



*“Thy Kingdom Shall Be Established for Ever”*

## Show Notes & Transcripts

### Podcast General Description:

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

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

### Podcast Episode Descriptions:

#### Part 1:

How is our spiritual strength dependent on the choices we make today? Dr. Michael Goodman explores David's uniting of Israel and downfall. We learn about humility and the importance of dependence on the Lord.

#### Part 2:

Dr. Goodman returns and discusses the gift of human sexuality within the bounds the Lord has established, and the reign and downfall of King Solomon, the gift of wisdom, and the power of staying on the covenant path.

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## Part 1

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- 06:15 Cultural differences with David and Solomon
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- 01:21:32 End of Part II—Dr. Michael Goodman

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## Biographical Information:



Michael A. Goodman is the RSC's associate publications director. He has worked for the Church Educational System since 1989 and was the manager of CES College Curriculum before joining the Department of Church History and Doctrine in 2007. He holds a bachelor's degree in journalism with a public relations, a master's degree in information technology, and a PhD in marriage, family, and human development. He is a coinvestigator on the Family Foundations of Youth Development longitudinal research project. His research focus is on adolescent and family faith development and mental health outcomes with a special emphasis on suicidality. He has been married to Tiina Anita Goodman from Lahti, Finland, since 1985.

Courses Taught: The Eternal Family, Missionary Preparation, The Living Prophets and Doctrine and Covenants; Book of Mormon, New Testament, Old Testament and Pearl of Great Price

Areas of Research: Marriage and Family / LDS Doctrine / Missionary Work and the International Church / Adolescent Development / Suicidality with a special emphasis on LGBTQ adolescents.

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Hank Smith:	00:00:01	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:	00:00:09	And I'm John Bytheway.
Hank Smith:	00:00:10	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:	00:00:19	Hello, everyone. Welcome to another episode of Follow Him. My name is Hank Smith. I am here with my kingly co-host, John Bytheway. Welcome John Bytheway.
John Bytheway:	00:00:28	Thank you for that royal welcome.
Hank Smith:	00:00:31	Yes, you are royalty to me, I'll tell you that. Now, the reason I bring that up, John is because we are going to be discussing the kings of Israel today, some more kings. We've studied one before, but let's keep going on this. One of BYU's brightest minds and one of my favorite people is with us today. Can you share with our audience who's joining?
John Bytheway:	00:00:57	Yes. I'm excited as I've read this bio this morning to have Dr. Michael A. Goodman with us. He's the Religious Studies Center Associate Publications Director. He's worked for the church educational system since 1989. Was the manager of the CES college curriculum before joining the Department of Church History and Doctrine in 2007. He holds a bachelor's degree in journalism and public relations. He has a master's in information technology and a PhD in marriage, family, and human development.

John Bytheway:	00:01:29	Now, here's where I got really excited. He is a co-investigator on the Family Foundations of Youth Development, Longitudinal research project. His research focus is on adolescent and family faith development. He's been married to Tiina Anita Goodman from Lahti, Finland since 1985. They have two children and five grandchildren. So excited to have you here today. I'm eager to listen. When you talk about youth development and youth faith development, that's very interesting to me. So thank you for joining us today.
Dr. Michael A. Goodman:	00:02:05	You could tell from the intro that I'm a Jack of many trades and a master of few. I think I'm one of the few people on BYU's faculty who have actually taught 10 different courses at BYU.
John Bytheway:	00:02:16	Wow.
Hank Smith:	00:02:18	Yeah, that definitely beats me. John, I have been excited to share Mike with our audience. Mike and I have been friends for over a decade. If you see Mike in the hallways at BYU, you know what you're going to hear. You're going to hear, "Top of the morning." Where did that come from, Mike, "Top of the morning?"
Dr. Michael A. Goodman:	00:02:34	I haven't a clue, but it's about 30 years old in my life.
Hank Smith:	00:02:38	And Mike, I didn't hear it in the bio, but you've already served as mission president. Isn't that right?
Dr. Michael A. Goodman:	00:02:42	That's correct. I was a mission president in Thailand from 1997-
Hank Smith:	00:02:47	Wow.
Dr. Michael A. Goodman:	00:02:47	... to 2000. So literally I started my mission as mission president 25 years ago. I started fairly young. I was a 33 year old mission president. It scared some of my missionaries' parents because they had kids older than their mission president of their child.
Hank Smith:	00:03:03	Yeah, I bet.
Dr. Michael A. Goodman:	00:03:05	So I joined the church when I was 18 and I was walking Bangkok streets at 19. Served there and then married heaven, and 13 years later went back as a mission president.
Hank Smith:	00:03:14	Unbelievable. Unbelievable, Mike.
John Bytheway:	00:03:17	Yeah. 33.



Hank Smith:	00:03:18	Mike is also a cancer survivor. John, I forgot about that.
Dr. Michael A. Goodman:	00:03:22	Four cancers. I'm an overachiever.
John Bytheway:	00:03:23	Whoa.
Dr. Michael A. Goodman:	00:03:25	My first diagnosis was about 14, 15 years ago and it was lymphoma. And then seven years later, I was diagnosed with leukemia. They got rid of the lymphoma in theory. And then that leukemia, I still have. It's a chronic, which means there's no cure right now. But that's okay, my job's to outlive it. Then I was diagnosed with a carcinoma. Five and a half hours of surgery later that one's gone. And then 10 months ago I was diagnosed with another lymphoma and just finished radiation treatments for that. If all's well in Zion, I'm back to one cancer. So I'm just back to my leukemia and it's my job to stay healthy.
Dr. Michael A. Goodman:	00:03:59	I asked my doc, I asked my oncologist, I said, "I want to live till I'm 80. What's my chances?" He was an old cowboy doc. He just looked at me and said, "Not good." No smile, no laugh, "Not good." He said, "If we base it on today's science, but based on the future science who knows? It's possible." And I said, "Well, I'm a health freak. I work out like crazy. I eat healthy. That should help too, right?" And he said, "Nope." He was not the bearer of a lot of good news. But he did say, "The time will come and we have to treat you really harshly. And if you're strong enough, you can endure the treatments." My job is to stay alive while they're trying to find the treatment, the cure for my current cancer. So it's all good. I'm healthy. I always tell people I'm healthy as a horse and my wife always laughs and says, "Yeah, a cancerous horse."
Hank Smith:	00:04:48	Nice, cancerous horse.
Dr. Michael A. Goodman:	00:04:51	I'm good. Life's good.
Hank Smith:	00:04:52	Mike, you're an inspiration already. This week we're going to be in 2nd Samuel and 1st Kings. Isn't that right?
Dr. Michael A. Goodman:	00:04:59	Correct.
Hank Smith:	00:04:59	Okay. Where do you want to take us today? We've got a bunch of listeners who are ready to study.
Dr. Michael A. Goodman:	00:05:05	Wonderful. Maybe it's just wise to remind listeners what they probably already know because I'm sure your past guests have shared this. It's important to remember that what we're

studying today, though it occurred around 1000 BC, most scholars believe that what we're reading actually was written between 605 and 550 BC. So we're talking a 400 to 500 year differentiation. And that's why we often refer to those who are writing this as redactors, which shouldn't be a strange concept for Latter-day Saints, because that's exactly what Mormon and Moroni are.

Dr. Michael A. Goodman: 00:05:39

They took written and oral texts and they combined them into what you and I understand as the Book of Mormon. And so what we're reading today is the redactor's version of what happened to David and Solomon. And that's important, we're going to get the inspiration the Lord gave to the redactor, but we're also going to get the reactor's understanding based on their current cultural context. Understanding that helps us as we start to try to interpret and apply what we're reading in the scriptures, especially because some aspects of it get icky and don't necessarily fit with our modern understanding of the way things should be.

Dr. Michael A. Goodman: 00:06:15

And then the second thing that if I could, just to set us up, when we're studying, especially the Old Testament, by the way, I love the Old Testament. Having said that, it's important to remember that it's dated. It's based in a different cultural context. When we're studying things, especially like today, we're going to see a lot about morality and chastity and family and marriage. We're going to see cultures and contexts that don't necessarily match exactly what you and I understand and what we would think of. And then that's not good, bad or ugly, but it's crucial that we understand what God has revealed about each one of those topics.

Dr. Michael A. Goodman: 00:06:54

And that doesn't mean we take our current understanding and put it upon what David necessarily understood or Solomon understood, but for us to get what we need to out of the story, we need to make sure we're seeing it as the Lord has actually revealed it. And so we start by saying, what did this mean to David? What did it mean in context? What did it mean to Bathsheba? How would they have experienced this? That's important, but if we leave it there, it's pretty hard to gain much and then take what the Lord wants us to take and move forward.

Dr. Michael A. Goodman: 00:07:26

And so we have to take it from there and say, "What is it that the Lord wants us to learn from this?" And in order to do that, for instance, we're going to have to see marriage different than David did. David's version of marriage and Solomon's version of marriage as we're going to see, definitely at times diverges from

ours. And it's going to become important that we understand what was cultural in David's understanding and what was gospel or what was Spirit directed. The same thing for us when it comes to chastity in these issues, we're going to talk about. What may have been the cultural norm at that time, 400 or 500 years in the past, we're getting a lesson taught to us by redactor and keeping in context what's having based on the words of modern prophets.

Hank Smith: 00:08:08

Awesome. These are two absolutely crucial scripture study skills. If you really want to get the most out of scripture, having just those two basic skills can really take you a long ways. Let's jump in.

Dr. Michael A. Goodman: 00:08:19

So we're going to go to chapter 5, 2nd Samuel 5. Again, if we put this in basic context, king David has already ruled over the house of Judah for about seven years. His kingdom, so to speak was in Hebron. Now got the death of Saul and ultimately the death of Abner, his general. Israel who Saul's son Ishbosheth was ruling over is now rudderless. And they end up coming to king David here in chapter five and understand there's this schism. And this is just the very beginning of that schism between North and South, really.

Dr. Michael A. Goodman: 00:08:58

But the Israelites come in and say, "We'd like you to be king over us right now." In verse two, "Also in time past when Saul was king over us, thou David, was he that ledst out and broughtest in Israel. And the Lord said to thee, 'Thou shalt feed my people Israel. Thou shalt captain over Israel.'" They're selling David on the fact that he should be king here. Verse three, "So also the elders of Israel came to the king to Hebron, and king David made a league with them in Hebron before the Lord. They anointed David king over Israel."

Dr. Michael A. Goodman: 00:09:30

So we had a United Israel under Saul, a smaller version, but basically it was still Dan to Beersheba. It was still the North and the South, but then they're going to come and anoint king David as king. So that starts us off by way of our historical context. He was 30 years old when he started to reign. And then as it says, in verse four, he's going to reign over Israel and Judah for 40 years.

Hank Smith: 00:09:55

I think this brings in one of the skills you told us about, which was the later redactor knows that Israel and Judah are going to split.

Dr. Michael A. Goodman: 00:10:03

That's exactly right.

Hank Smith:	00:10:04	Maybe not at the time, they wouldn't have known that, but they're explaining it in terms that only someone who knows they're going to split later would understand, because even says in verse five, "He reigned 30 and three years over all Israel and Judah," making it like, oh, why would they be split? Well, you mentioned there's a little bit of a division right now, but definitely not as much as going to come later in the road, right?
Dr. Michael A. Goodman:	00:10:26	That's exactly right. You're going to see different textual hints as we go through where it'll say this happened and it's this way till this day. So in other words, he's saying, "Yes, it happened 400, 500 years ago. We're still seeing it today." And so you can clearly see by just the textual evidence that what is written was written after. And different scholars date it to different timeframes, but basically 400 to 500 years after.
John Bytheway:	00:10:51	I think this is important because it's easy to read like the end of verse three, "They anointed David King over Israel," and think that means over the house of Israel, but here we're not talking about the house of Israel. We're talking about political Israel, the kingdom of Israel and Israel and Judah. And after the reign of king Solomon, that's when they split and we call it the divided kingdom.
John Bytheway:	00:11:14	When you read Israel, there's the person, Israel. There's the house of Israel. There's hooray for Israel, which is all of us in other side of heaven. Hooray for Israel. And there's the political Israel. So it's nice to clarify, okay, he's talking over boundaries and real estate right now. King over the kingdom of Israel and Judah.
Dr. Michael A. Goodman:	00:11:40	Correct. Finally, after many years of trying, we're going to make Jerusalem a capital for the Israelites, at least. So in verse six, the king and his men went to Jerusalem unto the Jebusites. The Jebusites were the original, well, at this point, the original inhabitants of Jerusalem. And Joshua had tried to drive them out, but wasn't able to do so. They actually were able to kill the king in Yebu. In Jewish that's not a J it's a Y. In Yebu, but they still couldn't drive out the inhabitants. Jerusalem set at the nexus.
Dr. Michael A. Goodman:	00:12:16	Above Jerusalem, you have the kingdom of Israel and below you have the kingdom of Judah, none of the Israelites had reigned or held Jerusalem. And so David is going to be the first to conquer Jerusalem. It starts with this really strange story where the Jebusites are mocking him in verse six. It says, "The inhabitants of the land, which spake unto David saying, 'Except though take away the blind and lame, thou shalt not come in

hither.'" Scholars have struggled with that for decades, if not centuries. And we don't really have a good answer for it. There's a few possible theories on it, but one way or the other, the redactor actually is going to take it as a slight to David, and David is ultimately going to go in and take control of Jerusalem, the Jebusites. So ultimately he's going to take away the blind and the lame. Some think those might have been statues on the walls that had to be taken down. Some think those may have actually been people.

Dr. Michael A. Goodman: 00:13:17

One of the things I think is crucial as we study and we learn how to study scripture is to learn what hills are worth dying on. And this is an example of a hill not worth dying on. You don't need to know who the lame and the blind are in these verses to understand that the Lord strengthened David. David was able to capture Jerusalem, and Jerusalem then becomes the capital of the ancient kingdom.

John Bytheway: 00:13:40

This is another point that it took me a while to learn, but like in verse seven, "David took the stronghold of Zion, the same as the City of David." So there's an ancient city of David. And then in Jesus' time, unto, you was born this day in the City of David, a Savior is Bethlehem, but this isn't Bethlehem, right?

Dr. Michael A. Goodman: 00:14:00

Yep. You point out that there are many different definitions of Israel. That's exactly true, there's different definitions of Zion. There's different definitions of Gentiles. And so again, these are hills not worth dying on, but it's important to try to understand the basic context. Interestingly, Zion is actually the name of mount. It's actually the name of a hill within Jerusalem. So when we say Mount Zion, that's not just symbolic, that's speaking of an actual geographic location, the same as the City of David.

Dr. Michael A. Goodman: 00:14:30

And so David goes in and is able to finally capture and begin to make that his capital. He begins to build a Fort and other things around there. Hiram, verse 11, king of Tyre brings some gifts, and this is the same one that's going to give Solomon skilled workers and material later to build the temple.

Dr. Michael A. Goodman: 00:14:50

And then you get this verse, it's a foreshadowing, but to be very frank, I'm not quite sure we're as solid as we could be on what the foreshadow is. Go to verse 13 with me. "And David took him more concubines and wives out of Jerusalem after he was come from Hebron. And there were yet sons and daughters born to David." And then you're going to get a list of some of those sons that were born to David. Now, we know David and Solomon are going to have problems when it comes to their marital relations, especially Solomon, as we'll talk about later. And so we might

look at this and say, "Ooh, foreshadowing, there's a problem. He shouldn't be doing this." And there's also a very understandable, modern feeling that plural marriage isn't where we want to go. We know the prophets have taught that, but it's crucial to remember that that's not the way it always was. We have clear scriptural evidence, even of course, going to Joseph Smith, section 132, that at times the Lord does command or allow plural marriages.

