



“I Have Loved You, Saith the Lord”

Show Notes & Transcripts

Podcast General Description:

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

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

Podcast Episode Descriptions:

Part 1:

Why does God have expectations of his children? Dr. Barbara Morgan Gardner explores the themes of love, gathering, and redemption.

Part 2:

Dr. Gardner continues to examine the Book of Malachi and evidence of God's love for all his children--on both sides of the veil.

Timecodes:

Part 1

- 00:00 Part 1--Dr. Barbara Morgan Gardner
- 01:16 Introduction of Dr. Barbara Morgan Gardner

- 02:41 How to approach Malachi
- 06:13 The Lord requires 100% and He loves us 100%
- 10:29 God never gives up on Israel
- 11:47 Dr. Gardner shares a personal story about her daughter
- 13:19 Polluted sacrifices
- 16:50 Theme of heart and sacrifice
- 20:00 Israel is in open rebellion against God
- 22:14 Do we envy the wicked?
- 26:16 Burden of the word of the Lord
- 30:46 True conversion and covenant keeping
- 34:35 Marrying outside the covenant and divorce
- 43:11 Why Israel is being cut off
- 49:17 Priests and polluted sacrifices
- 54:15 End of Part 1–Dr. Barbara Morgan Gardner

Part 2

- 00:00 Part II– Dr. Barbara Morgan Gardner
- 00:07 Elder Holland addresses the whys of tithing
- 00:36 Dr. Gardner shares a personal story about her dad paying tithing
- 04:33 Hanks shares a story about tithing from Sydney S. Reynolds
- 07:25 Dr. Gardner shares a story about a stranger and a van
- 14:20 John shares a story from Elder Ballard and Elder Packer
- 18:48 A Book of Remembrance
- 19:28 John shares a story of his father testing the principle of tithing as an Investigator
- 22:48 “The Windows of Heaven”
- 26:46 A father wants to bless his children
- 27:11 Burning as “stubble” and Elijah
- 33:14 3 Nephi teaches about restoring sealing keys
- 37:49 The Kirtland Temple and Elijah, Moses, and Sealing Keys
- 39:56 Dr. Gardner shares a personal story about stopping at a cemetery
- 43:29 Dr. Gardner shares a personal story about saving records before a house is destroyed
- 47:16 The work continues through the veil
- 51:08 Preparing for temple worship
- 1:06:43 End of Part II–Dr. Barbara Morgan Gardner

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Biographical Information:



Barbara thoroughly enjoys teaching religion at BYU. She is teaching the Doctrine and Covenants, The Eternal Family, and Teachings of the Living Prophets. Her research interests focus primarily on women in religious leadership, international education (most specifically Latin America), and religious pedagogy. She is the author of the book *The Priesthood Power of Women in the Temple, Church, and Family*. Barbara received her PhD in instructional psychology. Her master's degree is in educational leadership and foundations with an emphasis in international education development. She completed postdoctoral work at Harvard University. She served as institute director in Boston, which included her assignment as the chaplain at both Harvard and MIT. She continues to serve as the chaplain-at-large in higher education for the LDS Church. She also serves on the BYU Interfaith Outreach Council. Before teaching at BYU, she worked as a seminary and institute teacher as well as a researcher for the Church Educational System. She was born and raised in Salem, Oregon; served a Spanish-speaking mission in the Los Angeles Temple visitors' center; and resides in Highland, Utah. Barbara is married to Dustin Gardner, and they are the parents of two children. She enjoys her wonderful family, learning, teaching, traveling, people, the great outdoors, and life!

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Hank Smith:	00:01	Welcome to followHIM, a weekly podcast dedicated to helping individuals and families with their Come Follow Me study. I'm Hank Smith.
John Bytheway:	00:09	And I'm John Bytheway.
Hank Smith:	00:11	We love to learn.
John Bytheway:	00:11	We love to laugh.
Hank Smith:	00:13	We want to learn and laugh with you.
John Bytheway:	00:15	As together, we follow Him.
Hank Smith:	00:20	Hello, my friends. Welcome to another episode of followHIM. My name is Hank Smith, and I am your host. And I am here with my co-host, who is the master and the scholar, John Bytheway. You are a master and a scholar. Did you know that?
John Bytheway:	00:34	Hank, I bought a PhD from the University of Mayberry.
Hank Smith:	00:38	University of Mayberry.
John Bytheway:	00:39	That's right.
Hank Smith:	00:40	I need one of those. Barney Fife, is he the one... Did he hand the diploma over? How would he say it, John?
John Bytheway:	00:48	"Oh, here you go. You earned a degree." They're not exactly an accredited school. It's hard to get accreditation when your professor's names are Goober and Gomer Comer.
Hank Smith:	01:01	Well, John, that comes from Malachi chapter two, but it's actually not a compliment. It says, "The Lord is going to cut off the master and the scholar." So I don't know how we're going to understand the book of Malachi, John, without some help. So who is with us to help us understand this book?

