to be born. When you go now to Luke two, if you understand those dynamics, you can see really what's happening, because if we go to Luke two, we now see this, verse one of Luke two, "It came to pass in those days, there went out a decree from Caesar Augustus that all of the world should be taxed." And if you look in your very good footnote there, it's not taxed

John Bytheway: 00:49:03 Enrolled and registered.

Dr. Jeffrey Chadwick: 00:49:05 Enrollment, registered. This is not even a census. A lot of more modern New Testament commentaries will say it's a census. It wasn't a census because census taking didn't really happen among the Judean people in the sense that we think of a census where you're actually counting up people in any space. What this was, was a registration. Caesar had decreed that everyone in the empire should be registered, and this registration in verse three was registration in your city. You had to be registered in the city in which you were residing, and this was for everybody. Now, a registration was for all kinds of purposes to know what the population was. So it fulfilled what a census would be, but actually, all you had to do is total up the registration to come up with your numbers. We don't register people in the United States, so that's why we have to have a census.

00:50:03 We have to count people, so we have to go do it. I served the mission in Europe and even as a foreigner, I had to register in every city in Germany that I lived in, and if I moved from Berlin to Hamburg, I had to unregister in Berlin and re-register in Hamburg. This is an old Roman empire tradition that prevails through Europe is registration in your place of residence with the government. That way the government doesn't have to take a census. They know where you are. They can count you. They know where to tax you, et cetera, et cetera. So registration, good old European registration that goes back from the Holy Roman Empire of the Middle Ages back to the Roman Empire was what was enforced in Judea and Galilee.

00:50:47 So people had to be registered even if they were residents of Nazareth or registered if they were residents of Jerusalem, because that was Caesar Augustus's rule. Now, read verse four in this regard. "Joseph went up from Galilee out of the city of Nazareth into Judea under the city of David," which is called Bethlehem, because he was of the lineage of David, "To be registered with Mary, his espoused wife." They moved to Bethlehem in order to become registered in Bethlehem not to pay taxes. The old idea, and this is in all the old, old

commentaries, that they were forced to be taxed, and that's because of the unfortunate translation in the King James Version that says that Apografi in Greek means taxed. It doesn't, it means to be written down, it means to be registered.

00:51:37 This old idea, they wanted to be taxed, brought about this entire fictitious notion that "Oh, Jews were different than everybody else." They had to go to the city of their ancestors to be taxed. And that's why Joseph went to Bethlehem. No such thing existed. Absolutely not. First of all, that would be the dumbest way to tax people in history. If you had to pay taxes by going 50, 100 miles to pay the taxes, nobody would do it. Who's going to do that? Let's just say, "Oh, I don't live there. I'll just pay taxes here. I'm not going to go to NYC."

Hank Smith: 00:52:08 Right.

Dr. Jeffrey Chadwick: 00:52:09 Joseph went with Mary to Bethlehem on purpose to be registered as a resident of that city, which means the decision they made was to live in Bethlehem so that when her child came forth, that child would be known to have been born there and would be registered as having been born there, because every newborn would be registered as well.

Hank Smith: 00:52:30 Fulfilling the prophecy of Micah.

Dr. Jeffrey Chadwick: 00:52:32 This is a deliberate thing they did as a young couple, and everybody thinks that Mary is coming to Bethlehem in her ninth month, probably in her fourth or fifth month. That's still not easy to travel, but it's not like we usually tell the story.

Hank Smith: 00:52:46 We usually have her on a donkey and she's just ready to give birth any day.

Dr. Jeffrey Chadwick: 00:52:50 Now, by the way, when you moved to a new place back in that age, there wasn't like a robust real estate market where contractors built houses and you went to a neighborhood and said, "Oh, I'd like that one." Land belonged to families for centuries, and people didn't really sell houses readily or build houses on perspective for sale. You were either a longtime resident or if you were coming as a newcomer, you had to secure land and build a house. Well, that's undoubtedly what they did. When they arrived in Bethlehem, I think a few months before Jesus was born, they would've immediately looked for land. We know, by the way, from Christian tradition where Jesus was born at the Church of the Nativity area, I don't know if

it's right where that silver star is in the cave underneath the church of Nativity.

00:53:44 He was born very probably in a grotto, that was there in the region, but that would've been like the way southern outskirts of Bethlehem because the town center of Bethlehem was somewhat north of where Manger Square is in ancient times, it seems to me that what happened is that Joseph bought land really on kind of the edge of the village, probably land that was agricultural and maybe a few places, if were going up there. Bought land because they were going to live there. Jesus was going to grow up in Bethlehem and be known as the Messiah from Bethlehem. So they had to build a house, and what was Joseph's profession?

Hank Smith: 00:54:24 He's a builder.

Dr. Jeffrey Chadwick: 00:54:25 Well, he's a builder, so this is something that he can do. Go to Bethlehem, they become registered there, which means they will be known as residents, which means they have to have a residential place. My assumption is that Joseph took whatever monies he had earned as a builder in Nazareth over years and years and bought a piece of land and began to build a house. The house is not ready by the time Jesus is to be born that winter.

Hank Smith: 00:54:55 That's verse seven.

Dr. Jeffrey Chadwick: 00:54:56 So they look around for a guest room because where are they living in the meantime, while this house is being born, there's no hotels. Well, they're probably camping, on the land where the church of the nativity sits, is a cave and they call it the grotto of the nativity. It's an area where there are several caves, by the way, down the street from the Church of the Nativity is the Milk Grotto Church and other caves. It's a place where there are caves. Caves are very natural in hills of Judea. The high probability is that whatever land Joseph acquired had a cave on it, and this would be a natural thing to be, and it's also a perfect place to have a temporary residence while you're building the house, not very far from the cave on the same land.