Dr. Michael A. Goodman: 00:15:52

And we know from section 132 versus 38 through 39, that Joseph said in none of his marriages did David sin save in the case of Bathsheba. We're definitely seeing a tendency towards plurality of wives. And we can say, and I believe accurately so that the Lord at times has commanded and/or allowed prophets from Abraham through Joseph Smith to take part in the practice of plural marriage. And so we can say it is possible to practice plural marriage in a way that is righteous. It becomes absolutely crucial that we not then therefore say that every instance of plural marriage or every way it was practiced is according to God's will. Does that make sense?

Dr. Michael A. Goodman: 00:16:36

So we're going to see that as we go forward with Solomon that at least in verse 13 with David, we know from modern revelation that the other plural marriages weren't necessarily a problem, spiritually, righteously, though socially, who knows what was happening in those days. We don't have enough information on it. But we do know that a tendency towards that in this case, especially when it comes to Solomon is going to head us in a direction that's not going to be helpful.

Dr. Michael A. Goodman: 00:17:04

But at this point, we simply know David has multiple wives and has multiple children by those wives. Now, two of those children, it's going to become interesting in verse 14. "These be the names of those that were born under him in Jerusalem Shammuah, and Shobab, and Nathan, and Solomon." Now, it becomes interesting because Nathan and Solomon are going to come into play in the New Testament. Luke actually has Christ being born of Nathan. Matthew has Christ being born of Solomon.

Hank Smith: 00:17:39

Interesting.

Dr. Michael A. Goodman: 00:17:40

Now, we know that that's not physically possible. Christ couldn't have come through both of them. So it has to be one of them. This again, brings me back to the point of choose what you're going to hang your hat on. Choose what is going to matter most to you. It's important to the adapters and it's important to the gospel writers, Luke and Matthew to say, "Listen, Christ is going

to come of Davidic lineage." One has him come from this son. One has him come from that son. That's outside of the purview of where we're going today. But traditionally Luke's genealogy is thought to be that of Mary's and Matthew's is traditionally thought to be of Joseph's. But scholars have problematized that enough to the point where we're not so sure that's accurate.

Dr. Michael A. Goodman: 00:18:28

One way or the other, they follow a divergent pass. Suffice it to say, at this point, verse 14, those two sons are used by the gospel writers to say, listen, Christ comes from this lineage.

Hank Smith: 00:18:42

Mike, I would say for Jews even today, David is seen as a great figure. Whereas for Latter-day Saints, we see this could have been great, but disappointment, that's not how Jews see David in general, especially in the days of Christ.

Dr. Michael A. Goodman: 00:18:56

Yeah. We're going to be talking about that. And the redactors are incredibly positive towards David, even in relation to Bathsheba. They don't whitewash the problem, they just believe that didn't overshadow the rest that he did. And in some ways, hopefully you and I can come to the point where we can also give grace, acknowledge mistakes without completely negating all the good that is done. And David is going to do a boatload of good.

Hank Smith: 00:19:23

Isn't it just a good principle in life, try not to define people by their worst moments?

Dr. Michael A. Goodman: 00:19:28

Yes. And don't define people by what others say are their worst moments. We're going to talk more about that as we go forward in this story. I love the beginning. Well, this isn't the beginning of David's saga. You've got a whole bunch in 1st Samuel that goes there, but I love the beginning even here.

Dr. Michael A. Goodman: 00:19:44

Go down with me if you would, to verse 18. After the Philistines heard that David had become king of all of Israel, they came down into the valley to say, "Okay, we're going to take you on." Now, remember David has a relationship with the Philistines. He's fought with them. There's no real great love loss going on here, right?

Hank Smith: 00:20:03

Where is Goliath, anyway?

Dr. Michael A. Goodman: 00:20:05

That's right. So David is going to be faced with this army. Now, David, we already know he's a very capable military leader. And that's what he's going to be known for. But look at verse 19. This is so beautiful and such an example for us. "And David

inquired of the Lord saying, 'Shall I go up to the Philistines? Wilt thou deliver them into mine hands?'"

Dr. Michael A. Goodman: 00:20:32

Now, before going to the Lord's answer, I love the humility. This isn't a boy facing Goliath for the first time or a soldier for the first time. This is a man who has succeeded wildly in his military endeavors. So he's not a neophyte, he's not a newbie. He is capable and able, but he still remembers his dependence on God.

Dr. Michael A. Goodman: 00:20:59

I tell my students at BYU, the fact that they got into BYU tells us that they're capable, but when we begin to hold onto our own brilliance, we can do everything that we need to do, that's when we get into trouble.

Dr. Michael A. Goodman: 00:21:13

Just a quick aside, I used to love it as a mission president when young missionaries were getting close to becoming seniors, when they were still juniors, but they were experienced juniors. At that point, they pretty much figured they knew what they needed to know and they probably knew more than their senior companion. And they were just chomping at the bit. Two of my favorite times in mission life were A, when they first got in country and B, when they first become seniors, because, oh my goodness, do they come to realize quickly, "You know what, we didn't know as much as we thought we knew," and humility strikes.

Dr. Michael A. Goodman: 00:21:50

And it's those humble missionaries that the Lord's able to do wonders with. And at this point, David seems to still recognize his need for the Savior for help. Look at the answer from the Lord, the last part of verse 19, "The Lord said unto David, 'Go up, for I will doubtless deliver the Philistines into thine hands.'" How he got that answer, Urim and Thummim, voice, inspiration. We simply know that he had the revelation to go. He went and if you look at 20 through 21, it worked just like the Lord said it was going to work, very successfully.

Hank Smith: 00:22:29

It reminds me of captain Moroni when he is fighting the Amalekites, here's a guy who knows quite a bit about war. And it says, I'm in Alma 43:23. "Moroni, knowing of the prophecies of Alma sent certain men unto him, desiring him, that he should inquire of the Lord whether the armies of the Nephrites should go." I remember writing in my scriptures, who knows more about war, Alma or Moroni? Moroni could say, "I'm not going to talk to that guy about war. He doesn't know what he is talking about with war, maybe spiritual stuff," but he relies on the prophet, even in his own expertise. To me, that's a beautiful



thing, that you can rely on a prophet, even though you think to yourself, "I've studied this more."

- John Bytheway: 00:23:13 I've got in my scriptures there, because he does two things. He sends spies to watch them. The question he asks is, "Wither shall we go to defend ourselves?" which is a great question to ask, to apply that to our families today. Where will we defend ourselves against worldly influences? But he sends spies and he asks the prophet. And I put in my margin, faith and works there. Having a prophet is better than Google Earth or an SR-71 or satellite reconnaissance. But he also asks God. So send spies and ask God and does both. But that's a good parallel because he's asking God, "What do I do here?"
- Dr. Michael A. Goodman: 00:23:54 Do your part, but make sure you realize what God's part is.
- John Bytheway: 00:23:58 Yeah. And like you said, Dr. Goodman, "Go up, I will doubtless deliver the Philistines." This is something God is doing. He's not David saying I got this.
- Dr. Michael A. Goodman: 00:24:08 Exactly. The Philistines are going to come up again. And even though David just experienced this amazing victory, look what he does in 23. "When David inquired of the Lord, he said," this is the Lord speaking, "'this time, thou shalt not go up, but fetch a compass behind them and come upon them over against the mulberry tree.'" So there's a mulberry grove there somewhere and they're to go behind them. And so no frontal attack here, just go behind it. And I love this. "Let it be when thou hearest the sound of the going in the tops of the mulberry trees that then now shall bestir thyself, for then shall the Lord go out before thee to smite the host of the Philistines." So wait behind the Mulberry trees until you hear the wind come. When you hear the wind come and rustle those leaves, that's when you're to go.
- John Bytheway: 00:25:01 I want to be in the room with the King James translators right now. "Fetch a compass behind them," meaning is that part of the word encompass? So it's circle around them. Is that what you think that means?
- Dr. Michael A. Goodman: 00:25:15 Must be. Must be. Come around them is definitely what it means. That's what the Hebrew means. And wait, "Wait until I give the signal." And of course David obeys and as he did so, he again ends up smiting the Philistines from Geba until they come to Gazer. And so another great victory.

Dr. Michael A. Goodman: 00:25:35	I love the beginning here. We were talking before we started about the fact that these are tragic chapters. These are heavy. In both David and Solomon's case we're going to see tremendous mistakes made. Tremendous not meaning good, meaning very bad. In both cases with David and Solomon, you have this tremendous, beautiful humility, where they start fully understanding their dependence on the Lord and going to him and continuing to keep that connection with God, that's such an important lesson. And then as we'll see as we go forward, it's when that connection ceases to be essential in their life, that they begin to make the mistakes that they make.
Hank Smith: 00:26:15	These chapters can serve as a warning to be careful. Don't let this happen to you. Look how humble he is. He inquires of the Lord. He inquires of the Lord. He trusts in the Lord. You just want to say, "David, keep doing that."
John Bytheway: 00:26:27	Hank, I like what you said about a warning, because I've heard it said that when you see a name in the scriptures, it's either an example or a warning. And sometimes we have those that start as an example and end as a warning. So here's the first paragraph in the Come, Follow Me manual, "King David's reign started out with so much promise. His undaunted faith in defeating Goliath was legendary. As king, he secured Jerusalem as his capital and united Israel. The kingdom had never been stronger and yet David gave into temptation and lost his spiritual power."
John Bytheway: 00:27:00	And then it says, "The reign of David's son, Solomon, likewise started out with so much promise. His divinely received wisdom and discernment were legendary. As king, he extended Israel's borders and built a magnificent temple to the Lord. The kingdom had never been stronger, and yet Solomon foolishly allowed his heart to be turned away to other gods. What can we learn from these tragic stories?" So that's how the manual paints that is to me, that was an endure to the end message in there. Your past successes are great, but stay on the covenant path.
Dr. Michael A. Goodman: 00:27:32	It's all about relationships. When we keep that relationship bound covenant connected to Christ, it not only protects us from the errors that we might make, it gives us the power to do all the good that the Lord needs us and wants us to do and that we need to do. And so it comes back to, are we keeping that covenant connection? Are we keeping that binding tie with God? And even after David, we have a little less information on Solomon. Even after David's tragic mistake, he's going to spend

the rest of his life trying to make it up and showing humility and wanting that.

Hank Smith: 00:28:12 Let's keep going. I love it.

Dr. Michael A. Goodman: 00:28:13 All right. Chapter six, we have basically two things happening. We've got the arc being brought into Jerusalem from Gibeah, which is where it's been residing for a while since it got back from the Philistines. And then we have David's dance and Michal and David's disagreement. It's beautiful to me that in the beginning of this chapter, David wants to bring the arc into the new capital of the kingdom, because as I'm sure, well, I know, because I've listened to your podcast before, your audience knows very well that the arc is intended to be representative of the presence of God. And so David's basically saying, "We want to do this right. We want to have God in our midst."

Dr. Michael A. Goodman: 00:28:54 They go to take the arc and bring it from Gibeah and bring it up to Jerusalem. But of course, as our readers will know and listeners will know, a tragic event happens in the travel there. We get the story of Uzzah, and it's such a heart-wrenching story. But again, I think it's a powerful one to teach some important scripture study skills. Let's just go ahead and take us down to they're walking down the path, go to verse six. "When they came to Nachon's threshing floor, Uzzah put forth his hand to the arc of God and took hold of it, for the oxen shook it."

Dr. Michael A. Goodman: 00:29:33 So it looks like from what is written by the redactors, it looks like he's simply trying to steady an arc, right? And that very well might be what's happening. But in verse seven, it doesn't temporarily end well for him. Verse seven, "And the anger of the Lord was kindled against Uzzah, and God smote him there for his error and there he died by the arc of God." And so it appears that it was fairly instantaneous that he died. Now, again, readers and listeners will know that the arc was only to be carried by specific Levitical priesthood holders. We struggle with stories like this. Rightly so.

Dr. Michael A. Goodman: 00:30:18 One of the things that I try to teach my students in all of my classes is you have to know the character of God to be able to correctly interpret any scriptural story, modern or ancient. And we know God loves his children, and we know that God is forgiving, and we know that God is merciful and gracious and wants to help all of his children be saved.

Dr. Michael A. Goodman: 00:30:41 So the first thing we would know about the story of Uzzah is Uzzah is not damned. Nothing in this story would tell us that Uzzah has lost salvation or that he's damned. Having said that,

in this life, there's sometimes consequences that are, we call them larger than life, they take us beyond this life. And at times tragedies strike either accidental or based on our own actions that might take us out of this mortal sphere.

Dr. Michael A. Goodman: 00:31:09

I remember listening to Kerry Muhlestein once where he was talking about when God zots people, when he takes someone from this side of the veil to the other side of the veil. Kerry spoke of it in the context of, it's kind of like a parent saying, "I need to take you to your room right now. What's happening right now is not going to work for you or for others, and I need to remove you from this situation. I'm going to put you in your room." But I loved what Kerry said, which is, "Parents never put you in your room to leave you there." God doesn't take someone from this mortal life and say, "Now you did bad. You're damned for eternity." God's desire for Uzzah as well as all of us is our exaltation, our salvation.

Dr. Michael A. Goodman: 00:31:52

Though Uzzah may have been removed from this temporal sphere, from mortality, we don't want to have Uzzah damned, whether his error was simply didn't think straight and touched what he shouldn't touch, or whether he was trying to use authority he didn't have. And different authors have gone back and forth with that. But know the character of God, know God's love for Uzzah is the same as his love for us. He's going to do all he can to save us.

Dr. Michael A. Goodman: 00:32:22

Now, with that, there are lessons to be learned. I love probably the person who's spoken most on this prophetically was President David O. McKay. He was trying to teach the lesson, don't try to go outside the sphere that the Lord has given you to work. So if you're a Sunday school teacher, stop pretending you're the Bishop. Stay within your stewardship. But listen to what he said, because there's a powerful lesson, no matter what exactly Uzzah's motivation was. This is what president McKay said. "It is a little dangerous for us to go out of our own sphere and try unauthoritatively to direct the efforts of a brother. You remember the case of Uzaah who stretched forth his hand to steady the arc. He seemed justified when the oxen stumbled in putting forth his hand to steady that symbol of the covenant. We today think his punishment was very severe." I'd say so. And then even present in the case is.

Dr. Michael A. Goodman: 00:33:21

"Be that as it may, yes, it does look pretty severe. The incident conveys a lesson of life. Let us look around us and see how quickly men who attempt unauthoritatively to steady the arc die spiritually. Their souls become embittered, their minds distorted, their judgment faulty, their spirit depressed. Such is

pitiable condition of men who, neglecting their own responsibilities, spend their time in finding fault with others."

Dr. Michael A. Goodman: 00:33:54

Now, we don't have to proof text Uzzah to get there. We don't have to say, "Yes, see Uzzah, he was trying to use..." We don't know. We just don't have enough in the text to know exactly where his heart was there. But what President McKay is doing is saying, listen, we can draw lesson from this and the lesson he's drawing, think of how pertinent that is to today. How many people in our day and age in the blogosphere, on the internet, in social media, sometimes in Sunday school are seeking to direct the work of the Lord, and to inform the world that the prophets are nice old men, but they're missing it on this or they're good, but they're bigoted on that or they're right, but they'll figure this out as they get a little more wise. We have this tendency to want to put the prophets in a place or their place and take their role.

Dr. Michael A. Goodman: 00:34:50

Now, we do not believe in prophetic infallibility, but we do believe in God's infallibility. And we believe that God directs his prophets. Not that they can never say or think in error, but if they're in error, it won't be our job to correct them, it would be the Lord's job to correct them. And we're going to get a great example of that in our next chapter with Nathan. Let's be nice to Uzzah. We'll give him the benefit of the doubt. I've always found reading scripture or listening to others with charity is not only nice, but more often than not, is more accurate. We can look at Uzzah, give him the benefit of the doubt and still say, "You know what, there's some things we can learn from this." And that's what prophets have done ever since.