John Bytheway:	01:18	I'm excited, you're excited, our listeners will be excited to have back with us Dr. Barbara Morgan Gardner. She was here last year, helped us with Section 84. She's the author of The Priesthood Power of Women. And Barbara, I'm just going to read your bio out of the back here and then you can update it if there's anything that needs to be updated.
	01:39	Barbara Morgan Gardner is an Associate Professor of Church History and Doctrine at Brigham Young University. She holds a master's degree in education and leadership and foundations and a PhD in instructional psychology. She did post-doctoral work at Harvard University. She was Institute Director at Boston, Massachusetts, serving more than a hundred universities and colleges in the area, and acting as chaplain at Harvard and MIT. She continues to serve as the chaplain at large in higher education for the Church of Jesus Christ of Latter-day Saints. She and her husband, Dustin Gardner, and their two daughters live in Utah. Welcome. Thanks for coming back again.
Dr. Barbara Gardner:	02:21	Thanks, John. It's great to be here with you guys.
Hank Smith:	02:23	We love having you here. We don't call her Dr. Morgan Gardner around here, we call her Barb, if that's okay.
Dr. Barbara Gardner:	02:30	That's preferable for me, thank you.
Hank Smith:	02:34	Okay, good. Barb, this week we made it to the end of the Old Testament. John, can you believe it? We made it all the way to the end.
John Bytheway:	02:41	Yeah.
Hank Smith:	02:41	It seems like just yesterday we were starting out in Genesis chapter one, and here we have made it to Malachi. And so many listeners have made this journey with us. First of all, we need to say thank you to all of those who made this journey with us. And we need to finish really well, which is why we brought you in, Barb, we need to finish on top. So where do you want to start with this book? What do our listeners need to know? How would you approach it? Let's hand the reigns over to you.
Dr. Barbara Gardner:	03:06	I love this book. I was here last time with you guys doing Doctrine and Covenants Section 84, and believe it or not, Malachi and Section 84 of the Doctrine and Covenants have a lot in common, which for me, makes me very happy. This is a great tie-in from the Old Testament. It brings in the New

Testament, but it is strong in Doctrine and Covenants and also in the Book of Mormon. Malachi is found in all the Standard Works, Pearl of Great Price, as well.

03:31 We're talking priesthood in here, we're talking temple, we're talking falling away from the laws of God. We're talking allowing God to prevail, holier and higher ways. If some of these sound familiar, it's not only Section 84, but it's also 2022 President Nelson. So it's fun to see this tie-in from Old Testament, New Testament, Book of Mormon, Doctrine and Covenants, Pearl of Great Price, and now, Living Prophet. Malachi was clearly a great prophet, so fun, totally inspired, speaking for God as His messenger, which is what Malachi means, "my messenger."

John Bytheway: 04:04 I'm so glad you said that, and let's talk about that a little bit more. Jesus shares the book of Malachi with the righteous among the Nephites and Lamanites, because Malachi lived after Lehi had already left, but he felt it important enough that he shares this with the righteous in the new world. And then, why is it in the Pearl of Great Price? Because Moroni quoted parts of it to Joseph Smith, and a little bit differently, which I'm sure we'll talk about today. So I think it's just kind of interesting. I don't know of another book like this that is mentioned in all of the Standard Works. That's kind of a fun little factoid there.

Hank Smith: 04:38 Yeah.

Dr. Barbara Gardner: 04:39 There's a reason, and it's a serious reason. As we see in the Doctrine and Covenants, Section Two, the importance of Elijah as being referred to in Malachi. The whole world will be utterly destroyed if it's not for what happens in this book, the prophecies of Malachi. Pretty amazing, yeah.

Hank Smith: 04:54 Barb, I was listening to The Bible Project this morning, and it seems that the background for this book is that the people have come back from exile, they've been back from exile for a while, and exile didn't change anything. The hope was come back, rebuild the temple and be God's people. And it seems that that's not happening, that the people were corrupt before the exile, and now after the exile, they're also corrupt. Am I on track when I say that?

