



“Beware Lest Thou Forget the Lord”

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:

Why is the word remember one of the most important words in Deuteronomy? Dr. Bruce Satterfield joins the podcast and discusses covenants, a fortunate scattering of Israel, and a God of emotions.

Part 2:

Dr. Bruce Satterfield returns and discusses the scattering of Israel, the importance of covenants, and his testimony as a scholar.

Timecodes:

Part 1

- 00:00 Part 1–Dr. Bruce Satterfield
- 01:08 Introduction of Dr. Satterfield
- 03:31 The big picture
- 05:47 Fulness of the gospel was given to Adam and Eve
- 06:59 Enoch had a righteous city
- 10:37 God prepares a way
- 13:43 A fortunate scattering
- 16:31 The Lord will flood the earth with truth
- 20:14 God is creating a holy nation
- 25:09 Deuteronomy is about the children of Israel preparing to enter the Promised Land
- 29:17 God is creating a nation that can bless the entire world
- 33:22 Remember that God has emotions
- 36:39 God talks to man
- 40:48 End of Part I with Dr. Bruce Satterfield

Part 2

- 00:00 Part II– Dr. Bruce Satterfield
- 00:07 The Shema
- 05:01 Remember God and be blessed
- 06:41 Scattering is the ultimate curse
- 11:03 Moses and Lehi
- 15:22 The scattering of Israel would take the gospel to the world
- 17:06 Sacrifice in similitude of the sacrifice of the Savior
- 22:14 Dr. Satterfield shares how he became a scholar and a Latter-day Saint
- 30:06 End of Part II–Dr. Bruce Satterfield

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Biographical Information:



Bruce K. Satterfield Bruce Satterfield is a professor in the Department of Religious Studies at Brigham Young University – Idaho where he teaches Old and New Testament. He also teaches Biblical Hebrew in the Honors Program. Bro.Satterfield did his undergraduate and graduate work in the States and the Middle East. His education has centered in Biblical studies. He received degrees in Anthropology, Archaeology, and Ancient Near (or Middle) East studies. As part of his studies he was trained in Biblical Hebrew and New Testament Greek. Though much of his education was done in Israel, Bro. Satterfield also studied and researched in many countries in the Middle East and Europe. He has led many tours throughout Europe and the Middle East and he also presents seminars on the Old and New Testament in Israel for tour groups on a regular basis. He also loves the Book of Mormon and Doctrine and Covenants and has published articles concerning these volumes of scripture. Bro. Satterfield taught seminary and institute in the Church Educational System for ten years fulfilling various assignments in Arizona and Idaho. He has been at BYU-Idaho for ten years. Last year, Bro. Satterfield was a faculty member at BYU's Jerusalem Center for Near Eastern Studies. While in school in Jerusalem in 1979, Bro. Satterfield met his wife, Carol. Their courtship took place in Israel and Europe. They were engaged in Scotland and married in the Idaho Falls Temple by his father, Homer Satterfield, who was a sealer in the temple. They have five children.

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Hank Smith:	00:01	Welcome to Follow Him, a weekly podcast dedicated to helping individuals and families with their Come Follow Me study. I'm Hank Smith.
John Bytheway:	00:09	And I'm John Bytheway. We love to learn.
Hank Smith:	00:11	We love to laugh.
John Bytheway:	00:13	We want to learn and laugh with you, as together we follow Him.
Hank Smith:	00:19	Hello everyone. Welcome to Follow Him. My name is Hank Smith. I'm your host. I'm here with my memorable co-host John Bytheway. Welcome, John Bytheway, to FollowHIM.
John Bytheway:	00:33	Thank you.
Hank Smith:	00:34	Yes.
John Bytheway:	00:34	Glad you remembered me.
Hank Smith:	00:35	Yes. Well, the reason you're memorable is because the lesson this week is all about remembering the Lord and you do that. You remember the Lord, John. So I thought memorable would be a good word to describe you.
John Bytheway:	00:49	Oh, thank you.
Hank Smith:	00:50	John, we had a great email from a wonderful woman who wrote in, and she said that her dad loves our podcast. And his name is Matt Sherwood. He lives in Carl Junction out in Missouri. And so we just want to say hi to Matt and thanks for sharing the podcast with your kids.
John Bytheway:	01:07	Thank you, Matt.
Hank Smith:	01:08	John, we are in the book of Deuteronomy today. It's a tough thing to find an Old Testament expert, even to find an Old

Testament expert who is also an expert in Deuteronomy. I'll be honest, this isn't the first place I go to if I need a little spiritual insight. I usually don't open Deuteronomy, but I bet I will from here on out because of who's joining us.

John Bytheway: 01:31 Yes. We have someone I have never met until this morning, but I have used one of his Sperry symposium essays. I've passed it out to my class when we do the feast of tabernacles.

John Bytheway: 01:41 So we have Bruce K. Satterfield with us today. So excited about this. He's a professor in religious studies at Brigham Young University, Idaho, where he teaches Old and New Testament. He also teaches biblical Hebrew in the honors program. He did his undergraduate and graduate work in the United States and in the Middle East. His education has centered in biblical studies. He received degrees in anthropology, archeology and ancient, near or middle Eastern studies. Brother Satterfield also studied and researched in many countries in the Middle East and Europe. He also loves the Book of Mormon and the Doctrine and Covenants and has published articles concerning these other volumes of scripture. He's taught seminary and Institute for 10 years. He's been at BYU Idaho for 30 years. Last year, he was a faculty member at BYU's Jerusalem center for near Eastern studies.

John Bytheway: 02:33 And speaking of the Jerusalem center, while in Jerusalem in 1979, brother Satterfield met his wife, Carol. Their courtship took place in Israel and Europe. This sounds really romantic. They were engaged in Scotland and married in the Idaho Falls Temple. It was sealed by his father, Homer Satterfield, who was a sealer in the temple there. They have five children and 11 grandchildren. We're delighted to have you with us today, Brother Satterfield.

Dr. Bruce Satterfield: 03:00 I'm delighted to be here.

Hank Smith: 03:03 Bruce. We are in the book of Deuteronomy. I'm expecting to come out of this loving this book. I'll tell you, I don't know much about the book of Deuteronomy, but I do know one thing that's always impressed me is that in the Savior's temptations, He quotes Deuteronomy. And so I've always thought, well, there's got to be something here. If the Savior is memorizing it and using it in the temptations. So let's hand it over to you. What do you want to do with this book? How do you approach it?

Dr. Bruce Satterfield: 03:31 First of all, I'd like to go out to the big picture so we can pull it in and help explain where this book is fitting in and its importance in the big picture. The normal big picture with the premortal

experience, the first estate. The second estate, generally being tagged as mortality. The second estate should be understood in bigger terms. In this world, very few ever hear of the fullness of the gospel, Jesus Christ.

Dr. Bruce Satterfield: 04:08

However, every father knows what he's doing. And this is important to understand as we take a look at how God is going to use a chosen seed to help bring about his ultimate purposes. And I really like Joseph Smith's statement in the editorial. He wrote in the Times and Seasons when he was continuing his introduction to temple ordinances and work for the dead.

Dr. Bruce Satterfield: 04:38

And he made this comment, "The great Jehovah contemplated the whole of the events connected with the earth pertaining to the Plan of Salvation before it rolled into existence. The past the present and the future were and are with him one eternal now. He knew of the fall of Adam, the iniquities of the anti-diluvians, of the depth of iniquity that would be connected with the human family, their weaknesses, strengths, power, and glory, apostasies, their crimes, their righteousness and iniquity. He comprehended it all. And he was acquainted with the situation of all nations and with their destiny. He ordered all things according to the council of his own will. And he knows the situation of both the living and the dead. And he's made ample provision for the redemption, according to their several circumstances and the laws of the kingdom of God, whether in this world or in the world to come."