Hank Smith: 00:35:39

I have written in my scriptures here, Mike, quote from Brigham Young, he said, "The person full of light and intelligence knows that God can steady his own arc." This is about faith in the Lord. It's just the idea of you have your own stewardship. Stay inside your stewardship. We saw that last year, John in the Doctrine and Covenants. So often the Lord said, "Yes, I can give you personal revelation," but it's within bounds. It's within boundaries. Your personal revelation is for your specific stewardship.

Dr. Michael A. Goodman: 00:36:11

And that's true, even if our education or background level is greater. I had a great lesson taught to me probably 25 years ago in CES. I was an institute teacher back in Oregon. Love Oregon. We were being taught by our leaders at that time, and there was a real strong tendency of a full-time church educational system, S&I, people to try to push priesthood leaders to move the program to what we knew was more effective, move from

home study to early morning, move from early morning to release time. And we had the numbers. We could show this program's better than that program, statistically speaking.

Dr. Michael A. Goodman: 00:36:52

But I remember Tom Tyler was the one who actually did this. Tom Tyler teaching us, they thought they, the priesthood leaders, those who have the keys following the inspiration they receive will do more good for their ward and stake members than any amount of good we as professional educators can do. But remembering whose stewardship is whose. So we've been religious educators for a few years, one or two or 30 or 40. And we've spent our life studying, studying scripture, studying things. I do social science. So statistically speaking, I can tell you the outcomes of different things.

Dr. Michael A. Goodman: 00:37:32

It's very important for us as religious educators to remember, yes, we might know more of the Hebrew or the Greek, or might know more of the social science, but those who hold the keys are the ones that the Lord has tasked with guiding Israel in our day. We can have faith and do our part.

Hank Smith: 00:37:52

This does seem harsh. We've got to leave that up to the Lord, because I know my daughter will read this and go, "Man-"

John Bytheway: 00:38:00

"All he tried to do is make sure it didn't fall." And who knows are we getting the whole story or not? So I love that. We can find an application, but let's leave that to the Lord. And someday we'll have the full story. Reminds me of President Dallin H. Oaks that talked about final judgements, which we are forbidden to make and intermediate judgements, which we're commanded to make, but upon righteous principles. And we don't really know. Let's leave that final judgment. Let's leave Uzzah in the hands of God, who you already expressed is kind and loving and merciful. And let's just draw the lesson from it for ourselves. I like the way you put that.

Dr. Michael A. Goodman: 00:38:40

And I like what Hank said there. We can acknowledge the dissonance that something like this causes. I remember once coming in the bedroom with my daughter. She was reading the Book of Mormon and she said, "Daddy, I don't like the Book of Mormon. I like the Doctrine and Covenants." She's a little girl. We're talking about a nine year old. I don't remember, she's young. And I said, "Sweetheart, why?" She was noticing how in the Book of Mormon, it speaks harshly against sin and harshly against actions that are wrong. And she was saying, "Daddy, I know I'm not perfect. Is this the way God sees me?" And I wrapped my arm around her and said, "No, let's talk about the character of the God we worship. He loves you. He doesn't look

on sin with acceptance, but he loves you. Yes, we can acknowledge there's harsh stories here, but let's not let that color our perception of the nature of the very God we worship."

Hank Smith: 00:39:38 Mike, I think it's important to note here that God has boundaries. We don't want a boundaryless God, who just says, "Hey, rules don't matter. Commandments don't matter." So there are boundaries. And we're going to see throughout this entire lesson, aren't we?

Dr. Michael A. Goodman: 00:39:53 Yes.

Hank Smith: 00:39:54 That God has boundaries in behavior so we can learn.

Dr. Michael A. Goodman: 00:39:57 Absolutely. Absolutely. All right. Let's continue on. As Uzzah's tragic end comes, it really freaks David out, scares him and he says, "You know what? Maybe I'm not ready to have this here in Jerusalem." And so he asks it to be carried aside to the house of Obedom who's a Gittite, so somewhere in this land. And they leave the arc there for a few months. David looks and says, "Oh wow, God's blessing Obedom. Maybe it's not so bad." And so he goes, and he says, "Okay, let's bring that arc all the way back in."

Dr. Michael A. Goodman: 00:40:33 And so they start to bring it in. As they start to bring it into the city, David goes before the arc, verse 14, "And danced before the Lord with all his might. And David was girded with a linen ephod." The joyful dance. He's dancing before the Lord. We know this is going to cause some problems with Michal in a moment. But it's curious that he's in a linen ephod because we would normally associate that with priesthood. And Jewish commentaries actually do point to that and talk about the concept that David seems to at times take priestly responsibilities upon himself. We'll talk about that as we go a little bit further in the chapters.

Dr. Michael A. Goodman: 00:41:18 But one way or the other, he's girded about with this linen ephod, he's dancing, he brings it in. Saul's daughter, Michal, his wife sees him dancing and is not amused, so to speak. And so they bring the arc in, they offer burnt offerings, they offer peace offerings. David goes home, go down to verse 20. "Then David returned to bless his household and Michal, the daughter of Saul came out to meet David and said, 'How glorious was the king of Israel today who uncovered himself today in the eyes of the handmaids of the servants, as one of the vain fellows shamelessly uncovered themselves.'" This is not a happy wife. She was bothered by what she saw.

Dr. Michael A. Goodman: 00:42:04	So important to remember. We are getting the story 400 to 500 years later through the eyes of the redactor. We do not know what David's dance was like. We don't know how modest or immodest or appropriate or inappropriate. What we do know from the story is that Michal was not happy with what happened. This is tragic. Look at verse 21, David's response. You can tell there is a relational problem going on here. Verse 21, "David said to Michal, 'It was before the Lord, which chose me before thy father,'" There's a little dig to start, "'and before all his house to appoint me ruler over the people of the Lord over Israel, therefore I will play before the Lord.'" So he's claiming, "I'm not dancing for the girls. I'm dancing for God.
Dr. Michael A. Goodman: 00:42:58	But then verse 22, "And I will yet be more vile than thus. I will be base in mine own sight," which sounds humble. But then look at this next part, "and of the maid servants which thou has spoken of, of them shall I be had in honor." We don't know the dynamics of this marriage, but as a person with a PhD in marriage and family, I think I can safely say, this is not a healthy relationship dynamic at this moment, at least. And then in fact, the redactors, knowing the future, of course, throw in, "Therefore Michal, the daughter of Saul had no children unto the day of her death." We don't know if that was as a result of this fight or what caused this.
Hank Smith: 00:43:39	Wow. This is a great little application here of learning how to have a little bit of conflict without contention.
Dr. Michael A. Goodman: 00:43:48	Yes. We can learn some lessons. And so again, we can do that without harshly judging either David or his wife.
Hank Smith: 00:43:58	Yeah. You're a marriage and family PhD. You're an expert. Tell us how David and Michal, how this could have gone better because I think we said this earlier, we can have conflict without contention, but it seems man, Michal says one thing and that maybe upsets David. And so he responds with, "Not only am I going to do that, I'm going to do this too." And just kind of spirals.
Dr. Michael A. Goodman: 00:44:26	The research on this is actually pretty straightforward. And it doesn't take a PhD to get there. You've heard this statement before. I think it's a Coveyism. "Seek to understand before seeking to be understood." That's the opposite of what you see happening here. You have hurt and hurt leading to striking out instead of, let's replay the tape and say, "Okay, I can tell that my sweetheart is feeling wounded, is feeling hurt," and trying to understand what is it that caused that hurt. And by the way, as we know in the research as well as those who do professional



counseling, often the hurt manifests itself, not based on what's happening at that time, but prior hurt, prior relational challenges.

Dr. Michael A. Goodman: 00:45:12

And so that's where I'd say we don't have the background to know exactly what led to this fight, but one way or the other, it would've been wiser probably for both David and Michal to try to understand what the other person intended, instead of what they simply received from the outward expression. Most of the time, even when we're struggling, we're not trying to hurt another person. Our intent isn't necessarily evil, but our actions can be hurtful.

Dr. Michael A. Goodman: 00:45:47

And so in this case, if David and his wife would have sought to understand what the other person was thinking and feeling and why, and empathized with the real, even if there was some parts of that that weren't based on what you intended, just by feeling understood it lowers the temperature, and then allows couples to begin to talk through issues in a way that leads to what most of us ultimately experience, but without all the pain. Reconciliation.

John Bytheway: 00:46:17

I hear it like a Book of Mormon example, "Lehi, you're a visionary man. You've led us out here in the wilderness. My sons are going to go talk to Laban and they're no more." And Lehi doesn't say, "How dare you." He agrees with her. "I know I am a visionary man," but you can almost hear, "but sweetheart, I've obtained a land of promise. Will you just hang on with me here?" And pretty soon the boys come over the hill and then Sarai says, "Now I know the Lord's commanded my husband." And it's a nice moment for Lehi, I think.

Dr. Michael A. Goodman: 00:46:55

John, you probably found the absolute perfect antithesis to this. Lehi truly does, really fun in an ancient context, model what modern therapists try to help individuals do.

Hank Smith: 00:47:10

I wonder if Michal is still mourning her father and David just doesn't see that. Like you said, Mike, he even takes a dig at her father. "Chose me before thy father. I'll be more vile than thus."

Dr. Michael A. Goodman: 00:47:23

And you've also got the situation that she's childless. And we know that in these times, as you've studied with Hannah and others, there's some heartache and pain that comes from not being able to have children together. And so there's so many possibilities here as to what caused the challenge. We would simply say that based on the text we have right now, it didn't go the way that we would generally hope it would go.

Hank Smith:	00:47:47	And this can work not just in marriages, but in any relationship. Seek first to understand. Try to understand before trying to be understood. I like that we brought in brother Covey there.
Dr. Michael A. Goodman:	00:47:59	Lehi, what a perfect example. I want to be like Lehi. I want to be that way for my sweetheart, for my daughter, for my son, for our students to seek to empathize, understand, even acknowledge what can be acknowledged. Lehi didn't say, "You're right, I'm being rotten." He acknowledged all the pain, he acknowledged, "I am a visionary man. That's my nature. But there's a reason why I'm trying to do this." And that's where the understanding can begin to be built.
Hank Smith:	00:48:33	Don't be so quick to get offended and to go right into defense mode. Oh man, I love to see real people in real relationships in the scriptures, especially the Old Testament. It sure it gets kind of messy. How many times in our reading do we go, "Oh David." I wonder if the Lord's the same way with me. "Oh, what are you doing? What are you doing?"
John Bytheway:	00:48:54	He face palms whenever I pray, I think. "Johnny, Johnny, Johnny."
Hank Smith:	00:49:01	Oh, John.
Dr. Michael A. Goodman:	00:49:02	Chapter seven, I love this chapter. It's very simple, not a lot that we're going to dig into, but I love the example of what happens with a prophet. In this situation, David, he's settled in, nicely into his home in Jerusalem. Verse two, "See now, I dwell in a house of cedar, but the arc of God dwelleth within curtains." And so what David proposes to the prophet, Nathan is, "Let me build a house to God." Now, the thought of building a house to God is a beautiful thing. As a general principle, you'd say, this is good. And Nathan encourages it. Verse three, "Nathan said to the king, 'Go. Do all that is in thine heart for the Lord is with thee.'"
Hank Smith:	00:49:47	Quick note, this isn't the same Nathan that we talked about earlier that's the son of David.
John Bytheway:	00:49:53	This is Nate.
Hank Smith:	00:49:54	This is Nate. That was Nate.
Dr. Michael A. Goodman:	00:50:01	There you go. So we got Nathan saying to the king, "Oh, that sounds good. You should build a house. This is a good thing." Well, that night the Lord comes to Nathan and says, "I have a

little bit of a different plan here." If you go to verse four, "It came to pass that night that the word of the Lord came to Nathan." And then the Lord explains to Nathan, "Nope, David's not to build me a house. We're going to let his son do it," and I'll give you some reasons later.

Dr. Michael A. Goodman: 00:50:27

But this is what I love about this. We sometimes in our modern era, especially struggle with the concept of prophetic infallibility where prophets aren't even people. They're not allowed to breathe, eat, have bad days, have a toothache, get grumpy. And we know Joseph was very clear that he wasn't perfect. This isn't necessarily popular in our day, but he also said, "I'm not perfect, but there's no error in the revelations that I've given to you."

Dr. Michael A. Goodman: 00:50:56

Well, you have a situation here where David comes to Nathan and says, "I want to build a temple." Nathan thought, "Hmm, that's good. Go do it." But it wasn't the Lord's will. So the Lord came to the prophet and said, "Can I give you a little new instruction?" And I love Nathan and David's response to this. Nathan comes to David and says, "Nope, not going to happen." We'll go down and read a few of the verses, but, "No, it's not going to happen. Maybe for your son, but not for you." Nathan immediately takes the Lord's direction and turns around and gives it to David. David's bummed. He wanted to build a temple, but he says, "Okay, I won't do it."

Dr. Michael A. Goodman: 00:51:36

But it reminded me have a teaching from Elder Richard G. Scott that is not necessarily in the same context. I don't want to proof text them together, but the principle I think is beautiful. Elder Scott was speaking of our experiences in life when we're seeking revelation and we're not getting it. How should we feel about that, and what does it mean? And he teaches some concepts of revelation that I think are crucial and that in some ways, Nathan exemplifies here. This is Elder Scott. By the way, it's general conference May, 2007. He says, "What do you do when you have prepared carefully, have prayed fervently, waited a reasonable time for a response and still do not reveal an answer?"

Dr. Michael A. Goodman: 00:52:18

Now, I teach the Eternal Family class at BYU. That's my primary class, who to marry, when to marry. These are so heavily on our students' mind. And so most of my students will take this and go right to the marriage decision, but it really applies in any other aspect of life. But the answer that Elder Scott gives is counterintuitive. Most people wouldn't think about this in the beginning. He says, "What should we feel about this?" He says, "You may want to express thanks when that occurs, for it is evidence of his trust. When you are living worthy and the choice

is consistent with the saviors teaching, and you need to act, proceed with trust."

Dr. Michael A. Goodman: 00:52:59

And then this powerful teaching. And this is what I think applies to Nathan's situation, Nathan and David, "As you are sensitive to the promptings of the Spirit, one of two things will certainly occur at the appropriate time. Either the stupor of thought will come, indicating an improper choice, or the peace or the burning of the bosom will be felt confirming that your choice was correct." And then listen to this, "When you are living righteously and acting with trust, God will not let you proceed too far without warning impressions if you have made the wrong decision."

Dr. Michael A. Goodman: 00:53:41

Think of the applicability of that, both to Nathan's situation and to ours. Nathan gave a common sense, normally right answer, but it wasn't what the Lord's will was. So the Lord came to him and immediately said, "No, thank you for trying. That wasn't right. Let me give you the right answer." But to me, the power in this comes for you and I today. How many issues are being debated today by our brothers and sisters, friends and foes you could say, saying that, "Prophets are wrong, pick your issue." They just haven't figured out. And when they pass away, someone will come and they'll fix it all.

Dr. Michael A. Goodman: 00:54:18

But this principle I think is so powerful. When we are sensitive to the promptings of the Spirit, God will not let us proceed too far without a warning impression. I think we can testify. I testify, I say what I know to be true, that God is leading his prophets. No, they are not perfect and yes, they can have their own opinions, but the Lord's not going to allow his servants, the prophets to guide us and take us off the path in a way that is going to endanger our progression towards God. I think there's a powerful principle that Elder Scott's teaching and that is trust the Lord to guide. Trust the Lord to guide his prophets. Trust the Lord that if we do make an error he'll course correct for us and get us going. And he's not going to let us go too far down that road before that happens.