Dr. Barbara Gardner: 05:21 Very much so. It's very much like me and the Lord, like all of us, although in this case we're talking about this covenant people, we know in our day that this covenant will be fulfilled in these final days. But in this day, yes, we have these people who are coming back, just like John was saying, we're talking 470, 440 BC. They've already had the temple destroyed. The temple's

been rebuilt. They're there now. It seems that we're going to be excited to see these wonderful Israelites be obedient and come back to the Lord and be a covenant keeping people. And right off the bat, the Lord is going to talk to them about temples and covenants.

05:57 And we're looking at it and saying, "Come on." We're living in this day now where we're seeing this real emphasis on covenants and being a covenant keeping people and being on the covenant path and all these things. And you can see that although we want this so badly for them, they aren't willing to do it.

06:13 I think probably the hardest part for me in this book, in a sense, is the terminology that they're using where they're questioning the Lord and acting as if they are doing what the Lord would have them to do. But as you see in verse 14 of chapter one, for example, it says the Lord calls them deceivers. It's like they're giving 99%, but the Lord requires 100%. And so, they question the Lord, but in reality, the Lord gave 100%, and He wants his covenant people to also give 100%. It's the reality of our life today. It is hard to give all. They're just holding back a little bit. They have their favorite sins or they have the ways of thinking that they can deceive the Lord, and the Lord will not be deceived. And that's a hard thing for all of us.

Hank Smith: 06:53 Yeah. I noticed that in my reading, is that there's this conversation going back and forth, and their attitude towards Him is a little scary to me. It started out right in verse two. "'I have loved you,' saith the Lord.' And you do respond with, 'When have you loved us?'" I'm like, "Oh, wow."

Dr. Barbara Gardner: 07:08 And that's an issue that we have today. I look at that verse, it makes me just so sad. You see it's just so poignant, "'I have loved you,' saith the Lord." And then, their response, "When? Prove it. We're not seeing this love." So it reminds me of Elder Renlund when he says, "The greater the distance between the giver and the receiver, the more the receiver develops a sense of entitlement" also has profound spiritual implications he talks about, and I think that that's what they're seeing here. They've lost this closeness to the Lord, and in so losing them, they have this entitlement. They're not able to see how much God loves them because they've separated themselves from God. Therefore, they can't even feel the love that He has, and it's eternal and perfect.

07:47 Their definition of love becomes a different definition of love than God's. They're wanting, it seems, God to give them the

blessings associated with the covenants without keeping the covenants. They're kind of spoiled in a sense. And God is a true gentleman. He wants to create a future God. He doesn't want to create spoiled children.

Hank Smith: 08:05

That's great.

Dr. Barbara Gardner: 08:06

And it seems like they're being spoiled and He's wanting them to become like Him. And they don't understand that His love really is meant to help them become like Him, and He's not going to budge.

Hank Smith: 08:15

Wow. I've got to read you this. It reminded me of April, 2021 General Conference. This is President Oaks. He said, "In a Saturday evening meeting at a stake conference many years ago, I met a woman who said her friends had asked her to come back to church after many years of inactivity. But she could not think of any reason why she should. To encourage her, I said, 'When you consider all of the things the Savior has done for you, you have many reasons to come back and worship and serve Him.' I was astonished when she replied, 'What's He ever done for me?'" And then, he answers, "What has Jesus Christ done for each of us? He has done everything that is essential for our journey through mortality toward the destiny outlined in the plan of our Heavenly Father."

08:57

And he goes on in this talk, "What has our Savior done for us?" That struck me in chapter one, verse two, "I have loved you" and they respond with, "When? When have you loved us? What have you ever done for us?" Wow. And He has to remind them of their heritage. He has to go all the way back to tell them about Jacob, about Israel, the original Israel.

Dr. Barbara Gardner: 09:17

I love that quote. I love that talk from President Oaks. It reminds me of this play that's written by W.H. Auden. He has this little quote, which this kind of love and what they're seeming to want, I think is very well wrapped up in this little statement. He says in the play, "Oh God, put away justice and truth, for we cannot understand them and do not want them. Leave thy heavens and come down to our earth. Become our uncle, look after baby, amuse grandfather, escort madam to the opera, help Willie with his homework, and introduce Muriel to a handsome naval officer. Be interesting and weak like us and then we will love you as we love ourselves."