00:55:39 Have you ever seen anybody that lives in a trailer on the land while they build their house? People buy land and then, they'll live in a trailer and then, they'll build a house or they live somewhere nearby and they build a house. Well, Joseph and Mary were residing in a grotto. It's a great place to live in a summer. It's a little cooler in the day. In the winter, it's a little warmer. It keeps you dry. I have actually visited Palestinian folks

in the Jerusalem region who lived in a cave. They had a refrigerator, a television, couches, partitions in the cave so that they could have a bedroom while their house in Shimon Hatzadik was being built. I have photographs of it. This is not an unusual thing. So Joseph and Mary are in the way that I kind of reconstruct this, living in this grotto, building the house, but the house isn't quite done.

00:56:35 When the time comes for Mary to give birth, Joseph seeks a place a little better than the cave. He seeks a guest room somewhere. They call it an inn in verse seven, and he said there wasn't one open. The word in Greek is Kataluma which means a guest room, and when they look for a guest room in Bethlehem, there are none available, so she has to give birth in the cave. What's there at the cave? Well, if they've come from Nazareth, they probably have at least one animal, and that animal is going to need a trough. Probably, that's one of the first things that Joseph as a stone worker does, is he carves out a trough so that his animal can have water, it's the water troughs, because the animals will actually graze. There wouldn't have been any hay in the manger, I'm sorry to destroy this story.

00:57:25 They didn't grow hay for animals, because grass grows all winter. You've been to Israel, you know what Israel's like in the winter, it's like Ireland, right? It's green. It's lovely. There's no snow covering stuff. They're not harsh winters, the way we have here. Animals graze freely all year long, whether it's on the brown grass of summer or the green grass of December, January, February. They're grazing. The trough or manger, the Greek word is Phatne, which simply means a trough. It would've been Evusi in Hebrew. This is not a stone box. By the way, I brought the holy family and I brought a little clay stone manger, that's what a manger would look like right there. Except it would be like life size, right? It would be a stone trough and it was for water because while you could graze your donkeys or your sheep or whatever, they couldn't put their neck down the well to drink. You had to draw water for them and put water in the water trough.

Hank Smith: 00:58:29 So the manger is a stone trough for water.

Dr. Jeffrey Chadwick: 00:58:31 A stone trough for water. Sorry about the hay, sorry about the song, but that's what it was, and when the babe was born and they needed a safe place for this baby to be, what better place than a little water trough that the blanketed baby could fit in? It's not like one of those wooden things that could easily be knocked over by the donkey. These things are sturdy.

Hank Smith:	00:58:53	Yeah, and you were telling us earlier how many of those have been found?
Dr. Jeffrey Chadwick:	00:58:56	Hundreds. Hundreds. You see them everywhere. Every archeological site you go to, you see these old stone troughs and they're from biblical times or from medieval times because people have always been doing these out of a stone.
Hank Smith:	00:59:08	Probably on their property-
Dr. Jeffrey Chadwick:	00:59:11	Is a cave and they're living in it, and when Mary has to give birth in that cave, instead of at a guest room, somewhere in house, somewhere in the city, they lay the babe in the stone trough. That becomes the sign. That becomes the story in Luke two, because that's what the shepherds are told. You go look for a baby. Well, there must be a lot of babies in Bethlehem. Well, look for one in a water trough and that'll be the one. Isn't that an amazing story?
John Bytheway:	00:59:38	I have a friend who has mules and horses and he also goes to the holy land and he said, "Boy, the animals chew up wooden stuff. Goats chew on it, everybody chews on it." You said knock it over. Of course, it would be a stone manger because the wood things don't last very long. Ground animals.
Dr. Jeffrey Chadwick:	00:59:57	So now, we love manger scenes, we love them, and I have like 25 of them. Half of them are from the holy land and they all have a stable because we've all imagined that because a manger is there because a trough is there ... the actual word trough in Hebrew and Phatne in Greek, can refer to a trough for feeding or for watering. Because of who we are and because of European and American cold winters, we've always imagined that that trough must have been for feeding, that manger must have been for feeding. Mange actually means feed. We've imagined that there were animals present because there's a manger present. So if there's animals and a manger present, what must it be? It must be a stable. Stable doesn't appear in Luke two. There's no stable there, nor are any animals mentioned. I assume Joseph maybe had a donkey and maybe they had a goat because those are good for milk. I don't think there were seven cows and a few dogs and-
John Bytheway:	01:00:56	Ox and lamb keeping time.
Dr. Jeffrey Chadwick:	01:00:59	It's a grotto that they're living in and maybe they have two mangers and one can be used for the babe, but there's no stable. It's a grotto. It's a cave that's being used as a resident. So

there are niches that Joseph has probably carved where little oil lamps are burning and there's probably a bed and there's a stove, maybe just inside a small clay stove, where you could cook and which would provide some heat, especially in the cooler winter for the cave, and Mary is on the bed and the baby is there in the manger, and that's the very simple picture of what the real nativity scene was like in that grotto. Although in the Church of the Nativity in Bethlehem, the grotto has been paved over with marble and with tapestries and everything. That's the very simple realistic nativity scene.

01:01:52 One young couple with a newborn child laid in a stone major in a very simply furnished grotto or cave, lit by dim oil lamps on a starry December night in Bethlehem, while a house three quarters finished, sat a few yards away. The house in which the wise men would find them because by then it had been completed and they'd moved in.

John Bytheway: 01:02:24 Please join us for part two of this podcast.