Hank Smith: 00:55:12

That's a great principle here, Mike, is that David's like, "Let's make a temple." And Nathan says, "Sure, great idea." And then you get the Lord quickly, "No, no, no, no, no. Don't do that." And they both respond to in kind, it looks like, with, "Okay."

Dr. Michael A. Goodman: 00:55:28

They really do. Perhaps we should be following that example.

John Bytheway: 00:55:33

Am I reading this right? But then in verse 12 and 13, "When thy days be fulfilled, thou shalt sleep with thy fathers, I will set up

		thy seed after thee, which shall proceed out of thy bowels. I will establish his kingdom. He shall build an house for my name." So this is the answer. I love that he is getting an answer. "No, that's not for you."
Dr. Michael A. Goodman:	00:55:54	It's going to come through a sense, Solomon, of course, as we know from the story. It's not just that Solomon's going to be allowed to build a temple, but that God will build a house through Solomon, meaning David's house will forever be established.
Hank Smith:	00:56:10	Family.
Dr. Michael A. Goodman:	00:56:10	Exactly, exactly. Verse 16, "And thine house and thy kingdom shall be established forever before thee, thy throne shall be established forever."
Hank Smith:	00:56:22	It's almost like we get here, the Lord says, "I'm the one who builds houses, not you."
Dr. Michael A. Goodman:	00:56:27	It is. It is, exactly. And it's interesting because the Lord says here that, "Listen, I'm going to establish your house and it's going to be through Solomon." But remember, agency is still an issue. And that doesn't mean Solomon is guaranteed to always be perfect. As we know, he's going to make some real serious errors. And it's interesting. Go back to verse 14, if you would. This is Jehovah speaking to David about his son, "I will be his," Solomon's, "father. He shall be my son. If he commit iniquity, I will chasten him," and then look at this, "with the rod of men and with the stripes of the children of men."
Dr. Michael A. Goodman:	00:57:06	And I thought to myself, "Yep, that's so often the way it is." When we make mistakes, God doesn't generally have to zot us. He doesn't have to lightening bolt us. The consequences of our actions often are what the Lord uses to teach us the error of our way and to help us understand we're going to see that in spades when it comes to the story of David and Bathsheba.
Hank Smith:	00:57:26	Consequences are good instructors, aren't they?
Dr. Michael A. Goodman:	00:57:31	It's the Lord's way, isn't it?
John Bytheway:	00:57:33	I loved verse 18, "Then went king David in and sat before the Lord and he said, 'Who am I, oh Lord God?'" I just think if we could get each of us to ask that question. I remember just recently, president Nelson talking to the young adults. Remember that where he said, "You're a child of God, you're a

child of the covenant and a disciple of Christ," and wanted them to remember those three eternal identities. And that question, "Who am I?" I think that can be answered by patriarchal blessings. I just love that David would ask that question, "What am I supposed to do? What am I supposed to be? What would you have me to be?"

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| John Bytheway:          | 00:58:23 | And in fact, I had Elder Monte Brough commenting on this verse in April, 1995 general conference, Elder Brough said, "Among the magnificent and abundant teachings of president Howard W. Hunter is this assertion. The greatest search of our time is the search for personal identity and for human dignity." Then he said, "This search for personal identity is essentially a search for role models that can become instructive in the conduct of our lifestyles. With only a few exceptions, a young person cannot find adequate role models among those in athletics, entertainment, or commercial music. Not only do these public figures fail to provide positive examples, but they are often the exact inverse of the type of role models that are acceptable to most of us." |
| John Bytheway:          | 00:59:14 | Access to these contemporary icons is expensive and unproductive. We are almost always disappointed when we come to witness the shallow and murky standards by which the public heaps its praise. No wonder the public areas of so many cities and towns are crowded with young people who are possessed with these same shallow and murky standards of personal behavior.   |
| John Bytheway:          | 00:59:35 | Yet there is an abundance of role models who can be found much closer and who can have much deeper influence upon each one of us. Most of us with relatively little effort and much less cost can provide for our families, a veritable list of important role models. This list can be created from a modest search into the lives of our ancestors."   |
| John Bytheway:          | 00:59:59 | I thought that was fascinating, but I just love the question, "Who am I, oh Lord God?" and don't you think he's eager to answer that question for us?  |
| Dr. Michael A. Goodman: | 01:00:10 | Isn't that the humility that we hope all of us will exemplify? It's again, what we see with David and Solomon. As they start, they recognize their need, their dependence on God. He's just realizing the difference between he and God. "Who am I, God, in comparison with you?"  |
| John Bytheway:          | 01:00:27 | I just love that every week our young women are standing up and saying, "I am a beloved daughter of heavenly parents with a  |

divine nature and eternal destiny." And we have young men standing up and saying, "I am a beloved son of God and he has a work for me to do." Imagine if every teenager in the world could stand up and say, "This is who I am, and this is what I believe. And this is what I will do, this is what I will not do." It'd change the world. I just love the question there, "Who am I, oh Lord God?" and I think he wants to answer that for us. And the best answers we get are within the gospel and the scriptures and the prophet.

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| Hank Smith:             | 01:01:08 | Excellent. I wanted to add here before we moved on, Mike, was this idea of David wanting to build a temple is a good revelation.  |
| John Bytheway:          | 01:01:16 | Good desire.  |
| Hank Smith:             | 01:01:17 | It's just, the timing is off a little bit. I've noticed that sometimes we can be a little bit frustrated when we have a good revelation, but the timing is off. "Why doesn't this happen in the church? Why doesn't this happen in the church? Why are we not moving forward with this?" Let the Lord be in charge of his timing where he says, "Yeah, building a temple is a good idea. It's a good idea, but not yet. Not yet." Let's be okay with not yet. |
| Dr. Michael A. Goodman: | 01:01:41 | Not yet, and in this case, not by you. And so sometimes it's not going to work the way we think or that we want. But if we truly come to know... This comes back to what we started with. If we know God, if we know his character, we know his relationship to us and his perfections, we can trust that he knows best how to move his own work forward and we, how to move us forward towards our own exaltation.   |
| Hank Smith:             | 01:02:08 | He knows his work.  |
| John Bytheway:          | 01:02:13 | Please join us for part two of this podcast.  |



- John Bytheway: 00:00:02 Welcome to Part Two of this week's podcast
- Dr. Michael Goodman: 00:00:07 It doesn't necessarily define the entire lived experience of David, but this event is going to have profound impact on David, on David's family, and on Israel, going forward. We've often turned this into a morality tale, and there's a reason for that, but let's just start with verse one. "It came to pass after the year was expired. At the time when kings go forth to battle," we often key on that, "...that David sent Joab and his servants with him and all Israel, and they destroyed the children of Amin and besieged Rabbah. But David tarried still at Jerusalem."
- Dr. Michael Goodman: 00:00:45 And we often make hay out of that, and possibly for good reasons. I want us to be a little cautious on that simply because this isn't the first time that a king has sent his general to go do the fighting, nor will it be the last time that a king does the same thing. So, it does appear that the redactors are making the same point that we often do, which is, error number one, problem number one was that David tarried instead of going forth and doing his duty.
- Dr. Michael Goodman: 00:01:14 Now, that may be accurate. That seems to be the point of the verbiage in one. On the other hand, maybe that wasn't so strange for a king to not always go into every battle, though, I think on a regular basis, David had in the past. So, problem number one, not being where he should be, possibly.
- Dr. Michael Goodman: 00:01:35 Problem number two, he sees something that you and I would say is probably not meant to be within his purview, his sight. He sees a woman washing herself, in verse two. The woman was very beautiful to look upon. So, he sees Bathsheba. The seeing, we've got to be cautious here, it doesn't in any way seem to entail a purposeful peeping, that he was literally looking trying to find this, but one way or the other, he looks and he sees this beautiful woman bathing, becoming ritually pure.
- Dr. Michael Goodman: 00:02:10 As a mission president, I would sometimes have missionaries that would come to me. They'd be calm, but stoic on the



outside, and then, when we got into the room, they'd just start sobbing in the office. And they'd start with something like, "President, you're just going to have to send me home." Now, you never want to say something like that to a mission president. You scare the bejabbers out of them.

Dr. Michael Goodman: 00:02:32

But instant panic starting to rise in the heart, and I'd say, "Elder...", and it was usually elders. "Elder, what happened?" And they would share that they had seen something that they probably shouldn't have seen. So, I remember one elder that came to me and said, "President, we were teaching this lesson to this sweet family. I looked up on a wall, and there was a large picture of a woman who lacked clothing."

Dr. Michael Goodman: 00:03:03

So, he's telling me about this, and I said, "What did you do, Elder?" And he said, "Well, I looked away." And I said, "And?" "I feel, I feel horrible." And I said, "Why do you feel horrible?" He says, "Well, I liked what I saw. I shouldn't have liked..." I thought, "Really? You shouldn't have..." Do you see the problem here? And instead of realizing, you know what, you did exactly what the Lord would have you do. You saw something, you were attracted to that, and you realized, "Nope, that's not mine." Therefore, you turned away and you went back and focused.

Dr. Michael Goodman: 00:03:41

He did exactly what he was supposed to do, but he felt, because he was attracted, that he was somehow dirty or broken or wrong. And our youth today tend to experience very similar phenomena. They'll see something they shouldn't see, their body will react to it, their mind will react to it, and because of that natural reaction, they figure, "I'm broke. I'm bad, I'm evil." But Heavenly Father created us purposefully so that we tend to be interested in these things.

Dr. Michael Goodman: 00:04:15

This is not a problem. This is not a sign that we're broken. It's a sign that something's working right. The question isn't, did you see something, and therefore, are you guilty? It's, did you see something? What did you do next? What David did next becomes the problem. Instead of turning back to his own business, verse three, David sent and inquired after the woman. One said, "Is not this Bathsheba," which, by the way, is a real cool name, "... daughter of the oath? Is not this Bathsheba, the daughter of Eliam, the wife of Uriah, the Hittite?"

Dr. Michael Goodman: 00:04:54

Besides simply seeing and turning away, he continues to ruminate and actually inquires after her. There's problem number two. Problem number three, verse four, David sent messengers. He didn't just think, he didn't just ask. "He took

her. She came in under him and he lay with her." Then, this next phrase really bugged me growing up. I thought, "What strange morality. "For she was purified from her cleanliness," almost as if that's somehow justifying the adultery.

Dr. Michael Goodman: 00:05:28

Now, since then, as I've done a bit more study, most commentators, both Jewish and Christian, claim that that statement is not meant to justify the adultery. It's meant to make clear that the child that is going to be born is not your Uriah's, it's David's. That she was purified from her uncleanness means that she was still having her period. She wasn't pregnant.

Dr. Michael Goodman: 00:05:54

So, one way or the other, he took her in, he slept with her, she returned to her house. Now, we won't even go to the concept, the difference in power structures and being a king and a ruler and the abuse of power that David did in that. But of course, that's where the ultimate, well, almost the ultimate error came. Then, he realizes, when she sends back and says, "I'm with child," he realizes that he's in trouble.

Dr. Michael Goodman: 00:06:30

He knew better than what he did. And this wasn't just simply a crime of passion. This was intention. He looked, he asked, he purposefully did what he did. And we know David loved God, loved the Law, but clearly there's a disconnect at this point in David's love of God and what he's willing to allow himself to do.

Dr. Michael Goodman: 00:06:56

So, we know the story. He's going to ultimately end up murdering Uriah so as to "hide the problem". It's one of the great tragedy stories in all of Scripture. Uriah is an interesting character. The Jewish rabbis and the Christian theologians and academics don't exactly know what to do with him. He's called a Hittite, but the Talmud basically gives you two possible options, the Jewish rabbis.

Dr. Michael Goodman: 00:07:28

One, that he was a Hittite who converted to Judaism. That's possible. Or two, he was a Jew from birth, but he lived amongst the Hittites, and so he was known as a Hittite, but his name is a Jewish name. It's "the Lord is my light. Yahweh is my light." He believes in God, and he shows himself so honorably. We know the story. David calls him back, trying to get him to go in and sleep with Bathsheba to possibly hide his adultery. He won't go unto his wife.

Dr. Michael Goodman: 00:08:03

He says, "No. The soldiers are in the field fighting. And am I going to go in and enjoy my home and my wife? No, I won't do it." Well, that didn't work. David said, "Okay, let's try this", verse 13. Let's make him drunk. If he's drunk, maybe he'll just wander

in. And nope, he didn't do it. And finally, this is so tragic, David not only has him killed, he has the order to have him killed brought back by himself. Verse 15, David wrote to Joab and had Uriah deliver.

Dr. Michael Goodman: 00:08:39

So, he's having Uriah deliver the letter demanding his death, and he wrote in a letter saying, "Set ye, Uriah, in the forefront of the hottest battle. Retire you from him that he may be smitten and die." This is beyond the pale. This isn't I had a bad day and I yelled at my siblings. This is premeditated adultery, premeditated murder. And as we're going to talk in the next chapter, the consequences are going to be eternal for David.

Dr. Michael Goodman: 00:09:09

There's so much to learn from this. So, when I'm teaching in our Eternal Family classes at BYU, we're talking about keeping the law of chastity and staying emotionally, mentally, and physically pure. We talk about the safeties that the Lord puts in place, and first and foremost, we talk about keeping the Spirit of God with us. I ask my students, "If the Spirit of God is actively in your life and you are currently under the influence of the Spirit of God, what's the likelihood that you're going to go out and commit adultery or fornication?"

Dr. Michael Goodman: 00:09:41

My students aren't dumb. They'll say, "It's not gonna happen," and I'll say, "You're right. The only way Satan can get a good Latter-day Saint to make this kind of a serious error is to separate that Latter-day Saint from the Spirit of God." That seems to be what's happened with David. You had these beautiful examples in five and six and seven where David's humble and going to the Lord and seeking guidance and following God's will.

Dr. Michael Goodman: 00:10:12

Well, by the time we hit this story, David seems to have ceased to make that connection. And as that relationship with God became more tenuous, his wisdom, his decision-making, his choices, began to follow more of the natural man than the Spirit of God. So, that tragedy of allowing oneself to disconnect from God is the way that Satan has the greatest chance of getting in and encouraging us, and us using our agency to go down this horrifically tragic rabbit hole.

Hank Smith: 00:10:56

And there's so many moments in here where you're, "David, just don't. Just stop." There's so many warning signs going off, "Stop. Don't don't send an inquirer. Don't send messengers."

John Bytheway: 00:11:09

When I teach Book of Mormon, I equate this with Alma 52. I just think the stratagems of war that we read about in the Book of Mormon are similar to the stratagems that Satan uses against

us. And they're trying to get the Lamanites to leave their stronghold. So, they get a small number of men, "Hey, walk by as if you're delivering provisions to another city. That's a small number, we can take them, we'll be right back. This is no big deal."

John Bytheway: 00:11:34 And they take a step out of their stronghold. And this is what David does, a step, and then another step. So, it's a, "don't leave your stronghold" type of a message. And as you pointed out, it starts out with, at a time when Kings went to war, like, "Eh, David probably should have been..."

John Bytheway: 00:11:54 President James E. Faust, in October 1997, he said, "Over my lifetime I have seen some of the most choice, capable, and righteous of men stumble and fall. They have been true and faithful for many years, and then get caught in a web of stupidity and foolishness, which has brought great shame to themselves, and betrayed the trust of their innocent families, leaving their loved ones a legacy of sorrow and hurt. My dear brethren..."