09:54

It's that idea of trying to bring God to our level of love instead of allowing ourselves to be transferred, in a sense, through the atonement of Christ to His kind of love. Love is hard. The more

obedient we are, of course, the more our capacity is to love. God has said to us, "Love me in two ways. Keep my commandments and feed my sheep." And these people are not willing to do either those things, but yet, they're wondering why God isn't showing His love to them. But in reality, He is. They just can't see it because they're not willing to keep His commandments. They're blind to reality because of their distrust and disobedience.

John Bytheway: 10:29

One of the things this whole year has just impressed me with how God is the opposite of detached. He keeps coming back after His children and keeps inviting them to come back. And I'm afraid, I'm too much a natural man, I would at some point just throw up my hands and walk away, but He never does. He keeps coming back and inviting them to get back on the path and repent and everything. I guess I should have noticed that before, but I just really this year noticed He won't leave us alone in the positive way of that. He keeps inviting us back and offering repentance.

Dr. Barbara Gardner: 11:04

John, you're the same way. So much of this, as a father to their children, you will never give up on your children. And they may not appreciate and they may compromise and say, "Dad, you're not really loving me." But you know, as a parent, that you are loving them in this case, not perfectly like the Lord, but you're loving them to the best of your ability. And they may come back with that, "You don't really love me," but in reality, you will never give up on your children.

11:27

I think that's the beauty of learning to be parents is we don't give up. Of course, there are times when you have to have boundaries and things, and that's a different ballgame. God is God. He's able to perhaps have a different law than we are, but just like Him, I think we are taught we just don't give up. And there's not an age that all of a sudden, we stop being parents. We love, we care, and we don't give up.

11:47

And we hear excuses, too. This reminds me, this is personal on this side, but I remember after we adopted our two children, my oldest daughter was really struggling. And things were so great and life was good, and we were helping her on the swim team and doing her math and getting her homework done and just giving her some assignments and trying to help her grow and become the kind of person that she needs to be. And one day, she just broke down. She was just in tears. She was just young, eight, she just says, "You don't love me like my birth mother loved me." And I remember saying, "Allie, what do you mean by that?" And she said, "My birth mother didn't require

anything of me. I could watch movies all day. I could eat whatever I wanted to. I didn't have homework. I didn't have to go to school." The list went on and on and on.

- 12:30 And of course, I was very positive about her birth mother, but to me, I just said, "Allie, I show you I love you by what I expect of you and who I know you're going to become. And I'm going to be on that path with you. But I don't show my love for you by not requiring things. I show my love for you by seeing that you are a future goddess, daughter of God." So we've had a number of discussions in our family about how we show love and what love really looks like, and use the scriptures to use God's love in that. And this is a great example of that, I agree, John, really good.
- John Bytheway: 13:02 Our friend, Brad Wilcox, who's been on the program, he's so good at these little statements. He said, "A God that is asking nothing of us is making nothing of us."
- Dr. Barbara Gardner: 13:12 Amen.
- Hank Smith: 13:13 Yeah.
- John Bytheway: 13:13 And He asks a lot, but that's because He wants to make us into something better than what we are.
- Hank Smith: 13:19 I really like that. That's a positive spin on chapter one and chapter two, because as I read chapter one and chapter two, I thought, "Oh, my goodness. He is telling them everything that they are doing wrong." They are bringing sacrifices to the temple, but the sacrifices are polluted. They are sick and...
- John Bytheway: 13:38 Blind and lame.
- Hank Smith: 13:40 They're supposed to bring these firstlings of their flocks here, the best that they have, and it seems they're bringing polluted, terrible sacrifices, and the Lord is calling them out on it. But I like that. He's going to require it of them because He loves them.
- John Bytheway: 13:52 I just thought maybe we should talk about why, because lots of people I know are blind and lame and sick, myself included. So why is it that that would be a polluted sacrifice? I guess it's because what that sacrifice is pointing to. And the sacrifices were supposed to be unblemished, firstborn, the best of the flock because they were all pointing us to Christ. And is that why the Lord would be unhappy with that kind of a sacrifice?