John Bytheway:	00:01	Welcome to part two of Dr. Jeff Chadwick on the topic of Christmas.
Dr. Jeffrey Chadwick:	00:06	Go back to verse 1 of chapter 1 in Matthew, which says, "When Jesus is born in Bethlehem of Judea in the days of Herod, there came wise men from the east of Jerusalem." There's an immediacy in that verse. It doesn't say two years later, they came to Jerusalem. It says when Jesus was born, wise men came to Jerusalem and asked, "Where's the king of the Jews? We've seen a star in the east."
	00:31	Now, the east is going to be Mesopotamia. It's going to be either Babylon area or Persia area, and by the way, who were the wise men? We always debate this. They're called magi, which means magicians really, but it actually means mystics. There were Jewish mystics even back then. I think the wise men were Jewish. They were maybe Persian or Babylonian Jews, but nobody else was reading Hebrew scripture other than Jews, so nobody else is going to know the prophecy of a star rising in the east that you see, like say from Numbers 24 or other places. We know there was a real star. The Book of Mormon tells us, so these Jewish mystics in the east are looking for this sign, and when they see it, do they wait two years to go to Judea? "Oh, there's the sign of the Messiah. Let's wait two years to go see it." No, they go immediately. There's an immediacy to this story.
	01:26	It's about five, six weeks to make the trip, so those magi in the east, those, I presume Jewish mystics who recognized the sign of the star, and we know it was a new star ... Whatever actually in the heavens happened, it looked like a star. The Book of Mormon says there was one, and those guys in Babylon and Persia sought, and they got ready as quick as they could, takes a week to get a trip ready, and they made their way, so that about seven weeks later, they show up in Bethlehem. In verse 11, they find the young child with Mary in the house that's been finished, which Joseph and Mary had prepared in order to live in Bethlehem, so Jesus could grow up there.

- 02:14 By the way, how do we know that it's that long? How come it's not four, three weeks? Because if you go to Luke 2, Jesus will be circumcised eight days after His birth, but then He's presented in the temple 40 days later. Actually, that's six weeks. You have to wait for 40 days, then go on the 41st or 42nd day. So, it's six weeks after Jesus' birth that in Luke 2, the baby is taken to the temple. The wise men haven't arrived, and Joseph hasn't left Bethlehem. It's at least six weeks later that Jesus is taken to the temple, and then it's sometime very shortly after that temple episode in Luke 2 that the wise men show up in Matthew 2. After they leave, Joseph is alarmed by the revelation and leaves Bethlehem in the middle of the night to escape to Egypt.
- 03:06 This young couple, who for now 11 months, 12 months, which includes Mary becoming pregnant, going to Jerusalem, being with Elizabeth, being found pregnant, and the stir around Nazareth because of that, the episode with Joseph and the revelation, they get married, they understand who their child will be, they move to Bethlehem. They go. They become registered residents of Bethlehem, so that when Jesus is born, there must have been somewhere in the archive of Bethlehem, a document that said Yeshua ben-Yosef [foreign language 00:03:45] Bethlehem. Jesus, Son of Joseph, was born here in Bethlehem, but the Romans destroyed Judea in 70 A.D. and burnt everything. That means that any document that said Jesus was born in Bethlehem wouldn't exist.
- 04:05 In any case, their great plan in bringing about the righteousness of God, in being there with a house so Jesus could grow up in Bethlehem is thrown into chaos then, when having not been the victims of circumstance before, having not been driven by a taxation law to Bethlehem before, but having done that of their free will and choice, all of a sudden because of Herod's murderous intent, they do become victims of circumstance and have to go to Egypt. Then, when they come back, it's still not safe to go back to Bethlehem and everything they have built, so they have to go to Nazareth and make a new life there where their family is. Jesus would become known as a Notzri, as the branch, as the Nazarene.
- 04:52 This, to me, is what makes Christmas such a wonderful story because Christmas actually, the story is about Joseph and Mary. It's about the parents of Jesus who were the servants of the Lord Jesus Christ, doing what ultimately he needed them to do. Christmas is about the birth of Christ and the gift to us in the world, and that's what we should remember, but the story itself is really the story of the faithfulness of Joseph and Mary, these two wonderful people who would raise the Messiah and Savior

of the world. If you ever needed better examples of who to be like in mortality, Mary and Joseph are the two. If you wonder why some of our friends, particularly our Catholic friends revere Mary, there was never a greater woman in the history of the universe, Eve notwithstanding, than Mary of Nazareth. There was never a greater and more trusted servant of the Lord, all the prophets notwithstanding, than Joseph of Nazareth whom God the Father, would trust to raise His Son.

- Hank Smith: 06:07 That's great.
- Dr. Jeffrey Chadwick: 06:08 So, when I take groups to Nazareth and there's a church there, the Church of the Annunciation, which honors Mary, and next door to it, as you both know. is a church-
- Hank Smith: 06:18 For Joseph.
- Dr. Jeffrey Chadwick: 06:19 ... honoring Joseph, I like people to know that these two, those people in the Holy Family, that woman and that man are my heroes. The Son of Mary is my Lord and my ultimate hero, but Joseph and Mary mean the world to me.
- Hank Smith: 06:39 If you don't read it within this context, you don't see the sacrifice.
- John Bytheway: 06:43 Yeah.
- Dr. Jeffrey Chadwick: 06:44 I wrote this all up years ago in the book that you mentioned, Stone Manger: The Untold Story of the First Christmas. I was trying to find a muse how to write this story.
- Hank Smith: 06:53 Tell us why you wrote that book.
- Dr. Jeffrey Chadwick: 06:55 Oh, well, I've been working for 40 years in Israel. In fact, this year, this is 2022, marks the 40th year since I began teaching for the BYU Jerusalem program way back years before we actually built the Jerusalem Center. It was a privilege that they asked me to teach there when we used to live at the kibbutz that overlooked Bethlehem at Ramat Rachel. I've been involved in the archeology and the research of the land ever since. It's been a great and wonderful blessing of a career, but I've always loved the Christmas story.
- 07:25 It occurred to me very early on that as an archeologist, the only artifact of the Christmas story that you see in the text of the Bible is the manger. The manger is mentioned. A stable isn't mentioned because there wasn't one. Other things are