John Bytheway: 00:12:21 This was General Priesthood Conference, "... all of us, young and old, must constantly guard against the enticements of Satan. We must choose wisely the books and magazines we read, the movies we see, and how we use modern technology such as the internet."

Dr. Michael Goodman: 00:12:36 So good.

John Bytheway: 00:12:38 And that quotation is 25 years old. And I always feel I have to say, there was a day when, if you wanted pornography, you had to go find it. Now, it finds you. And I just hope our young people, whoever is listening, just... What was the phrase we learned last year, Hank, from one of our scholars? "Repent relentlessly."

John Bytheway: 00:13:00 Just keep getting back on the covenant path and you're going to encounter this stuff like your missionaries did, but keep coming back, and don't give up. And keep getting back to the sacrament table and getting the promise that His Spirit can always be with you.

John Bytheway: 00:13:19 Years ago, I came across this from Dr. Wendy Watson, who's now Wendy Watson-Nelson, President Russell M. Nelson's wife. And she said, "What if, like a package of cigarettes or something, what if pornography had a warning label?" And this is what she said the warning label might say, "Contents highly

addictive. Extremely corrosive to the soul, materials enclosed. Be prepared to have your mind twisted, your views of life ravaged, and your spirit shrunk.

- John Bytheway: 00:13:48 Be aware that the Spirit of the Lord will not be with you during or after viewing. Be prepared that after an initial rush, you will experience feelings of depression, loneliness, despair, and guilt. However, with repeated exposures over time, you can numb those feelings, and enter into almost total amnesia..., "listen to this, "... about who you really are and about the truth itself."
- John Bytheway: 00:14:12 That was from her book, Purity in Passion, on page 60. Those are strong words that keep coming back. If that's a line you've already crossed, please keep coming back. There's a way back. This is powerful stuff. And the Lord knows the world He sent us to, and Section 46, verse 15, right, Hank, "He suits his mercies according to the conditions of the children of men," thankfully. But keep coming back to that covenant path, don't give up.
- Hank Smith: 00:14:43 I love it. Yeah. I think in teaching this, you can point out how many different places there are for David to stop and say, "Wait, what am I doing? I can stop this right now instead of continuing down this path." Those of you who are longtime listeners of our podcast will recognize the name, David Sorensen, because David and Verla Sorensen are our sponsors, he gave a talk in the April 2001 General Conference. Doesn't seem it should be that long ago, but we're talking two decades ago.
- Hank Smith: 00:15:13 I'd encourage everyone to read this one. It's called you, "You can't pet a rattlesnake." What a great talk. He says, "In the summertime, one of our responsibilities was to haul hay from the fields into the barn for winter storage. My dad would pitch the hay onto a flatbed wagon. I would then tromp down the hay to get as much as possible on the wagon. One day, in one of those loose bundles pitched onto the wagon, was a rattlesnake.
- Hank Smith: 00:15:35 When I looked at it, I was concerned, excited, and afraid. The snake was lying in the nice, cool hay. The sun was glistening on its diamond back, and after a few moments, the snake stopped rattling, became still, and I became curious. I started to get closer, leaned over for a better look, when suddenly I heard a call from my father, 'David, my boy, you can't pet a rattlesnake.'
- Hank Smith: 00:16:01 The Bible records that King David was gifted spiritually, but he stood where he should not have stood, he watched what he should not have watched, and those obsessions became his downfall." He says later on, "We have all accepted the

responsibility to pattern our life after the Master." I think that's a crucial point here that David knows he is supposed to pattern his life after Jehovah.

- Hank Smith: 00:16:25 This is back to the talk, Elder Sorensen continues, "He has committed the keys of the priesthood and of divine revelation to our living prophet. He counsels, 'Stay away from pornography. I plead with you to get it out of your life. Don't allow the poison to touch your souls.'" What a great lesson. This is a hard one. I remember once walking out of a Gospel doctrine class where we talked about David and Bathsheba, and I was with my friend, Shane Argyle. And Shane is one of the most righteous, incredible people.
- Hank Smith: 00:16:58 And here I was, you guys, I was walking out of this class going, "Oh, poor David. Oh, David, you should have been smarter." As I'm walking out with Brother Argyle, he said, "That lesson scares me." And I said, "Why?" Because I didn't walk out of that class the least bit scared. He said, "If David can fall, what does that say about me and you?"
- John Bytheway: 00:17:22 Ooh, yeah.
- Hank Smith: 00:17:22 And I thought, "Oh, now I am scared," because the whole time I'm just going, "Oh, David, what a dumb decision. I would never do that," where my friend Shane saw, "Oh, I've gotta be more careful."
- Dr. Michael Goodman: 00:17:37 President Kimball once said, paraphrasing, if you take the very best boy in the church and the very best girl in the church, and you put them in the wrong circumstance long enough, they will fall. None of us are immune to the mistakes that we can make. This is why it's so crucial to stay connected to God, to recognize when we begin to disconnect.
- Dr. Michael Goodman: 00:18:01 When we read stories like this, we can sometimes just jump right out of the story and into a proof text version of, what are lessons to draw? And that's good. We need to draw lessons from it. But there are times when we do that can send the wrong message. For instance, we talked earlier about the reality that sexuality is not bad. Sexuality is part of the plan of salvation. I teach my students that the entire planet, salvation depends on sexuality. There would be no continuation, no seed, no anything.
- Dr. Michael Goodman: 00:18:31 We shouldn't take from stories like this that sexuality is bad, we shouldn't take from stories like this that the reality of our

nature to be attracted to each other is wrong. That's somehow wrong. We've got to be cautious, even in stories like this. Plural marriage, we could use this as a proof text against plural marriage where we know that that's going to become a major issue, ultimately, with David and Solomon.

Dr. Michael Goodman: 00:18:51

It's not that plural marriage in and of itself cannot be commanded or ordained by God. What happened here was twofold. Adultery, obviously first. This was your Uriah's wife, this was not David's wife. And second, the personal tragedy that comes when we disconnect from God to the point where we're able to or willing to make these mistakes.

Dr. Michael Goodman: 00:19:15

It reminds me of a statement from David A. Bednar. He gave a classic talk entitled, That We May Always Have His Spirit to be With Us. But he makes an interesting point. In the first paragraph there he says, "Hey, we do a great job in the church talking about how important it is to invite the Spirit and to have the Spirit with us." He says, "But we frequently overlook one issue." He said, "We should also endeavor to discern, when we withdraw ourselves from the Spirit of the Lord, that it may have no place in us to guide us in wisdom's paths."

Dr. Michael Goodman: 00:19:48

So, his point is, listen, it's not enough to just seek for the Spirit when you can get the Spirit and expect it on Sundays or maybe when you're in the temple or maybe when you're reading your Scriptures, but seek to recognize when the Spirit is no longer guiding us in our life, because that's at the point where we can begin to make these errors.

Dr. Michael Goodman: 00:20:07

And even if they're not going to be these massive errors, that's when our path begins to diverge from the covenant path from God. And in this case, that's what happens with David, the man who was the greatest king that Israel ever knew, the man who did so much good, and the man who, after this, will continue to try to do good. But my goodness, what tragedy comes from this event.

John Bytheway: 00:20:30

I really like what you said. I want to call you President Goodman, because as a mission president telling that missionary, of course, that would be hard for David because that was attractive to him, if I can use that word. It was what he did with that afterwards. The fact that it was attractive is normal and natural.

John Bytheway: 00:20:47

And I love how Alma, when he is talking to Shiblon, says "Bridle all your passions," that word, "bridle", is so good. And Elder Bruce C. Hafen, whom we've had on our program, has

commented on that. He didn't say, "Kill your passions." He didn't say passions are bad. He said, "Bridle them," which is, a horse is powerful, but useful, if we control it. Then, there can be a righteous, beautiful use of that, as we've talked about.

- Hank Smith: 00:21:15 Mike, I think there's also something to be said here of "unrighteous dominion".
- Dr. Michael Goodman: 00:21:20 Yes.
- Hank Smith: 00:21:20 Right? This idea of, I'm the king, I can do what I want. Section 1:21. It almost outlines David's fall here in Section 1:21. It doesn't name him, but it says, "When we undertake to cover our sins, to gratify our pride, our vain ambition, or to exercise control or dominion upon the souls of the children of men in any degree of unrighteousness, the heavens withdraw themselves, the Spirit of the Lord is grieved, and when it is withdrawn," that's what you said, Mike, when you lose the Spirit, "...amen to the priesthood or to the authority of that man. And that's really what 2 Samuel 11 is, isn't it?
- John Bytheway: 00:22:01 It could be called "sad experience".
- Hank Smith: 00:22:04 We have learned by sad experience. That's 2 Samuel 11, that it is the nature and disposition of almost all men. As soon as they get a little authority, here he is, he's king, as they suppose, they will immediately begin to exercise unrighteous dominion. It's an abuse of David's power.
- Dr. Michael Goodman: 00:22:23 That's right. Absolutely.
- John Bytheway: 00:22:25 I just remember as a teenager, when I learned that, "Wait, the same David that slew Goliath? Is this... Oh." And I just remember going, "Oh, that's too bad," because I wanted him to still be the hero and...
- Dr. Michael Goodman: 00:22:40 It's a tragedy. So, I would hope that we can maybe take a bit of what your friend, Hank, brought out of this, which is, it's a reminder that none of us are safe from the temptations that are part of life and that Satan would throw at us. You can see one of the reasons why President Nelson and President Oaks, well, the entire first presidency Quorum of Twelve are so strongly emphasizing the need to stay covenant-connected.
- Dr. Michael Goodman: 00:23:09 And sometimes we use that almost as to be perfect. But covenant-connected is meaning connected with God. We need to stay connected with God, because then, He, through His



Spirit and through His servants can guide and help us so that we don't end up in a tragedy like this.

- Hank Smith: 00:23:27 I think there could be a tendency for us to blame the woman sometimes in saying, "Well, she shouldn't have been wearing that. She shouldn't have looked that way. She was kind of causing that to happen." And we've got to stop that, right, Mike?
- Dr. Michael Goodman: 00:23:41 Yeah, absolutely.
- Hank Smith: 00:23:42 That somehow this is Bathsheba's fault. If a man has a bad thought, it was because the woman was dressed this way. If she wouldn't have dressed that way, then this man wouldn't have had this thought. Nothing could be further from the truth.
- Dr. Michael Goodman: 00:23:54 Correct. We have to take accountability for our own agency. Yes, the Lord has asked us, male and female, for modesty, but someone else's immodesty is never reason for our violation of principle and commandment. We have to take responsibility, and especially in a situation like this where the power dynamic is so different.
- Dr. Michael Goodman: 00:24:18 Hank, you said it so well, this is not "kind of", this is a complete and utter abuse of power. Bathsheba, we have nothing in the text that would lead us to think that she was doing anything other than literally keeping a commandment. She was becoming ritually pure and doing what she was supposed to do. And ultimately, David is accountable for his actions, and especially in a situation like this.
- Hank Smith: 00:24:44 So often we want to blame someone else for our decisions.
- John Bytheway: 00:24:48 And it's a difference too between where your thoughts go, but then it became a behavior, it became actions, as you're talking about. So, your thoughts might go there, and that's when you have to decide, "Okay..." And that I think is a more helpful question for our brothers and sisters in the Gospel is, how have you learned to respond when you are faced with a temptation like this?
- Dr. Michael Goodman: 00:25:12 I love the fact that we're all three poking at a similar thought here, which is, there is a lot to be taken from this. It has to be taught with nuance. We have to be cautious, not to completely proof-text and pull things out of context, but also, even within context, to see it accurately, see that difference in power, see David's accountability, see that the problem isn't sexuality, see

that the problem isn't the physical body. The body is meant to be exalted.

Dr. Michael Goodman: 00:25:44

I love the statement from Elder Holland. He said, "This highest of all physical gratifications, you were designed and created to enjoy. It is as natural as it is appealing." Then, listen to this, "It is given of God to make us like God." In our attempt to teach the importance of avoiding immortality, we must never teach it in a way that leads our brothers and sisters, young or old, to begin to believe that sexuality is evil, but see it for what it is. It's a God-given gift that is ultimately meant to help us become like God when approached righteously.

John Bytheway: 00:26:30

Oh, and that just makes me want to finish Alma, "Bridle all your passions, that ye may be filled with love." Alma 38:12. It's a wonderful outcome. You bridle your passions that you may be filled with love. Not, "bridle your passions", that's bad. Oh, no, no, no. "Bridle your passions that ye may be filled with love." Very positive.

Dr. Michael Goodman: 00:26:53

If I could bring in a bit of the social science research, the research is pretty darn clear on this. The reality is that immortality, whether that's pre-marital sex or sex to those that you're not married to, does not correlate with good outcomes. One of the famous studies that was done, it's got a bit of a provocative title, Hooking Up and Hanging Out, surveyed university students at five different universities around the United States.

Dr. Michael Goodman: 00:27:19

And they talked about the hookup culture where basically sexuality is an entertainment factor, not a relational factor. And the findings from that study were very stark. These were not Latter-day Saint students. These were just run of the mill students in American universities. And they pointed to the problematic nature of this. And if you look into the research, it's very clear, immoral sexual behavior does not correlate.

Dr. Michael Goodman: 00:27:45

I've got to be cautious with "cause", because we have a harder time with cause and effect. But it correlates with bad things. In fact, yesterday, before coming onto this, I thought, "I'm gonna poke our own data." So, I pulled up our own data set. Our study that we're in the middle of got 2000 families that we're following for 10 years, 2000 parent and child groupings, so 4,000-plus people. Every two years we survey them.

Dr. Michael Goodman: 00:28:12

I pulled up our latest wave, wave three. We're in the middle of gathering for the next one. And I pulled it up, and I just did some basic regressions to see, "Okay, what does first age of

sexual experience correlate with? What does number of sexual partners correlate with? We've got a lot of detail in this. I pulled at five or six sexual-related constructs. I regress them on suicidality, on depression, on wellbeing. The data is clear as glass. It does not correlate good.

Dr. Michael Goodman: 00:28:44

In fact, one of them, I can't remember which one of the constructs, whether it was first-age or frequency correlated with two times the likelihood of suicidality feelings of wanting to commit suicide. So, I'm not trying to say anyone who's been immoral is going to instantly fall to pieces and be mentally ill. What I'm saying is, if you look at the aggregate data, if you look at it just from a secular point of view, not even looking at it from the Gospel, which is more powerful, it's very clear, immorality does not correlate with good outcomes. Are you ready to go to the consequence?

Hank Smith: 00:29:21

Yes. Now-

John Bytheway: 00:29:23

Here comes Nathan.

Hank Smith: 00:29:24

Here comes Nathan.

Dr. Michael Goodman: 00:29:25

Okay. Chapter 12. This is where, of course, the consequence of David's actions are going to be brought forward. The Lord sends Nathan to David and shares this very sad parable. And to me, this is just so tragic because David's response to the parable is exactly what you would expect it to be. It was exactly what you would hope it to be. He's outraged that someone would do this.

Dr. Michael Goodman: 00:29:51

The parable is, a poor man had a little ewe lamb, treated it like its daughter, which, by the way, is a fun play on even the name Bathsheba, his daughter, and took and dressed that poor man's lamb and gave it to a rich man, and instead of taking from his own flock. And look at it this way, David's anger was greatly kindled against the man. He said to Nathan, "As the Lord..." there's an oath. "The man that had done this thing shall surely die."

Dr. Michael Goodman: 00:30:19

Oh, my goodness. There's where you get your Hebrew, [foreign language 00:30:23]. "Thou art the man." Look at verse six though even before that, this is because, and he'll pay fourfold because he had no pity. The sad tragedy here is, David seems oblivious to the reality that he has just pronounced a sentence upon himself, that his actions fit exactly into this.