Dr. Bruce Satterfield: 05:47

That's a very interesting statement. To take the house of Israel, which is what the book of Deuteronomy is all about, to put it within its context, we have to go back to promises God began to make with individuals as the gospel in its fullness given to Adam was being rejected. And lots of his posterity were not hearing of it. It is a fascinating thing for me to see that first thousand year period is given about 40 to 50 verses in the book of Genesis telling us basically of the fall. And it doesn't tell us much about Adam after the fall. It leaves a pretty bleak view of this earth because of Adam's fall. And then the next story is about the fall of Cain. And it gives some time to that and then gives a genealogy eventually down to the time of Noah.

John Bytheway: 06:56

Which it's pretty bleak during the time of Noah.

Dr. Bruce Satterfield: 06:59

I was researching through the Joseph Smith translations and we find out that some interesting things happen. And I want to just quickly highlight a few. If we turn to Moses six, I'd like to just show something that happens that is important in our dealing with the chosen seed. As we go on in this whole entire story and

we look closely at the story of Enoch, turn to Moses chapter seven, And Enoch has learned a lot about the wickedness of the world and it is becoming an extremely wicked place, "but the Lord came and dwelt with his people and they dwelt in righteousness." Section 107 verse 49, after it tells us Enoch is ordained, it says "He saw the Lord and he walked with him and was before his face continually in a dark age." There is this city, but it's only a city. The majority of mankind are going downhill fast, but Enoch and his people have the Lord with them.

Dr. Bruce Satterfield: 08:18

Verse 17 of Moses chapter seven says, "The fear of the Lord was upon all nations. So great was the glory of the Lord which was upon his people." Enoch's City is his people. Now we remember that with the fall, all mankind are born into a fallen condition and suffer a spiritual death. And the gospel is the means of them becoming his children. Again, back to Moses seven, the glory of God was upon his people. And verse 17 says the Lord blessed the land and they were blessed upon the mountains and upon the high places and did flourish. They're being blessed with prosperity. Now, this is extremely important to understand all that's being laid out as a type and pattern for what the Lord is going to be doing with the house of Israel. The chosen seed are to create Zion, to teach all the world.

Dr. Bruce Satterfield: 09:25

That is what is bothering Enoch. He's just seen the world is going to pot. And the best he can do is the creation of a city of Zion. He sees that this world is the worst of all of God's worlds. The Lord simply says to him, verse 36 in Moses seven, "And among all the workmanship of mine hands there has not been so great wickedness as among thy brethren." That is a horrific statement because we know as it was in the days of Noah, so shall it be upon the second coming. It becomes clear that there is total rejection. They will not listen to the gospel and they're going to have to be destroyed. And Enoch sees the destruction by the flood of waters. Enoch sees that suffering and it hurts him because a lot of them are his descendants. It comes down to only eight righteous people.

Dr. Bruce Satterfield: 10:37

However, God prepared a way for them. And through the flood, the ark saved them. Life continued afterwards. And he saw all the way down to the coming of Christ. It says in Moses seven verse 46, "He saw the meridian of time in the days of wickedness and vengeance." Nothing changed. It's as wicked after as it was before. These promises made to the fathers extend back, we know to Israel, to Abraham, Isaac, and Jacob, but they extend back all the way to Enoch. In the story of Enoch, we're told of a covenant God made with Enoch with promises affecting the entire family of God, asking in the name of Jesus

Christ to have mercy on Noah's seed. They would no more ever be destroyed by flood of water. Verse 51 says, "And the Lord could not withhold. And he covenanted with Enoch and swear unto him with an oath."

- Dr. Bruce Satterfield: 11:44 Wow. Gee, talk about the three big covenant words, covenanted, swear, oath. That he would stay the floods, that he would call upon the children of Noah. Let me just remind you of what we were told their mission was. Moses 6:23 said, "They were preachers of righteousness and speak and prophesy and called upon all men everywhere to repent." He knows them from the beginning and he knows that most of Noah's seed are going to never hear it in this life. Yet he's promised to call upon all the children of Noah.
- Dr. Bruce Satterfield: 12:27 Verse 52, "And he sent forth an unalterable decree that the remnant of his seed should always be found among all nations while the earth should stand." This covenant God made with Enoch. The fact that he makes his unalterable decree tells us its importance that a remnant of his seed should always be found among all nations while the earth should stand.
- Dr. Bruce Satterfield: 12:54 The chosen seed who have the call to preach the gospel to all the world are going to be found among all the world. God is making a covenant with Enoch about what he's going to do about this problem, that the majority of the world has not heard the gospel. We're being taught what God will do about the problem of his children not being taught the gospel and when he will fulfill that covenant, that promise. For Joseph Smith, this was a major addition. It resonated with him and it stayed in his head. It did for Brigham Young and John Taylor. It's about how God is going to save all the world and by whom. That's the house of Israel,
- John Bytheway: 13:43 I sometimes have wondered how we sometimes call it a fortunate fall of a fortunate scattering because it spread the blood of the house of Israel everywhere.
- Hank Smith: 13:56 We started out saying, okay, let's look at the full plan of salvation, a premortal life, a mortal time and an everlasting time. And we focused in on this second act, right Bruce? We focused in on the second act saying we've got to see it as it's much bigger than just our mortal life. It's mortal life, spirit world, millennium, that the Lord has that in mind. And that during our mortal life, it seems like almost during everybody's mortal life, things look dark and bleak, like it's not going to work. Joseph Smith comes along, giving us the story of Enoch. It's going to work. It was taken out. I would say presumably,

because the adversary doesn't want us to see it is going to work out in the end. And I would say that Bruce, I'm learning a lot about life here in that life looks pretty bleak a lot of times.

- Hank Smith: 14:54 And you might think the Lord is not doing his work and it's not going to work out in the end. But this message is yes it is. It is going to work. And I like what you said earlier is that his children, I wrote this down. His children just seem to always choose wickedness and evil and total rejection of him. And he's got a way to save them, even in that. He's going to find a way to turn this around, even though the majority of his children in mortality is a total rejection of him. Am I on the same page? Am I following you here?
- Dr. Bruce Satterfield: 15:30 Yeah, you are. The spirit world plays a major role in the salvation of God's children. They need to be taught the gospel. We got to do the work for them. And this dispensation is the dispensation to fulfill all the promises made in this covenant in preparation that the millennium brings about that eternal Zion.
- Hank Smith: 15:55 And it seems that this is so crucial to our understanding because God is making promises along the way to this family, this family of Israel that I'm going to use you to save the world, even though it doesn't look like it.
- Dr. Bruce Satterfield: 16:11 Knowing that, listen again to what Moroni said to Joseph. It pleased the Lord to covenant with them to roll on his purposes until he should bring it to pass.
- Hank Smith: 16:23 Man. It seems Bruce that Joseph Smith has given us this sacred history in a way that was never seen before. It had been taken away.
- Dr. Bruce Satterfield: 16:31 This was an eye opener. This came in December of 1830, and he sees, oh, but there's a Zion because that's what we need to read and then move to Deuteronomy. If we look back in Moses seven, he sees all the way now to the last days. And verse 60 says, "And the Lord said unto Enoch as I live, even so will I come in the last days in the days of wickedness and vengeance to fulfill the oath which I've made unto you concerning the children of Noah." That is I will call upon the children of Noah, which most are in the spirit world. Verse 62, "Righteousness will I send down out of heaven. Truth will I send out of the earth." Just as the water says the flood came that I'm going to flood the earth, but not with water. I promised him I wouldn't flood it with water, but I didn't promise I wouldn't flood it.