mentioned. There's no Christmas trees. There's no drummer boy that's mentioned, okay? The wise men don't show up for weeks, so they're not there on the night of Christmas. The shepherds show up, but they do not bring their sheep because they'd never got there with them. So, what's the only thing that is material in this story? It's the manger.

08:02

Well, I always thought I would write a book called The Archeology of Christmas and have it surrounding how you would tell the story from the perspective of a stone manger, which is what these troughs were made of. So, when I finally wrote the story up, I decided maybe a book called The Archeology of Christmas wouldn't really be interesting to people. So, I decided to call it the Stone Manger. The reason I wrote the book was that my mother of blessed memory, years ago before she died, and I'd been involved in Israel for over 30 years by then, said, "Jeff," because she loved Christmas. She was the Christmas queen. She'd never gone to Israel with me. She said, "Sometime, I'd like you to just sit down with me, and we're just going to take an hour, and I want you to tell me about the real first Christmas because we have these manger scenes and these decorations. They're lovely, but every time I hear you talk about it, it's very different than all my decorations. I'd love to do that with you." I said, "That sounds like such a great thing. We'll do that. Okay."

08:59

I never did. It just was one of those things we were going to do, and then she contracted a terrible disease called ALS and died rather quickly. As I was coping with that, the first Christmas after her death, I thought, oh my goodness, I never got to do that. As I was working through that the year after her death, I thought, it's time to write down that story that I would've told her, what you can know and maybe assume about the Christmas story based on the context. So, I did, and it was great therapy. So, I dedicated the book to her when I finished it the next year. It's really my gift to my mother, the story I hope that maybe she's heard of where she's at now, but that's how Stone Manger got written. That's why I did not name it the Archeology of Christmas.

John Bytheway:

09:46

I've always loved the idea too of Jesus being called the chief cornerstone, and that His birth would start with something about stone.

Dr. Jeffrey Chadwick:

09:57

Well, that's the interesting thing too, because Joseph was a tekton. That's the word used in Matthew and Mark to describe them in Greek, a tekton, a builder, and you build of stone, but Jesus was that too, that that's what Joseph would've raised him

to be. Jesus was a stone mason. If I ever write a sequel to Stone Manger, I'm going to call it Stone Mason, what was Jesus' life like before He became Rabbi Jesus? When you look through the teachings of Jesus, He very frequently employs stone architecture or stone masonry imagery in His teachings. He doesn't ever use wood carpentry imagery, but He uses a lot of imagery that has to do with stone and stone masonry, the chief cornerstone quoting Psalms, et cetera.

Hank Smith: 10:45

The wise man builds his house.

Dr. Jeffrey Chadwick: 10:47

Builds his house upon the rock. He knows how to build houses. Jesus probably built houses. There are wonderful scholars that have done a lot of research into this that note that the great Roman regional capital of Sepphoris was being built just north of Nazareth, and probably Joseph and Jesus worked as builders in Sepphoris, which was a short walk from Nazareth. If you ever wanted to ask yourself, well, what would Joseph have done for a living moving from Nazareth to Bethlehem, well, building had to happen there, but within an hour and a half's walk of Bethlehem was the biggest building project in the eastern world. Herod's temple was being built, and they needed builders. So, there was work for Joseph to do. He had to commute like I do. It'd take him an hour and a half to get to work, but Joseph could build and use his talents all he needed to at Jerusalem and work on his own house a day or two a week, and they would have money because a builder made two dinars a day if they were skilled, and Joseph was.

11:54

Jesus, because He had this background, and I assume He worked as a builder, He even named His chief apostle, He called Simon, which was the apostle's name Shimon, He called him Cephas. Cephas is an Aramaic word, which refers to an unfinished stone. Cephas. You see this in the New Testament occasionally spelled C-E-P-H-A-S, which most people pronounce as cephas, but the S is a Greek contrivance. If you take it off, it's actually C-E-P-H-A, and it's not C as in city. It's C as in county. It's Cephas, and Cephas then means a rough, unhewn building stone that's only been roughly finished, a rough rolling stone, shall we say. So, that's why when Peter's nickname given to him by Jesus is rendered into Greek, it becomes Petros or stone.

Hank Smith: 12:47

Think of petrified wood.

Dr. Jeffrey Chadwick: 12:49

Jesus never called his chief apostle Peter because Jesus didn't converse with him in Greek. Jesus called Simon Cephas, and that, when you see the Aramaic there bleeds through in a couple of passages in John and a couple of passages in the

writings of Paul where they're actually giving you the Aramaic that Jesus used to address His chief apostle. Cephas. In John 1 where this appears, it says, "You shall be Cephas." Then, it goes on to say, which interpreted is a stone, or you shall be Peter, which is interpreted as stone. What John was really writing is, you're going to be Cephas, and interpreted into Greek, this is Petros, a stone. So, Jesus is, He'd been using that stone building imagery with His chief apostle.