Dr. Barbara Gardner:	14:21	<p>If all they had to offer, I think it's their heart and their soul. They're offering not their best. He's saying, "You have these sheep. You have what I've asked you to offer, but you're not offering your best. You're offering what is worth less to you." It's not a statement on how good or bad the sheep are, it's how good or bad the intention and the motivation is of the people.</p>
	14:42	<p>It's the Elder Maxwell quote, where we talk about often, where he talks about the willing heart and the willing mind, Doctrine and Covenants, "the broken heart and the contrite spirit." There's not a broken heart here and there's not a contrite spirit. These are not people who are offering, putting their animal, as he says, on the altar. These are people who are putting their compromise on the altar. They're giving second best of it. It's not a real sacrifice.</p>
	15:01	<p>Again, I think the point, a lot of this, is they're willing to sacrifice something. They're willing to do the Cain sacrifice, but they're not willing to do the Abel sacrifice. They're willing to give a piece of it, but they're always holding something back. And He doesn't want them holding back. It's the whole we have to give away our sins to know God.</p>
Hank Smith:	15:17	<p>Yeah. Wow. I just wrote that above chapter one. "You're not offering your best." Automatically, all the application came, which I really don't want to talk about, so can we move on? How many times do we do that same thing? "You're not offering your best. You're offering something. Thank you for offering something, but it's not your best. It's not what I've asked for." Yeah, John, go ahead.</p>
John Bytheway:	15:38	<p>This is from the Old Testament Student Manual, Volume Two, which is 1 Kings to Malachi. In Malachi 1:7, it speaks of the table of the Lord, that's that altar. "The altar, or table of the Lord, as Malachi called it, was the place of intercession, peacemaking, expiation, penitence, and sanctification. That which was consumed by its flames had in a figurative sense been consumed by God, and was therefore understood to have been accepted by Him. In as much as the sacrifices they made for the people typified the coming sacrifice and atonement of the Son of God, the only acceptable sacrifice was that which was spotless. They were mocking God by offering sacrifices to the Lord with sick, blind, and lame animals in calling them acceptable." And here's what it gets to the heart of it. "They had no reverence for what they were doing."</p>
Dr. Barbara Gardner:	16:29	<p>Exactly.</p>

John Bytheway:	16:30	So I think that's what you're saying. The reverence part of the whole thing, their heart wasn't in it. They were doing what they were supposed to in a way, but their heart wasn't in it, as you said.
Hank Smith:	16:43	You guys are both making me super uncomfortable, because man, the application is just going through my head. But keep going, keep going, please.
Dr. Barbara Gardner:	16:50	I was just going to throw in that heart analogy that you just mentioned. Their heart is not in it. That's what you see in chapter two, verse two. "If you will not hear and if you will not lay it to heart," this idea of heart goes throughout... Again, this is a theme that's going throughout these scriptures, is their heart isn't in it. They can say whatever they want to, they can compromise, they can show by their actions in some way that they really are looking forward and trying to become like Christ and trying to do what He's asking to do. But it is clear by this sacrifice alone and other things that he's going to talk about in here that their heart is not in it. They are not converted to the gospel. They are not converted to Jesus Christ. They are making a mockery of the atonement of Jesus Christ, which you can't get much worse than that.
	17:31	And then, the sad part is that they are asking the Lord, "Show us your love" and they're mocking Him while they're doing it. It's a sad symbol of what's really going on, especially at an altar, where altars are always symbolic of Jesus Christ and His atonement.
Hank Smith:	17:45	And the priests are in on it, too. Barb, isn't that where the Lord's like, "Hey, it's not just the people coming to the temple, it's the people working in the temple."
Dr. Barbara Gardner:	17:52	Exactly. I think that that's one of the sad parts here, is these priests are supposed to be among the most righteous, but they're allowing it to happen, too. I feel like we have to be careful with that. I think for the most part, especially in our day, the leaders of the church and especially those in the temple, they are the most sanctified, holy, blessed people. But I think that this is a warning that, "You are the leaders. You're the ones that are supposed to be setting the example. And even you are mocking the things of God." It's a warning to every person that's in this, that the atonement of Jesus Christ and covenants are not to be mocked.
	18:26	The irony, for me, is back to verse two, was "I have loved you." The Lord just starts it out, "I have loved you." And then, they're

questioning His love, when in reality, they have questioned His love by their actions.