Hank Smith:	17:32	I'll flood it with truth.
Dr. Bruce Satterfield:	17:33	"I'll flood it with truth and righteousness to sweep the earth as with the flood to gather out mine elect from the four corners of the earth unto a place which I shall prepare an holy city," which Isaiah sees as a tent, a tent with ropes and stakes.
John Bytheway:	17:52	You have to lengthen the cords and strengthen the stakes.
Dr. Bruce Satterfield:	17:56	You got to lay out the whole tent before you put it up. So God makes a covenant with Abraham. That from him will come a seed. That's a nation, a large nation.
Hank Smith:	18:08	That's going to bless the whole earth.
Dr. Bruce Satterfield:	18:10	He promises Abraham that seed will have the gospel, will have the priesthood and then promises that his seed would take the gospel to all the families of the earth that they should be blessed.
Hank Smith:	18:25	Exodus opens up that they're now a nation, no longer a family. It's a national story.
Dr. Bruce Satterfield:	18:30	In chapter six, this is the invitation that he initially gives to the house of Israel to become Jehovah's people on earth. Verse four we're told. So I'm in Exodus chapter six. "I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage and I've remembered my covenant, wherefore say unto the children of Israel, I am Jehovah. And I will bring you out from under the burdens of the Egyptians and I will rid you out of their bondage. And I will redeem you with a stretched out arm." That was the invitation. I'm going to take you out. You become my people. I will be your God. We know the story, the whole Passover experience.
John Bytheway:	19:20	Crossing of the Red Sea.
Dr. Bruce Satterfield:	19:21	Getting into the promised land. And so there's this trying to get Israel and God to be at one. They make it to Mount Sinai. Now the formal invitation is made in chapter 19, verse four. "You've seen when I did unto the Egyptians. Now therefore, if you will obey my voice indeed and keep my covenant then you shall be a peculiar treasure unto me above all people, for all the earth is mine." Then he says, verse six, "Ye shall be unto me a kingdom of priests and a holy nation."

Hank Smith:	20:04	I'm going to take you from a slave nation to a holy nation and I'm going to do it through these commandments. And then you as a nation, you're going to bless the whole earth.
Dr. Bruce Satterfield:	20:14	Well, that's right. I've got to make you a holy nation and I need to put you in that land so you can get the attention of the world.
Hank Smith:	20:23	In that particular spot.
Dr. Bruce Satterfield:	20:24	Yes, that spot is the best place in the whole entire world for this. Now, if you break this covenant, turn all together from it. I'm going to scatter you among all nations. I've got two ways I'm going to do this, but you and I must understand it is in that land that Israel will get the eye of the world. Now we need to go to Deuteronomy with all of that in mind, because we know the children. Israel made the covenant at Mount Sinai. They broke it. God renewed it. Started giving them what's called Law of Moses, which are policies again about how to live the 10 commandments. So 10 commandments still at the heart.
Hank Smith:	21:14	They can't make a difference until they're different. That's what the laws intended to do.
Dr. Bruce Satterfield:	21:18	They don't get you can't mix world and the gospel. They finally entered into a covenant. Keep the 10 commandments house of Israel leaves Mount Sinai. They head to the promised land. The 12 spies are sent up and return. Now let's go to Deuteronomy.
Hank Smith:	21:40	Bruce, let me ask you something. It seems that what you've given us so far is be aware that the Lord has a long game plan. Don't get discouraged when things don't work out in the next week or month or year because this is a long game.
Dr. Bruce Satterfield:	21:55	Let me tell you, perhaps one of the greatest scriptures to keep in mind in all of this is in first Nephi chapter nine, its placement is curious to me. So first Nephi chapter nine, chapter eight, Lehi tells the family about the dream, but he's not done. He gets into the whole historical aspect of what the dream was and that's in chapter 10. But between the two, Nephi adds six verses. And the sixth verse, I would star it, asterisk, put lights around it. This is great. Verse six, "But the Lord knoweth all things from the beginning wherefore he prepareth a way to accomplish all his works among the children of men. For behold, he hath all power unto the fulfilling of all his words and thus it is. Amen."

- Dr. Bruce Satterfield: 22:57 So he's planned it. We know the house of Israel is foreordained. This whole entire set of promises by covenant foreordained. He knows that in the last four minutes of this game, and we're down by 40 points, I'm going to send in my reserve group and win the game. But all the way along, all my players are learning. They're learning good and evil. They're learning to choose. They're learning marriage and parenting and all those things that are important. So he's saying, look, it may look like the plan isn't working, but it is. I'm achieving everything I need to get it achieved. And now we need the creation of Zion. And that happens at the end, the worldwide universal Zion.
- Hank Smith: 23:47 Reminds me of a famous quote from Elder Holland. He said, "Except in the case of his only perfect begotten son, imperfect people are all God has ever had to work with. That must be terribly frustrating to him, but he deals with it. When you see imperfection, remember that the limitation is not in the divinity of the work." The Lord allows these imperfect people to run this because it's part of the plan is perfecting these people.
- Dr. Bruce Satterfield: 24:12 Let me read the last part of the promises made to Abraham. I know that we say that through the Abrahamic covenant, we're giving the Gentiles opportunity for the gospel. I don't think that's accurate. It isn't just opportunity. He intends on much more than that for he says in Abraham two that through the literal seat of his body, shall all families of the earth be blessed even with the blessings of the gospel, which are the blessings of salvation, even life eternal.
- Hank Smith: 24:53 It's not just an opportunity he's going to do it.
- Dr. Bruce Satterfield: 24:55 Whoa. That is a powerful promise. But he's all powerful to bring about his purposes Nephi says.
- Hank Smith: 25:03 It may not look like it's going to work to you, but I promise you it's working.
- Dr. Bruce Satterfield: 25:09 Yeah, exactly right. So Deuteronomy is a book about the children of Israel getting ready to go into the promised land to become this holy people. And when they get to the promised land 40 years after the first attempt to go in the promised land and the Israelites didn't prove themselves very worthy, the Lord is now going to have Moses speak to his people. He does through a couple of different talks. And this has been put together and given the name of Deuteronomy. If you go to chapter 17, verses 14 through 20 are about in the future if Israel asks for a king, I'll give him a king and here's, I got some things I want the king to do. And one of them is in verse 18. It says here,

"And it shall be when he sitteth upon the throne or he's established rule that he shall write him a copy of the law in a book, which is before the priest and Nephites."

- Dr. Bruce Satterfield: 26:20 So he's supposed to sit down and take the law and write it out. And when the Old Testament in Hebrew was translated into Greek in Alexandria a couple hundred years before the time of Christ, when they came to that verse, whoever did that, where it says, "He shall write him a copy of the law of that book," the King's supposed to sit down and write out himself, and then he's supposed to read it therein all the days of his life. Frankly, that didn't happen very often. It did in the days of Josiah, when that book was found and they read through it and then it told what he was supposed to do. Oh my goodness. Josiah really.
- Hank Smith: 27:08 Extreme Israel makeover. Yeah.
- Dr. Bruce Satterfield: 27:11 So what this is is now Moses speaking to the children of Israel and covenanting that they will now keep the national law. The covenant made with the house of Israel is a national covenant.
- Hank Smith: 27:27 So is Deuteronomy kind of a farewell address for Moses? A series of addresses.
- Dr. Bruce Satterfield: 27:34 All this is set up like a covenant document with the first four chapters essentially being the historical preamble. So it takes them through the whole story of Israel, Mount Sinai through the 40 years of wandering, now to that land, just opposite of Jericho. They have known what's happened the last 40 years with this group as it's come through the wilderness. And they're scared to death, though Israel doesn't know it. They're scared to death on that side. But now Moses is here. The land's over there and Joshua's going to lead him in. And now Moses, before he leaves reestablishes the government. And Deuteronomy is taking the reader through all that.
- Dr. Bruce Satterfield: 28:25 The first four chapters essentially are that, but I want you to go to chapter four. And with what I've been teaching, know what the Lord says, starting in verse five, "Behold, I've taught you statutes and judgements even as Jehovah, my God commanded me that ye should do so in the land, whether you go to possess it, keep therefore and do them for this is your wisdom and your understanding in the sight of the nations, which shall surely hear all these statutes and say, surely, this great nation is a wise and understanding people for what nation is there so great who hath God so nigh unto them."