13:34 It's interesting too that going on this, in Matthew 16, Jesus says to Simon, right, "Thou art Cephas." Thou art Peter, right? "And upon this rock, this Petros, will I build my church?" Now, we've always gone to great length, and I love President Kimball who made a huge statement about this back in my mission days that the church is not founded upon Peter, but the rock is revelation. Remember that? It's the rock of revelation that Jesus is referring to. Yes, true, but actually, at the very same time, it is Peter. It is that rock, that apostle, because Peter was the chief apostle, the senior apostle, the one authorized representative of the Lord Jesus Christ. The church really is built on the rock of revelation, but it is built upon the person who is that rock of revelation. Christ himself is the rock first and foremost, but his senior apostle is that rock in perpetuity.

14:48 It was Peter then. It's Russell M. Nelson now who is that one person that rock upon which the revelation to this church is delivered. Either way, you look at that scripture using Jesus' original stone imagery. It points to the very question we're asked in a temple recommend, do you recognize the president of the church as the person who is authorized to receive revelation and manage the church?

Hank Smith: 15:21 Jeff, I wanted to ask you something out of the manual. There's a section called I rejoice in my Redeemer, and it says, "Christmas is known as a joyful season because of the joy that Jesus Christ brings to the world. Even people who don't worship Jesus as the Son of God can often feel the happiness of Christmas. Ponder the joy you feel because Heavenly Father sent His Son." Then later on, there's another section that's called His name shall be called wonderful. I would want you to comment on your thoughts on both of those sections.

Dr. Jeffrey Chadwick: 15:56 As I was saying when I told the story before, Christmas is just a time that we should be happy. In our clime, you need something to rejoice about occasionally with these short, cold winter days, but that's just our local climate. Wherever you're at in the world, the whole season of Christmas and the whole theme of Christmas is something to rejoice over. This is simply

the follow-up on what the angel said to the shepherds who came to Bethlehem, to that grotto and saw Jesus in that stone manger on that very night. If you go to Luke 2, you see the words that the angels said to the shepherds. This is 2:11, Luke 2:11, "For unto you is born this day in the city of David, a Savior which is Christ the Lord, a Savior Yeshua, that is Christ, the Messiah, who is the Lord, and this shall be a sign unto you. You'll find the babe wrapped in swaddling clothes, lying in that stone water trough," right, but before they said all of that, they described this as being good tidings of great joy.

17:08 Verse 10, "The angels said unto them, "Fear not. I bring you good tidings of great joy, which shall be to all people," and not in that era, only the people of Israel, but eventually, to all people. Now, in our day, all people have the right to claim their Israelite heritage through the covenant, but the point is the joy of the birth of Christ is for everyone. Maybe even if they don't know what we are, what we know, maybe even if they're not Christian, this should be the most joyous occasion because it's joy to all people. So, when you go back and you alluded to, I think, Isaiah 9 there with the word wonderful, we read that wonderful scripture in Isaiah 9:6, "Unto us, a child is born. Unto us, a Son is given, and the government shall be upon His shoulder. He'll be the king, and His name shall be called wonderful, counselor, the mighty God, the everlasting Father, the prince of peace. Of the increase of His government and peace, there shall be no end upon the throne of David and upon his kingdom to order it, to establish it with judgment."

18:18 This is all joyous. It's also all very political. Going back to that earlier question of Jesus and His kingship and what the Messiah was to be, yeah. The Messiah is the King of Israel, but very often in our classrooms, and I giggle a little bit about this because I often sit back and think, "Boy, I wish I was teaching this class, so I could get it right." Then, I think to myself, "You'd just ruin the class, Jeff. Just keep your mouth shut. Let the teacher teach." That's my rule when you're sitting in somebody else's Sunday school class is sit on your hands. I do not make comments in people's classes because it's not my show. I let the teacher teach. Now, I'm on your show now, and you've asked me to talk but-

Hank Smith: 19:02 We want you to talk.

Dr. Jeffrey Chadwick: 19:02 ... if I'm sitting in a Sunday school class, I am not tearing apart somebody else's lesson. That's just not what we do. Let the Spirit speak through the teacher that's being called.

Hank Smith:	19:11	That's beautiful.
Dr. Jeffrey Chadwick:	19:12	Occasionally, I hear something like this when we talk about Jesus and His relationship to the Jewish people in the New Testament. The teacher will say something like, and I'm exaggerating now, but they'll say something like, "Oh, those silly Jews of that age because they were looking for a political Messiah, and they didn't realize that that's not what they should be looking for. They should be looking for a spiritual Messiah, not a political Messiah."
	19:41	Well, no. A political messiah is exactly what the Scriptures predict. They predict He will be a King of Israel. They predict that He will have the government upon His shoulder. They predict that He will reign upon the throne of David. He will change the political order. Whether that is at His coming in mortality or whether at His Second Coming, the expectation is the same. Latter-day Saints expect a political Messiah. Now, we have the story of His first coming, and while we see that He was regarded as king even by the Jewish people on Palm Sunday, on the last Sunday of Jesus' life, He rode into Jerusalem in the biggest parade Jerusalem had ever seen at that time. What were the people saying?
Hank Smith:	20:24	Hosanna.
Dr. Jeffrey Chadwick:	20:25	Hosanna to the King of Israel. Hosanna to the Son of David. The populous recognized that He was the candidate to be this king, and it didn't turn out that way because the Romans killed Him later that week with the collaboration of the Sadducees, the chief priests. The great untold story of the New Testament is obvious on every page. That is that Jesus was wildly popular with the Jewish people. He was not rejected by them, not in His lifetime. He was so popular that the crowds thronged Him everywhere. You couldn't get close enough to touch the hem of His garment most times. The only place we see Him cast out of on one occasion was His own hometown of Nazareth because of their jealousy, but everywhere else He went, He was not cast out. He was welcomed, and Jerusalem welcomed Him. It was a very small group, powerful political Sadducees that opposed Him, but most of the Pharisees were intrigued with Him like Nicodemus.
	21:26	The people did not reject Him. Sometimes, even in the videos, we depict the Jewish people as rejecting Him and spitting on ... This did not happen. He was wildly popular. So, why did the Jewish people not wind up recognizing Jesus as the Messiah? Well, because their understanding of what the Messiah would