Hank Smith:	00:30:47	It's fascinating to me, Mike, how Nathan approaches this. He doesn't come in screaming and yelling. He comes in, "David, can I tell you a story?" I've always thought highly of Nathan here, that he could come in and really just start to skewer David. Instead, he just says, "Let me tell you a story..." And it's called an entrapment parable.
John Bytheway:	00:31:07	Because you passed the verdict, and then you realize you just passed a verdict on yourself.
Dr. Michael Goodman:	00:31:13	Yeah.
Hank Smith:	00:31:13	Jesus is going to use entrapment parables in his life.
Dr. Michael Goodman:	00:31:17	It's going to have consequences for generations. So, of course, Nathan calls him out on it, and to David's credit, you'd say, he acknowledges it, and then, listen to the consequence, go to verse 10. "Now, therefore, the sword shall never depart from thine house, because thou hast despised me, and has taken the wife of Uriah, the Hittite, to be thy wife."
Dr. Michael Goodman:	00:31:47	So, consequence number one, the sword will continually be part of your existence, your house, your experience. Number two, 11, "Thus saith the Lord, 'Behold, I will raise up evil against thee out of thine house.'" As we know the story going forward, that's exactly what's going to happen. "And I will take thine wives before thine eyes and give them onto thine neighbor. And he shall lie with thine wives in the sight of this son." We know, of course, that has at least partial fulfillment in Absalom's actions. We'll talk about that in a moment.
Dr. Michael Goodman:	00:32:28	Then, 12, "For thou didst it secretly, but I will do this before all Israel, before the sun." I was reading in a Jewish commentary... By the way, when you're reading Old Testament, grab the best Study Bibles you can. But most of those Study Bibles are going to be written from Christian perspectives. There's power in reading them from a Jewish perspective because they're seeing things sometimes that we don't.
Dr. Michael Goodman:	00:32:54	There's a great Jewish Study Bible that said this, that punishment corresponds to David's sins in a typical measure-for-measure fashion, because he put Uriah to the sword, the sword will never depart from his house, alerting to the violent deaths of Amnon, Absalom and Adonijah, in the following chapters. And because he took Uriah's wife, his wife should be taken by another, Absalom and others.

- Dr. Michael Goodman: 00:33:17 But it's not just those two things. It's not just that there's going to be some sword play and things, but as I was pondering this, I thought, what are some of the things that seem to flow? And I want to be careful with this. I actually made a note to myself. We want to be careful not to claim that we totally understand causation. When someone does something bad, and then some something bad happens to that person, you and I better be a little cautious before we say, "See, God's punishing that person." That's not a safe bet, that's not our role.
- Dr. Michael Goodman: 00:33:48 But if you look at David's life after this event, whether it's causative or not, oh, my goodness, do you see the tragic correlation? Think about these things. His son from Bathsheba, that comes from this union, is going to die. Tamar, his daughter, is going to be raped by his son from a different mother. Absalom, David's son, the brother of Tamar, is going to take vengeance on Amnon and kill him. Absalom is going to try to steal David's throne. Absalom is going to sleep with 10 of David's wives/concubines.
- Dr. Michael Goodman: 00:34:25 Joab, his general, is going to slay Absalom, his son, and 20,000 soldiers, in the midst of trying to retake the kingdom that Absalom was trying to tear from him. Joab's ultimately going to be alienated from David. There's going to be constant warfare. His other son, Adonijah, is going to attempt another coup with Joab's help. Then, we won't even go into Solomon's life and what happened to him.
- Dr. Michael Goodman: 00:34:50 Then, ultimately, of course, the biggest consequence is clearly what happens to David in the eternities. You look at the consequences, and it's just heartbreaking, just heartbreaking. I believe that God can punish, but just like what we saw earlier, I believe that God often allows our own actions to bring the fruits forward. And what you're seeing in David's life from this point forward so often seems to be fruits from these poor choices.
- Hank Smith: 00:35:27 The mistrust he inserts into his family at this point, it's going to sew the whirlwind.
- Dr. Michael Goodman: 00:35:35 Yes. And ultimately, of course, eternally, Joseph taught that he has fallen, this section 132:39, "Therefore, David, he has fallen from his exaltation and received his portion. And he shall not inherit them..." Meaning his family, his wives, "... out of the world, sayeth the Lord." Such tragic, painful consequences to his actions.
- Dr. Michael Goodman: 00:36:01 Hank, you brought up earlier, and I think this is important to acknowledge, Jewish religious authorities, and others, they

agree that David's actions were wrong, but they believe that David has been forgiven. And that belief comes from verse 13 of Chapter 12 that we're studying here.

Dr. Michael Goodman: 00:36:22

Verse 13 says, "David said unto Nathan, 'I have sinned against the Lord.' Nathan said unto David, 'The Lord also hath put away,'" which in Hebrew just means to cause to pass, "... thy sin. Thou shalt not die." That has been taken as evidence that David did make a serious mistake, and that there are going to be consequences, but David is still a redeemed forgiven man. And you see David throughout the Psalms pleading for that forgiveness constantly.

Dr. Michael Goodman: 00:36:55

But it's very important to note the JST to that verse. It's in the footnote, "God hath not put away thy sin." The punishment, if it passed, it didn't pass away, it was paused. And tragically, some people also proof-text this to say that punishment was passed onto the child that's why the child died. But you and I have to understand the nature of God well enough to know that's an impossibility. God's not punishing our children for our sins, though our children are impacted as a result of our sins, to realize that consequences sometimes continue even after forgiveness comes.

Dr. Michael Goodman: 00:37:36

In David's case, there's going to be forgiveness. He's not going to be damned to hell forever. Joseph Smith taught explicitly that the time would come where he would get forgiveness. The exact quote, "David sought repentance at the hand of God, carefully with tears, for the murder of Uriah, but he could only get it through hell. He got a promise that his soul should not be left in hell."

Dr. Michael Goodman: 00:37:59

So, David will receive forgiveness, but one of the things we all learn in life is when we make mistakes, sometimes those consequences stay around even after we've completely repented and moved on. And it's not that God doesn't like us, it's not that God doesn't see us as beautiful and of value, and it's not that we can't grow and become all that God wants us to do, as long as we're not doing murder, but the reality is, sometimes those consequences stick around.

Dr. Michael Goodman: 00:38:28

Those consequences aren't evidence of God's lack of love. God wants us to experience the joy and happiness that comes from living well. One thing that I think is crucial to understand is that the severity of the consequences for David, both in this life as well as the next life, according to Joseph Smith, Section 132, were not simply the result of his adultery. His adultery was incredibly serious. But it was a result of the murder of Uriah.

Dr. Michael Goodman:	00:38:57	We know that in this life, adultery, sexual sin, as serious as it is, can be fully forgiven, fully overcome. We know that this is something that, as serious as it is, doesn't have to have eternal consequences. Murder becomes much more problematic. And David didn't simply commit adultery, as bad as that was, he premeditatedly had Bathsheba's husband killed, and that is why Joseph Smith says the consequences are eternal.
Hank Smith:	00:39:33	We don't want any anybody listening thinking, "Oh, no, I'm as bad as David. I've done what David has done." David is in a unique position, right, Mike, as the king, as the leader of the army. This is his unique situation the Lord is judging here. And I wouldn't put my own sins into this chapter and think, "Oh, I've done this."
John Bytheway:	00:39:54	We've talked about David. Can we feel a little better talking about Solomon as we look at 1 Kings. We're supposed to look at 1 Kings 8 and 11. Throw us a rope here. It's going to get better for a bit, right?
Dr. Michael Goodman:	00:40:10	1 Kings 3 and 8 are really beautiful. Well, there's a little foreshadowing in three that we got problems coming up, but three and eight are gorgeous. To be very frank, you see a very strong parallel here. And David, you got five, six and seven, where David's humble and seeking the Lord, the Lord's answering his prayers, and he's doing all this good stuff, and then you have Levi and Bathsheba in 12, the consequence.
Dr. Michael Goodman:	00:40:35	You have a similar trajectory with Solomon. You've got three, where he's anointed king and he has this tremendous gift of wisdom that is promised him. We'll talk about that as we look at it. Chapter eight is the dedication of the temple, the house of the Lord that Solomon was allowed to build, actually commanded ultimately to build. So, you've got these happy chapters, Solomon being humble and doing good, and then you've got chapter 11 where it all goes south fairly quickly. So, shall we start with three? Let's get some happiness-
Hank Smith:	00:41:10	Yeah.
Dr. Michael Goodman:	00:41:10	Can we do that?
Hank Smith:	00:41:12	Show us the highlights here.
Dr. Michael Goodman:	00:41:13	We have a bit of a foreshadowing of problems to come in verse one. Solomon made affinity with Pharaoh, king of Egypt. That's not a problem, but it's the way he did it. He took Pharaoh's

daughter and brought her into the city of David until he had made and end up building his own house. In other words, it was a dynastic marriage. He married the daughter of Pharaoh.

Dr. Michael Goodman: 00:41:36

And by the way, scholars contend that there's not a prayer that he actually married a living daughter of the Pharaoh, but someone in the Pharaoh's house that he married to make an alliance with Egypt. And it's these marriages out of covenant, out of Israel, that are going to end up being Solomon's Achilles heel. Some of the scholar data looking at this says that 1 Kings is likely not written chronologically as much as it is theologically.

Dr. Michael Goodman: 00:42:04

You see chapters one through 10 that largely show us all the good things Solomon does, with a little foreshadowing that things aren't always good in River City, so to speak. Then, you hit 11 and you go forward, and that's the bad things. So, you have as much of a theological ordering as you do a chronological ordering.

Dr. Michael Goodman: 00:42:28

So, you have a little foreshadowing in verse one, but nothing's made of it. I would simply make this point because sometimes you look at things in chapters one through 10 and you say, "Well, there's just, this is the good stuff, so everything must be good." No. The stuff in one through 10 is happening at the same time as much of the stuff that's happening in 11 onward. Do you see what I'm saying?

Hank Smith: 00:42:50

Yeah. So, they separated them.

Dr. Michael Goodman: 00:42:51

Exactly. The redactors did. We've got low foreshadowing of problems in verse one, but then, we get this beautiful intro into the spirituality of Solomon, verse three. "Solomon loved the Lord, walking in the statutes of David, his father. Only he sacrificed and burned incense in high places." Now, that sounds really bad, but this is pre-temple. So, one way or the other, at this point he's doing good things. Now, the redactors, at this point, would be very sensitive to anything that looked like sacrifice outside of the priestly order that should happen. So, that might be a bit of a hint there.

Dr. Michael Goodman: 00:43:30

But Solomon's loving God walking in the statutes of God, verse four, "The king went to Gibeon to sacrifice there, for that was the great high place." Now, you can see, numbers are often problematic in the old Testament. "1,000 burnt offerings did Solomon offer upon the altar." Maybe, or maybe just a bunch of them.



Hank Smith:	00:43:49	A lot, yeah.
Dr. Michael Goodman:	00:43:50	A lot. He made a lot of sacrifices, which is meant to show two things. One, he is very faithful, and two, he is very well-to-do. Then, look at verse five, so beautiful, "In Gibeon, the Lord appeared to Solomon in a dream by night. God said, 'Ask what you shall. Ask what I shall give thee'" So, Solomon, what do you want? It's almost a 12 Nephites and 3 Nephites story here. And I love the beautiful answer of Solomon.
Dr. Michael Goodman:	00:44:22	Verse six, "Thou hast shown unto Thy servant, David, my father, great mercy. According as he walked before Thee in truth and in righteousness and uprightness of heart with Thee, Thou was kept from him this great kindness," building the temple. "That Thou was given him a son to sit on his throne as it is this day, now. Oh, Lord, my God. Thou hast made Thy servant king instead of David, my father. And I am but a little child. I know not how to go out or come in."
Dr. Michael Goodman:	00:44:57	This is exactly what we were talking about earlier. "The servant is in the midst of the people, which I was chosen, a great people that cannot be numbered nor counted for multitude." Maybe a little hyperbole again. But verse nine, "Give therefore Thine servant an understanding heart to judge Thine people, that I may discern between good and bad. For who is able to judge thy so great a people?"
Dr. Michael Goodman:	00:45:24	So, you get this beautiful plea, "Lord, give me an understanding heart. I don't speak Hebrew, but I know enough to be dangerous." And the words here, "for an understanding heart" actually mean a hearing heart, a heart that hears, a listening heart, which is beautiful. Lev Shomea indicates a person that is open to divine direction from God. Give me a heart that's willing to listen to You, because You are the one who can judge this people.
Dr. Michael Goodman:	00:45:58	And by the way, quick note on the word, "judge". You and I understand this already, the word, because of your work in Judges, the book, <i>sefer shoftim</i> , which is the Book of Judges, "judge" in the Hebrew doesn't simply mean to sit and adjudicate cases. It's to lead, to rule, to guide, to administer. So, when Solomon's asking to be a great judge, he's not simply asking help me to make good decisions, like he will at the end of this chapter, help me to be the kind of leader of Israel that Israel needs. And the only way I can do that is if I have a listening heart, an understanding heart.

Hank Smith:	00:46:39	Mike, I'm seeing all three of our kings, Saul, David, Solomon, all started out so well.
John Bytheway:	00:46:46	Yes.
Hank Smith:	00:46:47	They all started out with this, "Who am I? I'm a nobody. I can't do this." Power doesn't corrupt everyone, but it sure does these three.
Dr. Michael Goodman:	00:46:57	It sure has. And again, I would pull it back to the concept of, they're disconnected from God. If they were currently under the influence of the Spirit of God, strongly, regularly, daily, they wouldn't make these decisions. Oh, they'd make mistakes. But go back to Elder Scott's promise, "God won't let us go too far. If we have a listening and humble heart, He'll pull us back."
Dr. Michael Goodman:	00:47:21	Well, clearly, in the case of David and as we're going to see in Solomon's case ultimately, they don't pull back. They make the error. So, this plea for an understanding heart pleases God, which I think it does for us. But the Lord's just saying, "I want to be your God. I want you to be my child, not just in a literal distance sense, but I want us to walk together," and that's the plea.
Dr. Michael Goodman:	00:47:48	So, God, when we say, "I want to listen, I want to learn," God is so pleased with that. Look at His response. Verse 10, "Speech pleased the Lord," that Solomon asked this thing. And God said unto him, "Because thou hast asked this thing and has not asked for thyself long life, neither hast thou asked riches for thyself, nor hast thou asked the life of thine enemies, but has asked for thyself understanding to discern judgment. Behold, I have done according to the word. Lo', I have given thee a wise and an understanding heart so that there was none like thee before thee, neither after thee shall any arise like unto thee."
Dr. Michael Goodman:	00:48:35	Realize this is being written by a redactor several hundred years removed, and he knows Solomon's going to become this great judge and ruler. But you and I know the laws of eternity well enough to know that God doesn't pop up in Solomon's head, pour in wisdom, sew him back up and say, "Now, go get 'em, tiger." This is a process that's going to happen.
Dr. Michael Goodman:	00:48:54	God will help Solomon become wise as Solomon does wise things. As Solomon seeks God's wisdom and God's insight and God's inspiration, God will give that inspiration. So, lest we think that somehow this comes by osmosis, Solomon was going to

have to do his part, and clearly did, because he became an incredibly wise and good leader for many years.

Hank Smith: 00:49:21

That is so sad.

Dr. Michael Goodman: 00:49:25

I know we're already starting to mourn, but wait, don't mourn yet. Let's find some more good stuff if we can. So, back to verse 13. "I have also given thee that which thou hast not asked." You didn't ask for money. I'm going to give you riches and honor. "So, there shall not be any among the kings like unto thee all thy days." God's always more gracious to us than we could ever hope or deserve, but there's also always a caveat. Look at verse 14.