Dr. Bruce Satterfield:	29:17	I don't like quite how that was translated, but they've added some words there that I probably wouldn't have added. Verse eight, "What nation is there so great that has statutes and judgments so righteous as all this law, which I set before you this day?" You see that's the idea. God wants to make you a holy nation so that all nations can be taught the gospel.
Hank Smith:	29:41	They're supposed to stand out, right? They're supposed to be totally different than everybody else.
Dr. Bruce Satterfield:	29:46	That's exactly right. And this covenant is what will do that. So the things I'm telling you, he says the commandments, these statutes, judgements follow them. They will make you a holy people and you will catch the eye of the world. Which they do by the way and it says so right in chapter four, first Kings. They are really finally achieving this. It took a long time to get to that point, but they are. And then they dropped the ball and within a few hundred years, the kingdom's gone and scattered.
Hank Smith:	30:20	Bruce, that seems to be Moses' fear here in chapter four. They're going to forget.
Dr. Bruce Satterfield:	30:25	That's exactly right.
John Bytheway:	30:26	Yeah. I love verse nine in there, "Take heed to thyself and keep thy soul diligently lest thou forget the things which thine eyes have seen and they depart from thy heart all the days of thy life," and that just, there's just a history of good things and then forgetting good things.
Dr. Bruce Satterfield:	30:43	That dominates throughout this. That's why the lesson that is called this is you got to remember these things. When we read through Exodus 19 and Moses says, "Now, therefore, if you will obey my voice, indeed and keep my covenants." Well, where that word obey is used, the Hebrew word is Shama, which means to hear. It's also the word for obedience. You hear and obey. And for most dispensations, the members of the church were dependent on hearing the word, not reading it. That's why they seem to have failed. And that's exactly what Ezekiel is told in Ezekiel 34, the shepherds were not feeding you. If the priests and Levites aren't teaching the people, how do they know? They don't own scriptures. In our day, we are building the Universal Worldwide sign. And the only way that can happen is that literacy has to be expanded everywhere.
Dr. Bruce Satterfield:	31:45	And the internet is extremely important in the advancement of Zion. The use of the phone, cell phones throughout the world is

really increasing literacy rate. People learn how to read and the scriptures and the teachings of prophets are made available to all of us. I remember the first time hearing general conference live in Jerusalem. I remember when I was younger, always calling my father long distance after conference was over, what did they say? What did they say? Because we would never know unless we got an Ensign and that didn't happen very often. And then in 2000, with my wife and five kids, we were able to actually sit there and see conference live in Jerusalem. I was just overwhelmed by, oh look, the promises made to Enoch that the earth is being flooded. The promises are coming to pass in our day and age.

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| Hank Smith: | 32:42 | It seems to me when I was looking around in these chapters of Deuteronomy, that they're hearing things they've already heard multiple times over and over. And it seemed to me that's a little bit like general conference in our day where we're getting the same message over and over and over. And there's probably wisdom in that. |
| Dr. Bruce Satterfield: | 33:02 | Let's keep in mind, this is now the next generation. The first generation has died off in the wilderness. The history in the first four chapters is what they should know but you never know because it's dependent on hearing. |
| Hank Smith: | 33:16 | If someone's taught them. |
| Dr. Bruce Satterfield: | 33:18 | One through four is about that. |
| Hank Smith: | 33:20 | Is their history. |
| Dr. Bruce Satterfield: | 33:22 | I wonder, but just point out something, go to chapter four, to begin with, verse 23 regarding all that he's told them and he was telling about their father's getting him angry. And students have a lot of problems with this. Verse 23 says, "Take heed under yourselves lest ye forget the covenant of Jehovah, your God, which he made with you and make you a graven image or the likeness of anything." |
| Hank Smith: | 33:53 | Like your fathers did, right? |
| Dr. Bruce Satterfield: | 33:54 | Yeah. But verse 24, "For Jehovah, thy God is a consuming fire, even a jealous God." In Deuteronomy, you've got a lot of feeling expressions, love, jealousy, anger. We need to make sure that in our thinking about God, we don't like he gets angry. We don't like this concept of jealous, envious. However, what's the opposite of all of that? I mean, I should say what's the opposite |

		of love? If I didn't have a God that's angry then what is he? He's apathetic.
Hank Smith:	34:31	Doesn't care.
Dr. Bruce Satterfield:	34:32	That's right.
Hank Smith:	34:32	I, the Lord God care about this.
Dr. Bruce Satterfield:	34:34	These words to show you how much God cares about Israel. And instead of seeing a negative, my goodness, this God is concerned about you.
Hank Smith:	34:44	A jealous and angry God is a God who cares.
Dr. Bruce Satterfield:	34:48	That's exactly right. And he's letting them know I am a jealous God. I want your love. I love you. I want your love. Then comes the first real hint in verse 27 of what's going to happen and that is, "I'll scatter you among all nations and ye shall be few in number a fewer number among the heathen. There you will serve gods."
Hank Smith:	35:12	So if they do forget, here's what's going to happen. You will be scattered. Here's a consequence which is going to end up happening.
Dr. Bruce Satterfield:	35:19	You will get to a God. It's actually a piece of stone and talk about apathetic. And this is a problem in polytheism. In polytheism mostly, they don't think gods care about them and the purpose of religious acts is to try to get their attention. And that's just what the Savior says in the sermon on the Mount, you don't have to get God's attention. You've got it. You don't have to pray to him like the heathen do. You've got it.
Hank Smith:	35:49	He does say that in verse 28, "These gods of wood and stone don't see, they don't hear, they don't eat. They don't smell."
John Bytheway:	35:56	There's a delightful verse. Is it in the Psalms that says that they have eyes, but they see not, ears, but they hear not, mouths, but they speak not. And then it says they that worship them are like unto them.
Dr. Bruce Satterfield:	36:10	You are what you worship and is that what you want? And yes, it's true. He gets angry.
Hank Smith:	36:17	I like that, Bruce, but the opposite is an apathetic god, which doesn't care at all.