be is that Messiah would bring them freedom and redemption and throw off the yoke of their burden, which they understood as being foreign government that imposed upon their freedom. Everyone expected in the New Testament that Jesus would do this. No one expected Him to die. Even Peter, when Jesus indicated He would die, said, Lord, "This be far from me." No one expected. Even if they believed that Jesus was Messiah, and even if they believed He was Son of God the way the apostles and many of His followers did, that He had been sent to die. That was the last thing they expected. They expected that a program went on another year or two, He would become the King of Israel. When instead, He died, this was a huge blow-

Hank Smith: 22:39

Absolutely devastating.

Dr. Jeffrey Chadwick: 22:40

... to the church membership, but to everyone who had looked at Jesus as the best candidate for Messiah ever. That expectation that He comes and overwhelms the foreign government and sets up the redeemed kingdom of Israel, Jesus didn't wind up providing that during His mortal life. Jewish people, who in the New Testament were quite excited about Him, must have simply reasoned He would've been a great Messiah, but I guess we look for another because He didn't fulfill the expectation that the Scriptures make of Him becoming the head and king of the government and changing the order and bringing in an age of redemption.

23:20

Now, we know that that's still coming at a Second Coming of the Messiah. So, yes, we too expect a political Messiah who will change the order and usher in the age of redemption, but the differentiation between a First Coming and a Second Coming is only something that even in the New Testament, the apostles gradually came to understand. They didn't understand it during Jesus's lifetime. They did not expect He would come to die. We have the advantage with 20/20 hindsight of looking back on the New Testament and saying, "Oh, they shouldn't have thought that He was coming as a political Messiah in His First Coming." Well, nobody, even Peter, understood that his First Coming wasn't a political change. That only came gradually.

24:04

So, our sometimes saying of those Jewish people, "Oh, they're so silly to have not understood what was going on," if we'd have been there, we wouldn't have understood it either because Peter didn't understand it until after it had happened, and none of the best of them did. So, I like to tell folks that I teach, let's not be so smug and think that we're so much more insightful than people of past generations. The marvelous thing about the four gospels is that Jesus was wildly popular with those Jewish

people, and the reason they did not ultimately accept Him as the Messiah throughout Jewish history is because He did not do what the expectation was that was clearly there in Scripture. It clearly was. We have the advantage of knowing something more than the very best of the Former Day Saints in the New Testament did not know when He walked among them.

John Bytheway: 25:05

So, if a teacher said something like that, they'd be correct in thinking that they were expecting a political Messiah, but that wasn't what Jesus was going to do at His First Coming. Those prophecies of Isaiah, King of King and Lord of Lords, and government upon His shoulder was an ultimately ... That's a millennial expectation type of a thing. It's coming, but it wasn't the First Coming.

Dr. Jeffrey Chadwick: 25:28

Yeah, right. Well, what you see in all of the Messianic passages of Isaiah is this triumphant royal King Messiah. There is essentially no prophecy about the coming of the Messiah that points to His death that was recognized by anyone in that age, even the apostles. Now, we always point robustly to Isaiah 53 as a prophecy about the suffering and death of the Messiah, but in all of Isaiah, that's the one thing that's not like the other. That's the one suffering Messiah passage when everything else is triumphal Messiah.

26:08

Well, as it turns out, Isaiah 53 was not understood by Jews of that era as pointing to the Messiah. Jews today do not look at Isaiah 53 as a Messianic Scripture. It's called a suffering servant scripture, but Jews do not regard Isaiah 53 as Messianic in the way Christians have come to recognize it. Now, the story of this and how Christianity in general comes to recognize it is in Acts chapter 8 when Philip meets the Ethiopian government official who's come to Jerusalem to worship. That individual from Ethiopia, who by the way, I point out was African and came as a African Jew to Jerusalem to worship and then was on his way back to Africa, back to Ethiopia, he meets with Philip. The Ethiopian is puzzled as he's reading Isaiah, and he asks Philip, "Can you help me with this passage?"

27:08

It says in Acts 8 that the passage he was reading was Isaiah 53. The Ethiopian's question, he's Jewish, he says to Philip, "Of whom doeth the prophet speak? Of himself or some other man?" but this very informed Isaiah reading, African Jewish government official does not understand that Isaiah 53 is about Messiah. It simply wasn't a Jewish tradition that Isaiah 53, about a servant who would suffer and die, was about the Messiah. It's only in the aftermath of Jesus' death that the early church came to understand that you have to look at Isaiah 53 and see Jesus

in that Scripture as well as all of the triumphant Scriptures, which is what Philip pointed out to the Ethiopian. That's why Jewish people today don't see Isaiah 53 as Messianic, whereas we as Christians do.