Dr. Michael Goodman: 00:49:56

"And if thou wilt walk in my ways to keep my statutes and my commandments, as thy father, David, did walk, then I will lengthen thy days." So, there's always a covenantal "if, then". God made this tremendous promise, but it's going to be up to Solomon to live worthy of that promise. I think that's important for our members to understand, in a different context, but I think equally important.

Dr. Michael Goodman: 00:50:30

We sometimes see in the church and in life, in mortality, we see good marriages that end up broken and divorced and lives shattered. And especially when that has happened, after confirmation has been received by a person or by both people, that this was a good thing, that God was pleased with it, sometimes it causes our members to question, "Well, did I not understand God? Did I not get that inspiration? Or am I broken? Am I the one who's done this?"

Dr. Michael Goodman: 00:51:02

But we have to understand the nature of the God we worship. That God honors agency. And the only way God could guarantee that a marriage will last for eternity would be to freeze our agency, to take it away, to make it so that He controlled us, joysticked us through life. But He doesn't do that. So, God can make the tremendous promise, "Yes, this is good. If you and your sweetheart will continue to exercise your agency righteously, exaltation is your lot in life."

Dr. Michael Goodman: 00:51:37

But it's going to take both. And by the way, not just one. It's not enough for just one person in that relationship to live true to their covenants. It will take both to live true for those promises to be fulfilled. And I read verse 14, and I see that "if, then" context of a covenantal relationship, that's the way all of the blessings of God come to us. They come to us based on our honoring our agency, our using our agency in a way that ties us and binds us to God.

Hank Smith: 00:52:10 All right, let's keep going here, Mike. Oh, let's just... Don't mourn yet. I'm trying not to.

Dr. Michael Goodman: 00:52:16 Yeah. Now, don't mourn yet. So, we've got the happy story. We're going to build a temple. But even before that, let's do just a smidge with the judgment. You've got this really tragic story of these two mothers who both had babies, and one of them died, and they both claim the living child and they bring it to Solomon. And we don't have to go into great detail here, but you see the redactors using this story as evidence of Solomon's great wisdom in which he basically notices one of the mothers is continually, basically, advocating for "justice", and to have the baby taken away.

Dr. Michael Goodman: 00:52:52 The other mother is constantly advocating for the life of that child and saying that child was theirs. So, he, of course, says, "Bring me a sword. We'll chop the child in half. You get half, you get a half." And of course the real mom saying, "No, no, no, no. Yes, I want my baby, but please don't kill the baby. Give the baby to her."

Hank Smith: 00:53:12 Give the baby to her, yeah.

Dr. Michael Goodman: 00:53:14 And Solomon says, "Okay, I think we now know who the real mother is." Brilliant, bright. There are tales like this in other ancient texts, but it's just a beautiful example that the authors are giving us to help us see the wisdom in Solomon. The next several chapters, four, five, six, seven, are all the goodness of Solomon and the building of the temple. It's gorgeous, it's lovely.

Dr. Michael Goodman: 00:53:40 And it brings us to eight, which is the dedication of the temple. And just as David, once he established his kingdom in Jerusalem, sought to bring the Ark, the presence of God, the symbolic and literal presence of God into the midst of the people, Solomon seeks to bring the Ark, the symbol of God's presence, into the temple. And that's exactly what they do. The priest took up the Ark, verse three. They brought it in.

Dr. Michael Goodman: 00:54:08 It is just the Levites and the priests. They bring it in, they place it in the holy place or in the Holy of Holies is what we would call it. They describe the cherubim with its wing spread forward, representing that presence of God. They pulled out the staves. By the way, this is one of the clues that this was written before the destruction of the temple in 586, because they're describing what's happening, verse eight, "And there they are unto this day." So, the temple's still there when this is being written.

- Dr. Michael Goodman: 00:54:40      Then, you have this symbolic presence of God brought into the temple, and the Lord says, "I can do better than that." Go to verse 10. "And it came to pass, when the priests would come out of the holy place, that the cloud filled the house of the Lord, so that the priest could not stand to minister before the cloud, for the glory of the Lord had filled the house of the Lord."
- Dr. Michael Goodman: 00:55:05      This was the purpose. This was why God wanted to be there with His people. We, like the Israelites, need to learn how desperately we need to learn to want the presence of God in our lives. Not necessarily bodily each day, but at least through His Spirit. It actually reminded me of a statement from President Nelson that I use regularly in my classes I think is so important. "We need to experience God regularly." That's how we can know and stay covenant-connected.
- Dr. Michael Goodman: 00:55:42      But President Nelson, in April 2019, said, "Understand that in the absence of experience with God, one can doubt the existence of God. So, put yourself in a position to begin having experiences with Him. Humble yourself. Pray to have eyes to see God's hand in your life and in the world around you. Ask him to tell you if He is really there, if He knows you. Ask Him how he feels about you, and then listen."
- Dr. Michael Goodman: 00:56:16      The prophet is pleading with us to have regular experiences with God. He doesn't want us to just be a churchy people, a religious people. We're not seeking to be bound to the church, we're seeking to be bound to God through that covenantal relationship. And that happens as we daily seek to see the fingerprints of God in our life.
- John Bytheway: 00:56:42      It sounds like, when I read your bio talking about building faith in youth, as the kind of thing we want them to notice is to have experiences with God and to see that and notice it and write it down, and we keep a journal. The best reason to keep a journal is document the hand of God in your life type of a thing.
- Dr. Michael Goodman: 00:57:02      Absolutely, absolutely. This is in the scriptures so regularly. How did Moses recognize Satan's counterfeit? Well, it's because he just got done experiencing the real thing. "Who are you?" "I'm a son of God, made in the image of His only begotten." "And who are you that I should worship you?" Mind you, Satan is pretty good at his deceptions. He's pretty good at his imitations. If we would stay safe from the imitations, the world or Satan would give, we have to have regular experiences with God.
- Hank Smith: 00:57:37      So, like Joseph Smith, we can say, "I knew it. I knew that God knew it, and I could not deny it." Those young people that I

work with who are able to weather the storms of doubt or faith crisis or even sin, those are the ones who've had experiences, their own experience with divinity. Those are the ones who seem to make it all the way through. They can say, "Well, no matter what that person says or that website says, I've experienced God for myself."

Dr. Michael Goodman: 00:58:05

This is a fun, I don't want to call it a throwback, but it's a re-iteration of what Israel earlier experienced as they were coming out of Egypt. The pillar of fire, the cloud and the pillar of fire by day and night, was a visible symbol to Israel that God was in their midst. When the pillar moved, Israel moved, when the pillar stopped, Israel stopped. God was doing a 40 year training program to help them learn to follow Him.

Dr. Michael Goodman: 00:58:36

"You're going to have to depend on me." So, the Lord was trying to help Israel see He's not like the other "gods" that are of stone or wood. He is the God, and He lives, and He wants to be amongst His people. And this is one of the times, after the Exodus, that you literally see the presence of God come down amongst the people.

Hank Smith: 00:59:01

This is a long dedicatory prayer here.

Dr. Michael Goodman: 00:59:04

It's massive, but it's got a neat order to it, actually. There are seven pleas in it. And we don't necessarily have to take a lot of time for this, but it's a fun inverse of what God promised Solomon. At least that's the way it hit me. I'm not grabbing this from anyone else, but Solomon said, "Give me an understanding heart. I want to have a listening heart." This dedicatory prayer is Solomon giving the inverse of this, "Lord, would you have a listening heart for us? We need you."

Dr. Michael Goodman: 00:59:43

So, look with me, see what I see what I mean by this. Verse 29, "Hearken unto the prayer which Thy servant shall make toward this place." Verse 30, "Hearken now to the supplication of Thy servant." The end of verse 30, "And hear Thou in heaven." Verse 32, "Then, hear Thou in heaven." Verse 34, "Then, hear Thou in heaven." Verse 36, "Then, hear Thou in heaven." Verse 39, "Then, hear Thou in heaven." Verse 45, "Then, hear Thou in heaven." Verse 49, "Then, hear Thou their prayers."

Dr. Michael Goodman: 01:00:20

This is Solomon's plea. "Father, we've built this house to Thee. We have done what you have commanded us to do. Please be our God. Please hear our prayers. Forgive our sins. As we repent, forgive our sins. Guide us. Help us to live worthy of the life that Thou would have us live." It's a beautiful prayer where Solomon saying, "We need you, please hear us."

Hank Smith:	01:00:48	Yeah, it's a beautiful prayer all the way from 22 over to 61, just this begging God for His help. "Let your heart therefore be perfect with the Lord our God, to walk in his statutes and to keep his commandments as at this day. And the king and all Israel offered sacrifice before the Lord."
Dr. Michael Goodman:	01:01:06	And by the way, a lot of sacrifice. Go two verses up from that, if we could real quickly. Verse 60, "That all the people of the earth may know that the LORD is God," small caps there. So, Jehovah is God. "That there is none else. Let your heart, Israel, therefore be perfect with the Lord our God, to walk in his statutes and to keep his commandments as at this day."
Dr. Michael Goodman:	01:01:34	So, let's bind ourself to God at this point. Then, they make sacrifices. And by the way, they make a lot of sacrifices. This is another one of those cases where we're thinking there might be some hyperbole in numbers. Solomon offered a sacrifice, a peace offering, which he offered unto the Lord, two and 20,000 oxen, and 120,000 sheep.
Dr. Michael Goodman:	01:01:59	"So, the king and all of the children in Israel dedicated the house of the Lord." Some academic did a study of this and said, "If they did this nonstop every minute, it would take two weeks." Talk for that much sacrifice. So, this is definitely the redactors who we have seen everyone came together, we totally laid it on the altar, and we have become bound, dedicated to God.
Hank Smith:	01:02:23	It reminds me of when Mormon says, "They all cried with one voice." You're, "Well, I'm not so sure they all yelled at the exact same time."
Dr. Michael Goodman:	01:02:29	Exactly. Be cautious on the literal nature of that. So, you have happiness here. You have Solomon, a wise king. He, by the way, he expands the area that is Israel. It becomes broader, longer, wider. He does good. He builds the house of God, dedicates it. God comes and accepts it. This is beautiful stuff, all leading to the tragedy that is Chapter 11.
Hank Smith:	01:02:54	Mike, I'm sorry we brought you on for the episode that just has-
Dr. Michael Goodman:	01:02:58	I did notice that, Hank. I thought, "They don't like me very much."
Hank Smith:	01:03:02	Both of these stories end so sadly, isn't it? This is just sad.
Dr. Michael Goodman:	01:03:08	They're tales to help us learn though. That's obviously why the authors put them in there. Chapter 11, shall we wrap this up?

Hank Smith:	01:03:15	Chapter 11, that just has an ominous tone.
John Bytheway:	01:03:17	Sounds like bankruptcy. Yeah.
Dr. Michael Goodman:	01:03:21	Verse one, "But King Solomon loved many strange women, together with the daughters of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonites, and Hittites," most of which they were commanded, explicitly, not to marry with in the mosaic law. Verse two, "Of the nation's concerning which the Lord said unto the children of Israel, 'You shall not go in unto them, neither shall they come in unto you.'" Why? "For surely they will turn away your heart after their gods. Solomon clave unto these in love.
Dr. Michael Goodman:	01:04:04	And he had 700 wives, princesses, and 300 concubines. His wives turned away his heart." Again, I'm not going to lose sleep over, what, did he really have a thousand wives? He had a lot of wives. Many of them were not within the covenant. And as was promised, that is exactly what happened. Look at verse four, "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods, and his heart was not perfect with the Lord, God," Now, this is interesting, "... as was the heart of David," which the JST changes, "And it became as the heart of David, his father.
Dr. Michael Goodman:	01:04:49	For Solomon went after Ashtoreth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites," basically Ba'al and Ashtoreth. "And Solomon did evil in the sight of the Lord and went not fully after the Lord as did David, his father." By the way, I really liked one of your episodes where it was pointed out, Israel likely never totally turned from Jehovah. Yeah, it was Dana Pike. They didn't just walk away from God and start worshiping Ba'al-
Hank Smith:	01:05:20	They just mixed it up.
Dr. Michael Goodman:	01:05:23	And there's such power for that for our day. An active Latter-day Saint with a testimony is not about to just walk away from God in the Gospel in Christ, but are we beginning to mix and mingle other aspects of the world's wisdom and philosophy in with God? And it doesn't mean that we don't love God, it doesn't mean that we don't think God is the greatest, but we don't fully go after God. And that ultimately can end up doing the same thing that happened with Solomon.
Dr. Michael Goodman:	01:05:53	He goes pretty far afield. "Then did Solomon build a high place for Chemosh, an abomination of Moab in the hill that is before



Jerusalem, and for Molech, the abomination of the children of the Ammonites. And likewise did he for all his strange wives, which burnt incense and sacrifices unto their gods." Again, this isn't just I'm being a little soft and this one wife has this one God and she really feels for him and I'm letting her do this. This is Solomon, like David, going fully far afield, and as a result, breaking the Lord's heart and breaking the heart of Israel.

Dr. Michael Goodman: 01:06:32

"The Lord was angry with Solomon," verse nine, "... because his heart was turned from the Lord, God of Israel," which had appeared unto him twice. He'd had visitations with God and still turned away. And the redactors aren't pulling punches. Look at verse 10, "And had commanded him concerning this thing." God had told him explicitly, "Don't do this." "That he should not go after the other gods, but he kept not that which the Lord commanded."

Hank Smith: 01:07:01

The power of agency is all throughout these stories. The power of agency to do great, amazing things, build a temple, kill Goliath, and then the power of agency to destroy your own life.

Dr. Michael Goodman: 01:07:14

It's heartbreaking, it's heartbreaking. So, it's far enough removed from our day. We're probably not likely to go worship other "idols" in the same way, though President Kimball obviously pointed out we have our own version of that, and we're probably not going to marry 700 people. And yet, to me, there's a powerful reminder.

Dr. Michael Goodman: 01:07:36

It goes back to David, David and Solomon, the two areas where they fell, the two areas where they didn't stay faithful were in their sexual intimate relationships and in their families, while it's no surprise that those are the two areas that Satan most actively seeks to get us to walk astray, to not realize that our sexual nature is part of our divine nature meant to bring us to God, that family isn't just a nice 1950s construct here in America, but that it is meant to be our exaltation, that as President Nelson has taught again and again, salvation is an individual issue, exaltation is a family issue, that who you marry and your faithfulness to that marriage covenant is not just a nicety.

Dr. Michael Goodman: 01:08:28

It's not just, this is a good thing if you're in the mood, it is necessary for our exaltation. And that knowledge is being challenged in our day. Yes, most people still believe that marriage is a good thing though, but not all. The number of marriages are definitely dropping, statistically speaking. In the church, for the last several years, there are more singles than married in the church.

Dr. Michael Goodman: 01:08:52 So, singleness is not a curse, singleness does not mean we're broken. Singleness does mean we are in process, which by the way, married, you're still in process. But to understand our theology, we cannot become as our eternal parents without an eternal companion by our side, and hence the commandment, not just a suggestion, that we marry in the Lord's house to someone of the opposite gender who we can spend eternity with is not a suggestion, but is, in very essence, Section 131, section 132, it's the Lord's commandment that we approach sexual relations and approach marriage as the Lord has commanded, not because God doesn't love others. Not because being single is wrong, but because this is the purpose, the process of life.

Dr. Michael Goodman: 01:09:51 And Solomon and David both, He almost wished they would've erred with the Word of wisdom or something, but not the way they did, because ultimately, this is going to have the strongest impact on their eternal destiny.