John Bytheway:	36:21	An indifferent God.
Dr. Bruce Satterfield:	36:22	It's about love. There's fear in here and they should fear God and there's a healthy fear that's necessary and love. Both are essential.
Hank Smith:	36:33	So this next generation needs to know their history and they need to know who Jehovah is.
Dr. Bruce Satterfield:	36:39	That's exactly right. And in chapter five, then the basic foundation of the covenant's given, the 10 commandments. So they're repeated, it's clear. This is the Lord's way. Verse 22 of chapter five, "These words the Lord spake unto all your assembly in Mount, out of the midst of fire in the cloud, he wrote them on tables of stones." So of verse 23, "And it came to pass, when you heard the voice out of the midst of darkness for the mountain did burn with fire, behold, the Lord, our God hath showed us his glory and his greatness. And we have heard the voice out of the midst of fire and we've seen this day that God doth talk with man and he liveth." I mean, this is a major point. God talks to man.
Hank Smith:	37:35	Not like those gods of stone and wood.
Dr. Bruce Satterfield:	37:37	Therefore, why should we die? They're so concerned. Don't want to see the face of God. But the Lord gives another interpretation why he didn't want to show him. And that interpretation is I'm afraid you'll make an image of me and you will worship that image. Verse 29, "Oh that we were such an heart in them that they would fear me and keep all my commandments always that it may be well with them and with the children forever."
Hank Smith:	38:11	That's such a universal verse, isn't it? "Oh that they would have the heart and keep my commandments."
Dr. Bruce Satterfield:	38:17	Fear, what happens when you break a law, there's consequence.
Hank Smith:	38:24	That's how Mormon describes anti-Nephi Lehis. They would suffer unto death rather than commit sin.
Dr. Bruce Satterfield:	38:29	That's exactly right. It's a great point.
Hank Smith:	38:31	Oh, there was such a heart in them. Oh, that's such an interesting plea that they would fear me. Keep the commandments.

Dr. Bruce Satterfield: 38:38

Wish there was that kind of a heart that they would obey. Now we see down in verse 32-33, "Ye shall observe to do therefore as Jehovah, your God, hath commanded you." Now you hear me keep saying Jehovah your God when it says, Lord. Verse 33, "Ye shall walk in all the ways, which the Lord your God hath commanded you." Now, whenever you see that word way, like in verse 33, "You should walk in the ways," whenever you see way, that's the word for road. So walk in the road, God has laid out. That's true in Greek as well as in John chapter 14, "I am the way, the truth and the light. Hodos is the word for it. I am the road or in Jacob's ladder, I am the ladder.

John Bytheway: 39:38

Please join us for part two of this podcast.



John Bytheway:	00:01	Welcome to part two of this week's podcast.
Dr. Bruce Satterfield:	00:07	Now, chapter six, this is built around the concept of one God only. The Book of Mormon is a Hebrew book. God is God. Whether you're talking the Father, Son, the Holy Ghost, that's God. They don't get caught up on which God are we talking about? Irrelevant. It's God. We see one of those most important verses in Deuteronomy, and that's in Deuteronomy 6:4, the Shama, it's called in Hebrew. "Hear, O Israel: Jehovah our God is one Jehovah," which is only saying Jehovah's one God.
John Bytheway:	00:50	Bruce, is this a standard of monotheism in a world of polytheism here in chapter six?
Dr. Bruce Satterfield:	00:56	Yeah. This concept that there's one God is big and that's at the beginning and it's just pounded in.
John Bytheway:	01:04	Yeah. It's an over and over type thing. Even verse seven of chapter six, "Teach these things to your children."
Dr. Bruce Satterfield:	01:10	Teach them, talk of them. This is where the phylacteries come into play where they put the box on the forefront of their head, meaning over the brain and over the heart, that your heart and mind are focused on God.
John Bytheway:	01:29	The Lord wants these what? Daily reminders on their forehead that it's verse 12 of chapter six, "Lest you forget what God has done." You can see that throughout. I've been looking through it, all the remembers and all the forgets. We see that in the Book of Mormon too, and we remember President Kimball's famous statement that he said, "When you look in the dictionary for the most important word, do you know what it is? He said it could be remember." If you watch for remember and forget in the scriptures, it's all over the place.
Dr. Bruce Satterfield:	02:02	You've got to remember it. Then, you need to keep remembering.

John Bytheway:	02:06	It sounds like to me, Bruce, in two in chapter six, Moses is saying, "When you get wealthy, remember God," because all sorts of good things are going to happen to you. You're going to build great cities. You're going to have vineyards in olive trees. Don't forget God.
Dr. Bruce Satterfield:	02:22	Now, I appreciate you bringing that up because when we see the promises being made to Israel, the great blessings, the blessings of great prosperity. The reason for the prosperity is that when the Gentiles coming to their land on the trade routes, see Israel in great prosperity. They're going to ask about that because that's what all the trade routes are about. That's what war's about, and they're going to ask, "You guys are living great. How come?" Well, it's because of our practice in Jehovah worship. Who's Jehovah? Well, let us tell you. Prosperity is a major issue because we know from the Book of Mormon, when one gets prosperous, they tend to...
John Bytheway:	03:18	They forget. That's Helaman 12, right?
Dr. Bruce Satterfield:	03:21	I was going to just bring that up. That's the longest of all his, "Thus, we sees," is that issue. This comes up several times. In fact, it would be good at this point to do this. Go to Deuteronomy chapter 28 and Deuteronomy 27. I don't know why they didn't have him read 27, 28. 27, "Go to Shechem, divide yourself on the two mountains with six tribes standing on the north mountain to yell out blessings and the other six tribes on Ebal yelling out to curses." In chapter 28 verses one through 14 are the blessings that would come upon Israel. It starts in verse one, "It shall come to pass if thou shalt hearken diligently unto the voice of Jehovah, thy God, to observe and to do all his commandments, which I command thee this day, that Jehovah thy God will set thee on high above all nations of the earth and all these blessings shall come upon thee and overtake thee if thou shalt hearken under the voice of Jehovah thy God. Blessed shalt thou be in the city, blessed shalt thou be in the field, blessed shalt thou be the fruit of that body," et cetera, et cetera. The Book of Mormon carries that on, "Keep the commandments and you prosper in the..."
Hank Smith:	04:47	Prosper in the land.
John Bytheway:	04:49	But if you forget God, then it's all come to none.
Dr. Bruce Satterfield:	04:52	Curses come and verses one through 14 are the blessings. Verses 15 through 68 are the curses.

John Bytheway:	05:01	The curses if you forget God. This is Deuteronomy 28?
Dr. Bruce Satterfield:	05:04	You can see, "If you don't harken, this will happen," verse 16 and 17. Now, what the curses do, there's the short chapter on the covenant and that's in Leviticus chapter 26. In the short one, "Keep my law, I will dwell with you. I will put my tabernacle and be in your midst, [inaudible 00:05:24], but if you break it, these curses will come," and there are pre-curses and there are curses. The pre-curses are designed to humble them to get them to reform. That's what Leviticus says. If you're not reformed by these pre-curses, then these curses happen. Pre-curses are like famine and plagues, et cetera, and they're designed to humble Israel. If they're not humbled, then you're going to lose the land and be cast among all the heathen, but these blessings and cursings are at the heart of what's going on in Deuteronomy. If you keep this law, then you're going to be blessed. The blessings essentially are so that you can catch the eyes of the world so they can see you and inquire.
John Bytheway:	06:14	Then, they in turn learn about Jehovah, right? Because they're inquiring, so they learn.
Dr. Bruce Satterfield:	06:19	That's the whole point of the house of Israel is to fulfill this promise made to Enoch, to Abraham that all the world will come to God, be saved.
John Bytheway:	06:29	Let me ask you something, Bruce. It seems to me as I read one of the assigned chapters from the manual this week is chapter 30, seems the Lord is prepping them for a scattering, that He knows it's coming.
Dr. Bruce Satterfield:	06:41	That is the curse. That's the ultimate curse that will happen. Let me do this. Go to chapter 30. In chapter 30, you see the chapter summary, the scattered Israelites will be gathered from among all nations. Well, okay. We've been seeing that the curses are many varied and Israel cease to exist as a people, but they got to return as a people. Go back to 29 real quick, and let me show you the verses where they're now entering into this covenant. 29:10, "You stand this day, all of you before the Lord your God," that before the Lord is... kind of a Hebrew idiomatic phrase, meaning there's an altar or there's a temple there. They would have this altar there representing God, verse 10, "Your captains of your tribes, the elders, officers, with all the men of Israel, your little ones, your wives and the stranger that is in thy camp."
Dr. Bruce Satterfield:	07:49	Now, remember there were many strangers who came with them out of Egypt, so they're already blessing Gentiles. Anytime

you see the word stranger, it means Gentile generally because a stranger could also be someone in another tribe. But in this case, it would be Gentiles. Verse 12, "That thou shouldst enter into a covenant with the Lord thy God and into his oath with Jehovah thy God, maketh with you this day that ye may be established." Establishing you as a nation, "And he has sworn unto you, the fathers, Abraham, Isaac, Jacob, neither with you only do I make this covenant and this oath, but with him that standeth here with us that is this day before the Lord our God, and also with him that is not here with us this day." I.e. your children, your grandchildren, your descendants. This is the national covenant. You are subject to it, just like anyone born in the United States are subject to the constitution of the United States. This is a national law. If we keep that mind, remember, Israel is to be in a worldwide nation, Zion. Then, chapter 30 comes and he is prepping.