- Hank Smith: 28:04 That's only with hindsight.
- Dr. Jeffrey Chadwick: 28:05 Because all the New Testament saints were doing it in hindsight.
- John Bytheway: 28:08 It sounds like when you read the gospels, they're like, "Oh yeah, He did say something about this, that He would be killed and rise again." It's like they're writing the gospels after this going, "Hey, wait a minute. He did talk about this," but I've often thought-
- Dr. Jeffrey Chadwick: 28:21 Right.
- John Bytheway: 28:22 ... when we read about the triumphal entry, I've wondered what was going on in the Savior's mind is kind of like, "Yeah, thank you for this conditional support, but I'm not going to be what you're expecting this time around."
- Dr. Jeffrey Chadwick: 28:34 I don't think He would've in any way been remonstrative of the crowds. It is hard to put yourself in the mind of anyone else, and particularly to put yourself in the mind of God, but the way I might characterize that is that He may have thought, "Oh, what disappointment they're about to expect."
- John Bytheway: 28:49 Yeah, exactly. That's what I was thinking is-
- Dr. Jeffrey Chadwick: 28:51 That would not have been, "Oh, well, it serves them right for not understanding," but, "I'm sorry at this time that you're not going to have what you expect, but it will be coming".
- John Bytheway: 29:02 That's exactly what I've thought. They're thinking, here it comes. He's going to throw off the Romans. Well, not yet.
- Dr. Jeffrey Chadwick: 29:07 There'll be another Rome to change. There'll be another Babylon to overcome.
- Hank Smith: 29:12 Isn't that how it is in life as well? We have certain expectations on the Lord, and when He doesn't fulfill them, we get frustrated when He might say to us-
- Dr. Jeffrey Chadwick: 29:22 If you're as old as I am and served your mission 25 years before the year 2000, you were conditioned back then to look to about the year 2000 as maybe when you ought to start thinking about

the millennial glory arriving. We're as far from 2000 now in the other direction as I was from it on my mission prior to 2000, and no, the millennium has not started. Jesus has not come back. All those notions of the six 1,000-year periods being six days and then the seventh thousand-year being the Sabbath, which would be the millennium, which means Jesus must be coming about 2000, well, we've all experienced that that wasn't what maybe we had been taught somewhat incorrectly to expect. Now, we just wait patiently for Him to do His work.

- John Bytheway: 30:19 Well, I think what you said fits with Joseph and Mary, doesn't it? Their expectation. They thought they would be going back to Bethlehem, and Joseph is warned in a dream, got to go back to Nazareth.
- Dr. Jeffrey Chadwick: 30:30 Yep. To me, what that whole story, going back to Joseph and Mary and the way, at least, that I understand the story being very different in tradition, not victims of circumstance, but anxiously engaged people coming to understand through revelation what they needed to do and being brave enough to go do it as a couple, what an example for every married couple, every young couple. Just go and do and serve and do what you need to do, but that's what life does to us. We'll do the best we can, and then something will broadside us through the intersection and change the direction of everything. Then, what do you have to do? Start over, and keep going. That, again, is the story of Joseph and Mary and Jesus. Start over and keep going.
- John Bytheway: 31:17 Yeah.
- Hank Smith: 31:18 Man, the manual is really waxing poetic this time around. They did a great job with this. I want to read something from the manual, the second paragraph. "Their hope began to be realized when Jesus Christ was born in Bethlehem. The mighty deliverer of Israel was born in a stable," not really a stable, "and laid in a manger."
- Dr. Jeffrey Chadwick: 31:37 It's okay. It's okay.
- Hank Smith: 31:41 "But He wasn't just the deliverer of the ancient Israelites. He came to deliver you, to bear your grief, to carry your sorrows, to be bruised for your iniquities so that with His stripes, you can be healed. This is why Christmas is so full of joyful anticipation even today. The Messiah came over 2,000 years ago, and He continues to come into our lives whenever we seek Him." What would you add to that, Jeff, for our listeners to come away with?

Dr. Jeffrey Chadwick:	32:09	The one thing about all of this is that it all wraps up together because we would have this same discussion in the same joy at Easter. We would have this same joy in the same discussion. If we were Jewish, we'd have it in the fall at the Feast of Tabernacles. We do it anyway because we have general conference in the spring and the fall, so we have the same joy at all these great occasions, but particularly Christmas is important because of its advent aspect, the beginning of our hope, the birth of this great thing, the birth of the King of Israel. Yeah, that joy is first and foremost to Israel because Jesus would be the King, the Messiah of Israel, but because everyone would become Israel, but because we would gather Israel from all nations. This joy is to all nations, and our combined message as Latter-day Saints is refining itself into a better understanding of that.
	33:06	One of the things that the spreading of the Christmas joy is an instrumental part of is in our message to all people as we gather Israel, all people. The Christmas message is just the beautiful annual way that we phrase what our entire life is about, which is that we are the servants of our King, Jesus Christ, the master, and we bring that covenant to you with the message of His First Coming and the expectation of his next coming.
	33:44	I testify that these things are true, that Christ was born in the humblest of circumstances to Mary and her husband, a young couple who were valiant in their faith, and that he grew up to fulfill his destiny in saving us at His First Coming, and that He reigns over us now and will reign personally upon the earth in a day to come. That's what I always remember with Christmas because that's what the angels said. "Unto you is born this day a Savior, Christ, the King, the Lord, and this will be a joy to all people." It's my testimony that this is true and that He stands at the head of this church today, and that through that rock who is His present chief apostle, He reveals to us our joy and our assignment to spread this with all.
	34:51	May we have a Merry Christmas. May we spread this joy to our family, to all around us and radiate it so that everyone can see it. It would be my prayer for everyone.
Hank Smith:	35:06	Well, Merry Christmas to you.
Dr. Jeffrey Chadwick:	35:08	Merry Christmas, everybody.
Hank Smith:	35:10	We want to thank Dr. Jeff Chadwick for being with us today and giving of his expertise. This has been so fun to see the real story

of Christmas and to see it in this new way has been really fun for me. John, I know it's been great for you as well.