Hank Smith: 01:10:08 I go back to 1 Samuel 8 when Samuel said, "The people want a king," and the Lord said, "This is a bad idea. This is a bad idea." And we're 0 for three here. Saul, David, Solomon, each one started great and fell great. Huge falls.

Dr. Michael Goodman: 01:10:26 There's going to be temporal consequences. So, Solomon is going to have all but one, sometimes we say two tribes, taken from him, and that's going to happen in his lifetime. But in his lifetime, the authors say, based on the promise God made to David, that He would never fully take the kingdom from him. He kept one to two kingdoms, Judah and likely Benjamin. It's not the temporal that ultimately matters the most, it's the eternal. And we know that both David and Solomon are not in the best of shape when it comes to that based on their use of agency having to do with their own sexual nature and their familial decisions.

Hank Smith: 01:11:10 Mike, I want to finish on an uplifting note here. As a marriage and a family researcher, how have you seen people do this right? How do you get your relationships right? Let's put David and Solomon over on the side for a second and tell us how to do this in our own lives to make sure that we're staying in a healthy, connected-to-God relationship.

Dr. Michael Goodman: 01:11:32 You're kind, Hank. Thank you for pulling us back from the abyss of going sadness with this. The reality is, and this what we try to do desperately in our classes at BYU. I don't know if everyone that's listening realizes this, but now, BYU has four religion classes that are required of all students. One based off the

Doctrine & Covenants, one based off the New Testament, the Bible, and one based off the Book of Mormon, and then one based on the eternal family. And by the way, the eternal family is the only one that's primarily based in modern prophetic teachings rather than just Scriptural.

Dr. Michael Goodman: 01:12:07

And, and I'll be honest, that made some of our friends, our fellow faculty members, nervous in the beginning, but the board of directors is the first presidency Quorum of Twelve, the Board of Education for the church. And they weren't nervous on this. They wanted that. So, every student who graduates from BYU has to take the Eternal Family class.

Dr. Michael Goodman: 01:12:26

So, in that class, we are anxiously seeking to help our students understand that our nature is God's nature, and God's nature is relational, that we are intended to be in relation to God, and that our eternal destiny is based on living true to our eternal marriage covenants.

Dr. Michael Goodman: 01:12:50

So, one of the things we try to do with our students is to help them to pull back from the culture of the world when it comes to marriage and family and sexuality and gender issues. There're good things in the world, but there's also problematic things. To try to see marriage and family and sexuality and gender from God's perspective, as we help our students to see what God has revealed through his prophets, and catch a vision of why God values family, why God commands eternal marriage in the temple, why God institutes these chances for us to become like Him, or should I say them, our Heavenly Parents.

Dr. Michael Goodman: 01:13:38

That Heavenly Father, or Heavenly Parents, want us to become as They are, and that that's only possible as we follow the eternal principles that God himself knows and God himself reveals through His prophets. As we do that, John, I like what you said, it won't be perfect. I have a glorious, happy family that is very much not perfect. I tried to be a really good daddy and a really good grandpa. By the way, the grandparenting gig is really good, but I know I fall short.

Dr. Michael Goodman: 01:14:18

I love Doctrine & Covenants 64:34, "The Lord requires the heart and the willing mind." He didn't say, "I required perfection yesterday." The Lord requires the heart and the willing mind. What He needs us to do, what we're trying to do with our students is to help them catch the eternal vision of what sexuality, gender, marriage, family is according to God, and then do our very best to pattern our lives after that, realizing that none of us will do it perfectly, and also realizing that in this life, not all will experience these things in its fullness.

Dr. Michael Goodman: 01:15:00 And that God has promised, and this I think is so crucial, God has promised that nobody will be denied every blessing that God has promised His children based on anything that is outside of their control, that you and I can know that if we stay covenant-connected to God, we will lose nothing. We will become as our father and mother in heaven. We will receive every blessing God has promised all his children.

Dr. Michael Goodman: 01:15:33 That has been reiterated by almost every prophet of this dispensation. That is without question. So, when we see tragedies... I come from a family, my family are not LDS, but my parents were the most amazing alcoholic parents you'd ever want. My birth family is the poster childhood of dysfunctionality, and they're so good, they're so loving.

Dr. Michael Goodman: 01:15:56 We've got so many challenges in our family, and God loves us. And God has promised nothing that is outside of your choice. You all have to choose. You still have to use your agency. If you choose to stay-covenant connected to Me, I promise you all things, both joy in this life, this is important, you don't have to wait till the next life, joy in this life and a fullness of joy in the next life. That's the Lord's promise to us.

Hank Smith: 01:16:30 Beautiful. How has your scholarship and research influenced your faith? I think our listeners would be interested in your story of becoming a scholar, not just a Scripture scholar, but a marriage and family scholar, and being an active Latter-day Saint. I think that there's some misnomer out there that if you somehow get more education, you'll lose your faith, but that hasn't happened to you.

Dr. Michael Goodman: 01:17:00 No, no. In fact, I would honestly say my education has strengthened my faith tremendously. My PhD is in Marriage, Family, Human Development. I study what makes marriages and family successful, and I study explicitly dealing with adolescents. Suicidality, LGBTQ issues are the areas where I publish and where I research.

Dr. Michael Goodman: 01:17:24 But I've got to update this in the last probably two years, but it was about three, four years ago, I decided I wanted to look at every single study that had ever been published that is in the major databases, to look at what is the influence of religion, one, and the Church of Jesus Christ, two, on wellbeing. I have reviewed thousands of articles. Yeah, this took a long time, but I want to see what does the best social science say about God, the Gospel, and family and church.

Dr. Michael Goodman: 01:18:02	I would testify, with all the surety of my heart, correlates with wellbeing. Yes, religion can turn toxic. There can be problems, but the vast majority correlates with wellbeing, that the Church of Jesus Christ of Latter-day Saints, that membership in the church and living those principles correlates with flourishing, with wellbeing. And by the way, I know the world struggles to believe this, but if you look at the research, that is true for every group, straight, gay, pick your congregation.
Dr. Michael Goodman: 01:18:42	And when you look at representative samples and studies that look at the impact or often not causation but the correlations between research on wellbeing and religion and research on wellbeing in the Church of Jesus Christ of Latter-day saints, hey, the church is far from perfect. We have so many things we have to do better, but the research is clear as glass. If you want to flourish in this life, faith in God, faith in Christ, membership in the church, is a powerful way to do that.
Dr. Michael Goodman: 01:19:20	So, my scholarship, even on the most sensitive topics... I do a lot of work on LGBTQ suicidality. I have a great love and desire to help. The best research that looks at anything close to a representative sample, shows that the Gospel is protective for all.
Dr. Michael Goodman: 01:19:44	Now, does that deny that there are people who struggle? No. People aren't statistics. Individuals definitely struggle, and we need to do better to help all. But I would simply, in answer to your question, Hank, I would say that my study of the best social science has strengthened my testimony, has strengthened my testimony in God, my Savior, Jesus Christ, and in the Gospel of Jesus Christ.
Hank Smith: 01:20:10	Thank you, Mike. My friend, Mike, so grateful that we were able to share you with our listeners. Thank you for being here.
Dr. Michael Goodman: 01:20:17	Happy to be here. Thank you.
Hank Smith: 01:20:19	We loved having you. I'm happy we were able to finish on a positive note. We want to thank Dr. Mike Goodman for being here today. We want to thank our executive producers, Steve and Shannon Sorensen, and our sponsors, David and Verla Sorensen.
John Bytheway: 01:20:32	To our production crew, Lisa Spice, Jamie Nelson, David Perry, Kyle Nelson, Will Stoten and Scott Houston, we love you and thank you. And we hope all of you will join us on our next episode of FollowHIM.



Hank Smith:	00:05	Hello everyone. Welcome to FollowHIM Favorites. If you've been following this year, you know that, FollowHIM Favorites, we ask a single question of the lesson. The lesson this week is in 2nd Samuel. We're talking about King David and the Goliath he couldn't kill, which was this abuse of his power.
Hank Smith:	00:23	John, I have students and children that I get to teach the Law of Chastity to, and I think a natural question is, when I'm getting such an opposite message from so many other media sources, why is this one so important? Why does this one matter so much? What would you say to someone who says why is the Law of Chastity so important?
John Bytheway:	00:42	That is a get out the proclamation to the world on the family type question, isn't it? Because it's all such an important part of God's plan, is families, but in the right way, I guess. So it may need a little bit of trust in God's commandments, I think also.
John Bytheway:	00:59	I remember Sherri Dew saying in one of her books once, I thought, "Oh my goodness, that is so insightful." She said, "I've never heard anyone who has said, 'I'm a happier person. I have more peace of mind. I feel better about myself as a result of breaking the Law of Chastity.'" So of course, you're not going to hear that. There may be a, I trust God element. He loves me. So sometimes he says, I love you like this: I love you. Sometimes he says, I love you like this: Thou shall not.
John Bytheway:	01:25	Another thing I think is maybe a better question for us, and really one we can really apply in all of our teenage young adult friends, all of us really, is what strategies do we use to combat temptation regarding the Law of Chastity, or even thinking about it, like bringing in this David story.
John Bytheway:	01:47	For me, Hank, I just think that when I teach the war chapters in the Book of Mormon, I teach Alma 52 as a, why did they leave their stronghold thing? I always bring in this story of David because there were little steps, where first he wasn't where he was supposed to be. It says at a time when kings went to war,

he's up on his porch. Then he sees Bathsheba. Oh, cut it off right there. Go inside, sing a hymn, whatever.

- John Bytheway: 02:15 Then there's another step. Well, go find out who she is. So they find out who she is. They come back. Well, okay, David, can you stop there? Then it was what? Well, go send for her. It's just the story, it's a punch in the gut because this was David that slew Goliath, but his own lust and curiosity there is too much for him. So I think we all can see that lesson.
- John Bytheway: 02:38 Elder Maxwell said something once, and some of the young people might not remember Elder Maxwell, but he says, "Initially, when a temptation comes, we are stronger than the temptation." Then he used the word, dalliance, like we dally in it, dalliance turns things upside down. Suddenly, the temptation becomes stronger than us. So you got to not take that extra step each time like David did. So maybe we can learn that great lesson from him, as quickly as you can realize what's happening, cut it off, don't leave your stronghold. I don't know. Does that help, Hank?
- Hank Smith: 03:15 Well, John, what you're saying here reminds me of King Benjamin. Watch your thoughts, your words, and your deeds. David's thoughts became words. Let's inquire after her. Go find out about that. Find out about that woman, and those words turned into deeds. So if he could've controlled the thought, if he would've had the thought and then walked away, the thought never becomes words. When the thoughts become words, but you still could have stopped after that. You know what? Forget about that inquiry I sent. Forget about that. I don't want to know, but those words then became deed. I like the commas. Watch your thoughts, words, deeds. There's the comma between each one. You can stop.
- John Bytheway: 03:55 Yeah, like there's a sequence. Even I think Jacob, that we both love in the Book of Mormon, talks about I can tell you concerning your thoughts how you're beginning to labor in sin. All of this starts with a thought. So if you can cut off the thought, then you won't go further type of a thing. Easier said than done, but the formula is right there. When we have an awareness that I need to change my thoughts right now, so much of a better place to start and an easier place to start than when it starts becoming deeds.
- Hank Smith: 04:25 I love how you said that John. You were saying, I'm having this thought. Having the thought does not mean you're broken, doesn't mean you're sinful, doesn't mean you're awful. What are you going to do now?

John Bytheway:	04:35	Right.
Hank Smith:	04:35	What are you going to do now that you've found out you're human and you've had a thought? What are you going to do? You asked about ways to flee temptation, right? How do you get away from temptation? There's one thing that I learned years and years ago. Maybe it was my father or a church leader or a seminary teacher, I don't remember who it was. It went something like this, and I've developed it in my own teaching. When I go out and use a hammer, I don't think about that hammer's past and I don't think about its future, and I don't think about how it feels at the time when I use it. I use it because it is an object. I just smash that hammer, and guess what, John, when my hammer breaks, guess what I do? I throw it away and I get a new one.
Hank Smith:	05:15	Well, people are not objects. David uses Bathsheba as an object, something for him to use. He doesn't think about her past. He doesn't think about her future and he doesn't think about her feelings. That's abuse. Doesn't think about her husband. For me personally, I've always tried to remember people are not objects. If someone is being used to the point where you don't care about their future, you don't care about their past, you don't care about their feelings, you're in the wrong place.
Hank Smith:	05:46	That's one reason to me, pornography is so offensive is that people become objects to be used and then thrown away and a new one, I can get a replacement anytime, especially with technology. People are not objects. Don't use people as objects. They are children of God. The worth of souls is great in the sight of God.
Hank Smith:	06:10	Now, John, we don't want anyone to come away from FollowHIM Favorites feeling guilty. What are we going to say to those who sit and listen to this and go, oh man, what if I've really made some serious mistakes? How do we help them?
John Bytheway:	06:22	Yeah. I'm so glad you said that because I think Heavenly Father knows the world he sent us to. I think he knows this 2022 world's pretty tough. I love the metaphor of the covenant path. There are off ramps, but there are always on ramps. Just get back on the covenant path.
John Bytheway:	06:44	You've got help. You've got a quorum, you've got a Bishop, you've got someone who can give you a blessing, and you just relentlessly keep coming back on the covenant path. I think you grow stronger, maybe it's not as fast as you want, but you keep coming back.



Hank Smith:	07:00	Yep. Keep coming back.
John Bytheway:	07:01	I hope that's encouraging to people that there's always a way back. The Lord offers that sacrament table every single Sunday, and there's a way to keep coming back. Hopefully that's helpful.
Hank Smith:	07:14	That's a fantastic thought, John, that you can come back. We're like a car and we get beat up a little bit on the roads of life, and we go see the mechanic and the Savior is an excellent mechanic. He can straighten out any misalignment. He can fix the dents. He can make it so every time you come out of that mechanic shop that sacrament meeting, you're a brand new car. You have that brand new car smell.
Hank Smith:	07:40	So please come back. Please return. Don't say I've gone too far. I've done too much. It's too embarrassing. It's too shameful. It's not. Please come back. We want you here. None of us is perfect. None of us has walked a perfect road. We're all here because of the great mechanic. So you can join us. Come join us as we all try to visit the mechanic shop as easily as we can.
Hank Smith:	08:04	My fear, John, is that someone could go, well, if I can just fix it, then no big deal. Then I'll just keep sinning. Yeah, you could fix it every time. The problem is eventually you won't want to come back to the mechanic. They won't be appealing to you to get fixed up. Please repent. Come back to us.
John Bytheway:	08:21	Yeah. We don't want it to sound like a, well, if I mess up, I'll just do this. Well, if I mess... No, we're trying to make progress. We're trying to become more like the Savior. Ultimately we want to lose desire for sin, but Joseph Smith said, "Thankfully, this is a station to which no man ever arrived in a moment."
John Bytheway:	08:40	There's miraculous stories like king Benjamin's people, but even then, I don't think that was permanent when they lost all desire for sin. He said, "Now you got to come back tomorrow and I'm going to give you a name and you're going to take this name upon you." That name is the mechanic you've been talking about, the name of the Savior. So even for those exceptional stories, there's a growth process and it's not immediate. I'm glad Joseph Smith said that, but we're trying to lose desire for sin slowly over time. The Savior is the only one who can help us do that. That's my belief.
Hank Smith:	09:12	Beautiful. Absolutely beautiful. Well, thanks for joining us today on FollowHIM Favorites. We hope you'll come back next week. Come join us on our big full podcast. We're interviewing Dr.

Michael Goodman. He has a PhD in Marriage and Family Development. We'd love to have you join us on our full podcast, and join us next week for another episode of FollowHIM Favorites.