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| Hank Smith: | 09:19 | For a scattering, right? Which we're going to see later on as we go through the rest of the Old Testament. |
| Dr. Bruce Satterfield: | 09:25 | It's as clear as can be. Israel's problem is going to be following more than one way. |
| Hank Smith: | 09:31 | Fidelity. Yeah. |
| Dr. Bruce Satterfield: | 09:32 | The ways of the world and the ways of God can't do it. |
| John Bytheway: | 09:36 | Reminds me of that general conference comment. When you chase two rabbits, you don't get either one of them. |
| Dr. Bruce Satterfield: | 09:44 | But don't worry. In the end, God's going to win. |
| John Bytheway: | 09:49 | Even if you have to be scattered, He knows what He's doing. |
| Dr. Bruce Satterfield: | 09:53 | Throughout here, the word shuv is used, which is the word for repent, which means to return. We see the if, then, the ifs, the buts, et cetera. Verse 15, "I have set before thee, this day, life and good, death and evil in that I command thee this day to love Jehovah thy God, to walk in his ways and to keep his commandments and his statutes and his judgments and that thou mayest live and multiply and Jehovah thy God shall bless thee in the land, whither thou go to possess it, but if thine heart turn away so that thou will not hear, but shall be drawn away and worship other gods and serve them, I denounce unto you this day that you shall surely perish and that you shall not prolong your days upon the land, whether thou passes over to Jordan to possess it." |

Dr. Bruce Satterfield:	11:03	"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing. Therefore, choose life, that both thou and thy seed may live, that thou mayest love the Lord thy God, that thou mayest obey his voice, that thou mayest cleave unto him for He is life and the length of the days, and thou mayest dwell in the land, which Jehovah swear unto thy fathers, to Abraham, Isaac, and Jacob to give them," which means your freedom to worship.
Hank Smith:	11:43	Moses is serious.
Dr. Bruce Satterfield:	11:46	Then, next is to Joshua. He's done speaking to the people.
John Bytheway:	11:50	That's quite a farewell speech.
Dr. Bruce Satterfield:	11:52	It is.
John Bytheway:	11:53	There's a little bit of Lehi in there. I just noticed that the footnotes there, footnote 15:8 in 2 Nephi 2:27 where Lehi kind of... It sounds like such a no brainer. Do you want to choose captivity and death or do you want to choose liberty and eternal life like Lehi says? It's the same thing. Life in verse 19, "I set before you, life and death, blessing and cursing. Choose life." This should be obvious, "That both thou and thy seed may live."
Hank Smith:	12:23	Perfect connection to 2 Nephi 2.
John Bytheway:	12:25	I was going, "Hey, that sounds like Lehi." Then, I noticed the footnote people caught it too, long before I did. This is such a no brainer. This is not a hard choice.
Dr. Bruce Satterfield:	12:34	When you think over 2 Nephi 2, and he starts at the beginning and he's talking about the law, that all have a law, light of Christ, all are going to sin. Where's he getting this whole concept? Well, it's here in this law. Now, I want you to recall Lehi, Sariah, a young married couple is when Josiah finds the book and Josiah calls all Israel to the temple, at least those who would come because most of them had been scattered, but come to the temple and they cut a covenant with God. He reads the whole text to them and they hear this and they cut a covenant. Everybody walked between the parts of the animal, every one of them. Lehi and Sariah, young married couple...
Hank Smith:	13:30	They would've been there.

Dr. Bruce Satterfield:	13:31	Yes. And they would've heard the law. The first time he reads it is when they get the scriptures. First time he gets to read the scriptures, it's always been hearing.
Hank Smith:	13:42	For those of our listeners who don't know who Josiah is, don't worry. Stay with us. We're going to get to him. Yeah. He's coming.
Dr. Bruce Satterfield:	13:48	He's one of the last kings of Judah.
Hank Smith:	13:50	Yeah. It's an important connection to make to Lehi because without Josiah, I don't know if Lehi knows what he knows.
Dr. Bruce Satterfield:	13:57	Josiah is perhaps the best king in Israel. Very unlike his grandfather Manasseh who was the worst king in Israel. Josiah brings about a reform.
Hank Smith:	14:13	Using this book, right?
Dr. Bruce Satterfield:	14:15	Jeremiah is the major prophet. You read in Jeremiah that the reform is in the king, but the reform is not in the hearts of the people. That's what the Lord tells in the great temple sermon in Jeremiah 7, and Lehi would've been there. Ishmael and his wife would've been there in this great covenant. It's 2 Kings chapter 19, I think.
Hank Smith:	14:42	How interesting, Bruce, that chapter 30, they would've heard about the scattering and they're going to take part in it.
John Bytheway:	14:50	They are. Those who shall be scattered Lehi was to preserve seed of Joseph, remnant of Joseph.
Dr. Bruce Satterfield:	14:58	The idea of scattering, of course, is in reality, a positive word because it has the connotation of scattering the seed and by scattering Israel, we're going to spread that blood that God has promised to Abraham is going to have the gospel and is going to be saved and exalted.
John Bytheway:	15:22	Which brings us full circle because when we very first began, we said the Lord's got a long game here. He knows his game plan to turn this all around. We learn in the Book of Mormon, the scattering was part of the plan to save Israel and the rest of the world.
Hank Smith:	15:38	In my class, I like to say, could we call this a fortunate scattering kind of like a fortunate fall? The scattering came when they were having trouble being obedient or remembering, except for

the case of Lehi, but look at what the Lord did with it. It became a fortunate scattering, a way to help bless all the families of the earth. Like Bruce just said, to spread the blood of the house of Israel all over the world.