John Bytheway:	35:27	Got a page of notes, and it's beautiful. Getting some of those interesting facts just makes it more beautiful and joyful, and as you said, Jeff, more admiration for Joseph and Mary.
Dr. Jeffrey Chadwick:	35:38	Yep. Hey, by the way, I would also say that I still love all the Christmas traditions and anything that I've said that may conflict with what's a joy to you, don't let that bother you at all.
Hank Smith:	35:51	Keep your stables, right?
Dr. Jeffrey Chadwick:	35:52	I'm not an expert on Christmas, okay? I'm just a guy trying to understand it better. If anyone out there understands it differently from me, the Lord bless you. I'm completely satisfied with that. Just God bless us everyone.
Hank Smith:	36:06	We want to thank again Dr. Jeff Chadwick for being with us today. We want to thank our executive producers, Steve and Shannon Sorensen and our sponsors, David and Verla Sorensen. We hope you'll join us next week. We're starting a brand new year of the New Testament. We hope you'll all join us for that full year. Come join our team of followHIM. We have an amazing production crew we want you to know about. David Perry, Lisa Spice, Jamie Nielson, Will Stoughton, Krystal Roberts, and Ariel Cuadra. Thank you to our amazing production team.

CHRISTMAS MESSAGE



Hank Smith:	00:04	Hello my friends. Welcome to FollowHIM Favorites. This is our last FollowHIM Favorites of the Old Testament year. And it's the time we say Merry Christmas to you because it's our Christmas lesson. I'm here with my festive co-host, John Bytheway. And John, Merry Christmas to you. Hopefully you're having a wonderful holiday season. John, for our FollowHIM Favorites this year, why don't we give a little Christmas message? I can't remember if we've done this one before, but I know you do a beautiful lesson on the three levels of Christmas. Why don't you walk us through those.
John Bytheway:	00:40	There was a Church News editorial written by a man named William B. Smart. And I've always thought, what a great name because it sounds like a sentence, "William, be smart". But something we've all known but maybe hasn't been articulated before is that Christmas has about three levels and level one is the Santa Claus level, reindeer and stockings by the tree and Christmas trees and all of those wonderful things that make it so fun and festive.
Hank Smith:	01:06	And that's an important part of Christmas.
John Bytheway:	01:08	And it's an important part and I love it and I watch the Christmas shows like everyone else. But level two he said, he called it the Silent Night level about the baby Jesus and the wise men coming and the shepherds hearing the announcement, singing Silent Night, which we all love too. It's a beautiful time and I love singing those hymns about that night when Christ was born.
Hank Smith:	01:28	So level one.
John Bytheway:	01:29	Yeah, level one is Santa Claus.
Hank Smith:	01:31	Level two.
John Bytheway:	01:32	Is level two is Silent Night level.

Hank Smith:	01:33	<p>Silent Night. I've heard someone say before, John, approaching the Lord of the universe can be intimidating for some people. Kneeling down and praying to the Lord of the universe can be a little bit scary. And so every year he gives us a chance to approach him as a little baby. It can be a little bit easier in their mind. Like Mr. Krueger. Remember Mr. Krueger's Christmas? Approaching that little baby and expressing love for that little baby can be something that you can do during Christmas, that maybe you can't do at other times.</p>
John Bytheway:	02:04	<p>Those little nativity scenes that we have all over remind us of an event that had been prophesied forever and finally came and the shepherds got to hear about it, not through other people but from an angel and went immediately to go find him. But William B. Smart said something kind of profound, he said, "But if you keep Christ in the manger, you'll be unfulfilled". And we're not here talking about it unless there was the level three of Christmas. And that's the Lord level, he called it. We might even call it Easter. The resurrected Christ who performed his work, suffered for our sins, our problems, our infirmities, everything because of him we'll all live again. And we wouldn't have level one or two if it weren't for that level three.</p>
	02:47	<p>It's kind of fun. And I could ask our listeners, as you're singing Christmas carols, watch for level two and three in the hymns that you're singing because there will be things about the newborn Christ and there will also be things that call him the Lord and the Savior. And those things kind of came later in his life. So you'll see them both. It's kind of fun for me, I think, to watch for him as I sing the Christmas songs at church.</p>
Hank Smith:	03:09	<p>Right. I like that level three, John, because this is what makes Christ different than anybody else. A lot of people have been born but nobody's been resurrected. Nobody had died and come back to life. So you're right there. Let's not keep Christ in the manger. Let's get to the major event that makes Christianity what it is. And that is Easter, the resurrection of the Lord.</p>
John Bytheway:	03:30	<p>And that's why after Easter we were so glad he had been born at all. So glad that he came. But so it's right to celebrate level two. Look, Christ the Lord is born. But then level three, Christ the Lord has risen today and it's fun to see those all together. I like it at all three levels.</p>
Hank Smith:	03:48	<p>Yeah. Well from FollowHIM to all of you. We hope you have a joyous level one Christmas. We hope you have a reverent level two Christmas and we hope you have a powerful level three Christmas. How about that?</p>

John Bytheway:	04:02	Well said.
Hank Smith:	04:03	So Merry Christmas from all of us to you. We hope you'll join us next year on our full podcast. It's called FollowHIM. Come read the entire New Testament with us. We hope you'll join us as we walk through these incredible books of the New Testament together. And then join us because we'll be back next year, every week with another FollowHIM Favorites.