- Dr. Bruce Satterfield: 15:59 God is not in the business of destruction. He's in the business of salvation. He always uses His means of destruction to be a means of salvation.
- John Bytheway: 16:12 Returning beauty for ashes. That's what he does.
- Dr. Bruce Satterfield: 16:15 This goes all the way back to the Enochian covenant, I will call on Noah's seed. His seed will be found among all nations until the end. That means chosen seed with it. In the end, Noah's seed will essentially be the chosen seed that I'm going to bless. That's finalized in the millennium. There it is from the very beginning, how is he going to save this earth?
- Hank Smith: 16:41 I feel bad for Joshua he's got to take this. Bruce, let me ask you. For those of us who are seeing this message of keep the covenant, even in wealth, keep the covenant, remember God, and you'll create Zion. How do you do that? Because it seems in the Book of Mormon, it's almost impossible to get wealthy, to catch the eyes of the world, but yet to stay dedicated to God.
- Dr. Bruce Satterfield: 17:06 It's the way the 10 commandments are set up to begin with. First, that is to put God first. That is a spiritual rebirth issue. That is about when one goes through spiritually birth and God literally becomes first in their life. Remember what Adam and Eve were shown? They've fallen. They eventually call on the Lord. He tells them to worship him and offer the firstlings of their flock as an offering. They do and they do it and they do it and they do it. It had to have been an awful experience at first, because this is really a burnt offering and a burnt offering is skin it, dismembering it. It's a bloody process the first time doing it. Then, it all burns up and they must have stood around that first time and said, "Whoa, what did we just do here?"
- Dr. Bruce Satterfield: 18:01 Then, the angel comes, "Why are you doing this?" Well, I don't know. The angel, this thing is in similitude of the sacrifice of the only begotten son who is full of grace and truth. Next verse, "Wherefore, thou shall do all thou doest in the name of the son." In other words, that sacrifice is also your sacrifice. The burnt offering, the head is removed, the innards are removed and these are placed in order on the offering, the head, the innards, the fat, the legs, the carcass, and then it's entirely burned up in smoke in ash. In Hebrew, this is called the Ola. Ola means that, which goes up, no one ever come up with a name,

burnt offering. It represents the wholeness of the offer. As Christ put God first and the salvation of his children, so must we. That has to be done on a daily basis that keep reminding ourselves, what are we doing? Why do I have a job? Why am I going on this vacation? None of which is evil, but in the end, it has to be somehow building the kingdom of God.

Hank Smith: 19:19

Do all that thou doest.

Dr. Bruce Satterfield: 19:21

It is an inner mental heart thing that has to be cognitively done. I'll be honest. Coming here to do this, I walk through my motives with Heavenly Father, "Why am I doing this? It's for thy kingdom's sake. It has nothing to do with me and whatever comes of all this, because I'm not much into all this kind of stuff." I even don't know what it is, "But why am I doing it?," I asked. The answer is to build a kingdom and I had to mentally work that through. It's there. I have to tell you something. When I was 23, we went up to Mount Gerizim and at Passover time, and we had the opportunity to spend Passover with the Samaritans, the slaughtering of the lambs, the burning of them. They don't burn them up entirely, but that was an education for me, black and white words on a page turned colors. I saw lamb actually and the kicking, the bleating, the dismembering of that animal.

Dr. Bruce Satterfield: 20:26

Man, I just sat through my head and I just thought, "Oh, my goodness, this is what Adam went through. This is what Lehi did with his family in the wilderness." When Nephi is asked when he's trying to find out the meaning of the tree, he sees a woman, a young girl, and he's trying to figure out what this got to do with the tree of life. You know who this is? No, it's a mother, son of God, the flesh. He's asked the question, "Do you understand the condescension of God?" "No, I don't understand what you're saying." He sees the girl, then she's gone and she comes back and she's still dressed the same.

Dr. Bruce Satterfield: 21:02

This is how he would know she's a virgin or unmarried is what virgin really means is she's unmarried. She's still unmarried. She's got a baby in her hands and now he's got to really be wondering, "What does this have to do with the tree?" Then, the angel says, "Behold, the Lamb of God, the Son of the eternal Father. Knowest thou the meaning of the tree." Oh, he just traded one symbol for another. Oh, this is lamb. The lamb is a sacrifice. This is that sacrifice we do... Christ is doing. In fact, the mother is the sacrifice. We see a mother, the firstling, the meaning of the tree, the life of a child.

Hank Smith: 21:50

The sacrifice that he's seen his whole life.

- Dr. Bruce Satterfield: 21:53 Yeah. You and I are in the similitude of that sacrifice as what Adam and Eve is being taught that same thing. Ultimately, bringing the children of God into the world and teaching them and raise them righteously and all the various ways we can serve in the kingdom of God to bless God's sheep in this world.
- Hank Smith: 22:14 Bruce, we've had an incredible day today walking through Deuteronomy in the history of Israel really. I think our listeners would be interested in your journey as a Bible scholar and a believing Latter-Day Saint, how those two worlds have come together to you? Also, the world of being a father and a grandfather.
- Dr. Bruce Satterfield: 22:33 I am very, very much committed to the gospel of Jesus Christ. I have a very strong testimony of God, the Father, a very strong one in his Son. My father was a very strong member of the church. My mother struggled and she hated the Book of Mormon. We really didn't talk religion growing up. It always was a conflict, though she would go to church. It was just really a strange thing. Well, I just kind of grew up the sixth of the six kids and I didn't particularly care one way or the other about the gospel. I would say I believed, but I didn't have faith. I was born in 1956. I grew up in this turbulent decade of the '60s and in the '70s. It was a fearful time, the assassinations and the race riots, the drug culture, that was all very frightening kind of thing.
- Dr. Bruce Satterfield: 23:27 The Hippie Movement was part of that, and I watched that. I didn't like the drugs, wasn't going to get them what they were looking for. That proved correct by the early '70s. Many of them became born again Christians and in December of '72, it was snowing on a Friday night in December and I wasn't with all my friends. I don't know why. To this day, I don't know why, but I went downtown, was walking around, just looking at the lights and was alone and out of the blizzard came a lot of hippies. I looked like one too. They come up and they surrounded me and said, "Hey man, do you know Christ?" I had no idea what they were talking about. They said, "Let's go in and have a cup of coffee and talk about it." I find this interesting.
- Dr. Bruce Satterfield: 24:15 We're talking and they're trying to convince me about Christianity and becoming born again, and they're reading to me from a Bible that they have that's pre-marked. There was probably about 35, 40. They were asking me questions and so forth. One of them said, "So do you belong to a church?" Of course, I'd been baptized when I was eight. I said, "Yeah. My parents baptized me when I was eight in a Mormon church." That was my first time of getting inundated with anti-Mormon sentiment. They just were shooting stuff right and left at me. I

was bothered by it. I wasn't bothered in a disbelieving way. I was bothered because for the first time in my life, I wasn't sure of what I believed about anything spiritual. I just wasn't spiritual, and I had never read the scriptures. I didn't own any scriptures.

Dr. Bruce Satterfield: 25:14

We never read them at home. We had a family Bible in the living room, but it was just a big thick one for show. I got in my car and I was driving and thinking, "What do I know?" The missionaries at that time, all of them had little cards with their name on it. On the front side was a picture of the temple. Then, on the backside, it had 13 articles of faith. I knew where there was one at home. I wanted to go home and get a Bible and start reading the Bible, comparing the Bible to the articles of faith. I don't know why I even thought I could read a Bible. I asked my dad. I went and I said, "Do you think I could get a set of missionary scriptures for Christmas?" Of course, he was more than happy to do that.

Dr. Bruce Satterfield: 25:59

That year, I started to read the Bible, comparing it to the articles of faith. The more I read and the more I compared, I somehow just started to begin to pray. By that summer, I had some very powerful spiritual experiences that left me with no doubt regarding the gospel. I was a changed man. You would probably know Terry Ball.

Hank Smith: 26:30

Oh, yeah.

Dr. Bruce Satterfield: 26:31

Terry and I grew up together and we were in the same ward. Terry was such a good guy. When I made my change, he started calling me Alma the Younger. Now, I'd never read the Book of Mormon. And I didn't know who Alma the Younger was. I didn't know what he was saying. My senior year, David Yarn was the dean of the College of Religion. My father was his scout master when he was young and they were friends and David was taking a group over to Israel, 1973 Christmas time. It was right after the Yom Kippur War, and my dad asked me if I wanted to go. I was sure... When the war broke out, my mom and sister who were going to go backed out. My dad said, "What do you want to do?" I said, "I still want to go. I don't have a problem. I don't care."

Dr. Bruce Satterfield: 27:19

That opened me up to the world of the Bible as a consequence. It raised some questions in my mind about the Atonement. This is where I'll just bring it to an end. I didn't understand why there had to be... I didn't disbelieve it. I just didn't understand. If I broke a family rule, I got in trouble. I got grounded one summer. If I had had an older brother come and say, "I'll take his

grounding for him," my parents would've said, "No, you won't." If I murdered somebody and convicted of it, and someone says, "I'll take his death penalty." [inaudible 00:27:50] would say, "No, you don't." So you understand, this is where my question was coming. Why is this happening?

- Dr. Bruce Satterfield: 27:54 I wanted to study about Jesus Christ and schooling seemed to be a good logical reason to go there. The year after I graduated, I went over there and had a little room in a Palestinian hotel and I did my regular schoolwork. Then, the nights, I spent hours working on a study on the life of Christ. That year was phenomenal, but I just have to say that testimony was strong and none of that stuff regarding what people come up with, the things that they say I'd have a strong, strong testimony, and that can't be faked for me. The scholarly side has always been to understand the doctrine and the doctrine is to understand how to live. I've never let scholarship be the reason, but it's a means to an end.
- Hank Smith: 28:50 Bruce, we have had such a good day.
- John Bytheway: 28:53 Yeah. I'll never think of grace and truth the same way again. That was really wonderful. Never look at those verses the same way again. When I hear grace and truth, I'll think of that. What did you call it? Unstinting devotion.
- Hank Smith: 29:06 Dr. Bruce Satterfield, this has been just an incredible, incredible feast today. Thank you for helping us see Deuteronomy and the entire history of Israel. It's been just a wonderful day, John. I'm sure you'd say the same thing. A great day. We want to thank all of you for listening and staying with us. We want to thank our executive producers, Steve and Shannon Sorensen, our sponsors, David and Verla Sorensen, and we hope all of you will join us next week on another episode of followHIM.

WHY IS THE GOSPEL SO REPETITIVE?



Hank Smith:	00:05	Hello, everyone. Welcome to FollowHIM Favorites. My name is Hank Smith. I'm here with the incredible John Bytheway. Hello, John.
John Bytheway:	00:11	Hi, Hank.
Hank Smith:	00:12	This is a good day. FollowHIM Favorites is where we take our lesson. We're going to take one question from our lesson this week and just focus in on that for a few minutes. The question, John, and I see this in the eyes of my students, sometimes in the eyes of my children is, we're going to talk about this again. This is the same thing we talk about over and over and over. So the question is, why is the gospel so repetitive? I can already tell you probably what most of General Conference is going to be about. Right? I can probably tell you what I'm going to talk about at church or at family night or in seminary or in my patriarchal blessing or in the scriptures. I get the same message over and over and over, and maybe it gets a little repetitive. How would you answer that question?
John Bytheway:	01:04	Well, boy, so many places you could go with that. Hank, why is eating so repetitive? It feels like I have to eat every single day. If we think of it like spiritual food, that might be a way to look at it, but I'm intrigued with the things that the Lord has us repeat. The sacrament, for example. We could do that once a year. We could do it Christmas and Easter, but every week. I'm intrigued that he wants us to keep remembering. You do see that in the scriptures a lot.
John Bytheway:	01:35	Because we have a tendency to forget. It's Home Alone 2, I think, where he says, "I won't forget you," to the woman that feeds pigeons. "Oh, don't make promises you can't keep." He

said, "I don't think people forget. I just think they forget to remember," or something like that. There's a nice little line. They forget to remember. I think when King Benjamin talked to the people, he said something about, "Have these commandments before your eyes." All those things just help us remember. Going back to church is a chance to remember. It's also a chance to repent and a church of second chances like Elder Holland might say.

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| John Bytheway: | 02:16 | But I don't know, for me, I need that because it's a reminder. Remembering and reminding. And you've heard me say this before Hank that President Kimball said the most important word in the dictionary could be "remember," and all of this stuff is to help us remember because we have natural memories that forget stuff sometimes. |
| Hank Smith: | 02:37 | I mean the book we're in this week is Deuteronomy, which really means repetition, right? Remember, repetition of the law. |
| John Bytheway: | 02:45 | Here it is again. |
| Hank Smith: | 02:46 | Moses is going to give three last messages in the book of Deuteronomy and they're pretty much all the same thing. "Beware lest thou forget. Beware lest thou forget." You talked about eating, I thought about brushing your teeth. We brush our teeth every day, multiple times a day because the plaque on your teeth will creep up. Every day, it creeps back up and that's kind of how forgetting is isn't it? It creeps back up into our mind. We forget our spiritual experiences. I remember President Eyring saying, "Faith has a short shelf life." You just can't live off one spiritual experience a long time ago. You've got to keep coming back over and over and over. |
| John Bytheway: | 03:31 | I think there's some things in life that are like riding a bike. Once you know how to do it, you always know how to do that. And there are other things that just aren't that way. It's like weeding a garden, to use the parable of the sower or something. To use Alma 32-33, you got to keep going back and getting out the weeds and nurturing the good stuff. There's not that many things like riding a bike where once you know how to do it, you just know. But with the gospel, you got to keep coming back, and then it builds and your faith builds and your hope builds, and hopefully your charity builds, your ability to forgive builds. |
| Hank Smith: | 04:05 | I remember Elder Hales, I don't know if anybody listening would remember Elder Hales, but he said he had a light on the front of his bicycle but it would only work if he was pedaling. So he said the faster I pedaled, the brighter the light got. That seems to be |

the way in the gospel, is that if we're remembering and we keep pedaling, the light gets brighter.

- Hank Smith: 04:25 I'm interested in Deuteronomy where the Lord says, "I won't forget you. That's not the problem. The problem is you forget me. You are going to forget me." So Moses over and over and over says, "Beware lest you forget." That's Deuteronomy 6:12. It says it again in Deuteronomy 8, Verse 11, "Beware lest thou forget." Even something like a wedding ring or garments or the sacrament, like you said is, remember, remember, remember. I know your tendency to forget, so you need to remember.
- John Bytheway: 05:04 Do you remember Sister Julie B. Beck, the General Relief Society President years ago, there was one of those worldwide broadcast or something, and she was saying that when she was a teenager, every single week for home evening they sang Love at Home. She said, one day she finally just said to her dad, she was a teenager, she says, "Why do we have to sing this one every single week?" Her dad said, "When you have learned lesson one, we'll go on to lesson two." So maybe that's what the Lord is doing here. "Would you please get lesson one? Then we could go to lesson two."
- Hank Smith: 05:42 That's funny. When I sing that song, I sing, "There's beauty all around when there's no one home."
- John Bytheway: 05:47 It's really quiet then.
- Hank Smith: 05:51 So when the gospel gets repetitive, just remember, it's not that we can't come up with new material; it's that this is designed into the program. If you see a real electric fence, the kind that can really hurt you, there's a sign about every 10 feet: Don't touch this fence. You would think, "Well, just put one sign up. I'll remember." It's good to have that constant repetition of the same idea to avoid those problems and issues or to stay on the right path.
- John Bytheway: 06:22 Acknowledge that there's opposition in all things. Somebody will be trying to get you to forget or to distract you from what's good constantly so it's good to have reminders constantly because the adversary is never going to stop trying to distract us, decoy us, or stratagem us, to use a Book of Mormon word, to make us distracted and to forget.
- Hank Smith: 06:42 And so, the Lord has given us a multitude of ways to remember. I mean, it's all over the place if we'll look. Well, we hope you'll

join us on our full podcast. It's called FollowHIM. And we hope you'll join us next week for another FollowHIM Favorite.