- Hank Smith: 18:39 I noticed the Lord said, "Take what you're giving me and try giving it to somebody else and see how they like it." He says in verse eight, "Offer it to the governor. See if he's pleased with what you're offering me." What would you call this? The double standard that they're offering? "This is my best. I'm offering my best." And He's, "You're lying. You're deceiving. You're a deceiver. This is not your best."
- Dr. Barbara Gardner: 19:00 It's like Elder Harold B. Lee talking about with his mom always telling him that, "You need to clean the corners first." It's kind of that idea. Give it all. Give your very, very best. Be sincere. Be real. Don't hold it back. How many of us so often will think we're giving our best, but in reality, we're cutting corners to the Lord. I think about I hope I'm not, but if I'm cutting corners to giving my heart and soul to the Lord, then I am.
- 19:25 And none of us are perfect. And I think that that's partially, Hank, that's the struggle that each of us has, is we all know that we have our favorite sins. We all know that we're holding back some things. I think the difference though, is our intention is to give it all to Christ, to become better through the atonement of Jesus Christ, where at this case, it looks like they're making a mockery and they're intentionally trying to deceive. That's the distinction. And I think that's critical to say to ourselves, "Lord, is it I? Am I holding back? Is there something with me or am I blaming and saying, 'No actually I'm really good.'" There's just a complete difference in how they're responding to the love of the Lord.
- Hank Smith: 20:00 So this isn't weakness that He's going after. This is open rebellion. They're knowingly doing these things.
- Dr. Barbara Gardner: 20:07 Clearly. When you use the word deceiver, you know that you're openly doing it. And that's the frustration of deceiving. That's verse 14. That is Satan's tactic. And that's why I say 100%. They are 99%, which is the danger of it. And it's the danger for all of us in deception, when people are trying to deceive us, the key is you're trying to get so close to what is right, but that 1% is what makes the deception. But the dissension is intentional.
- John Bytheway: 20:33 Thank you for saying that, getting so close to it. Look at this phrase in verse four, "the border of wickedness." It's like-
- Dr. Barbara Gardner: 20:40 Yeah.

John Bytheway:	20:40	... you're right there on the line. I used to hear that story in Deacon's quorum when I was a kid about the guy who would drive the truck up Farmington Canyon. It's really got some windy roads with a big drop off right next to it. And the story was always, somebody was hiring the driver and, "Well, I can drive within six inches of the edge and never go off." And the next applicant said, "I can drive within two inches and never go off." And the guy that got hired said, "I stay as far away from the border as I can."
Hank Smith:	21:13	"I stay far away from it."
John Bytheway:	21:16	I remember hearing that story a lot. And this idea of the border of wickedness and getting really close but not quite there, that reminded me of that story.
Dr. Barbara Gardner:	21:24	And you see that in verse 9 where He says He's partial. And then, I think it's even more frustrating when you see verse 17, "You have wearied the Lord with your words, yet you say, 'Wherein have we wearied Him?' And then, when you say, 'Everyone that doeth evil is good in the sight of the Lord and He is delighted in them,' or 'Where is the God of judgment?'"
	21:40	They're not willing to accept responsibility for their actions. They're trying to twist what is evil into good and what is good into evil, as we see all the time happening in the Book of Mormon. And they just keep adding to it. You just continue to see that they're blaming the Lord and not willing to grow up. They're just not willing to be mature. Spiritually mature is lacking here, and the Lord is trying to prepare the people for the temple and for the second coming. And they clearly aren't ready because they will not take responsibility and they will not turn to the Savior. They want cheap grace and that's what they're looking for. They're not willing to put in the effort.
	22:14	Elder Maxwell has a statement. He says, "Sadly, too, a few envy the wicked. Still others complain that the wicked seem to get away with it." The idea of they're complaining that they get away with it. You're complaining about it? It's just kind of a weird... We want to be that way.
John Bytheway:	22:30	Oh, I think that exact thing is coming up in Malachi three. "You have said, 'It's vain to serve God. What prophet is it that we've kept His ordinance and walked mournfully before the Lord of hosts? Now we call the proud, happy. They that work wickedness are set up. They that tempt God are even delivered.'" That is exactly what you're saying. "Look, the

wicked are getting away with it. What does it profit us that we're serving God?" That they're asking that very thing.

Hank Smith: 22:53

What verse is that, John? I love that verse.

John Bytheway: 22:56

Malachi 3:14-15. I love these. I seem to remember, was it Glenn Pace that came to BYU and talked about these verses? You could probably look it up. But "The proud are set up." I love the words. "The wicked are set. They're set for life. They that tempt God are delivered." And then, verse 16, I love how, "Then they that feared the Lord spake often one to another. The Lord hearkened and heard it. A book of remembrance was written before Him for them that feared the Lord and thought upon His name. 'And they shall be mine,' saith the Lord of hosts. 'In that day when I make up my jewels, I will spare them as a man spareth his own son that serveth him.'" Then I have to insert laughter in here, "Then shall you return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." It's like, "You'll see." There's an eventually in there somewhere. "But one day you'll see and discern between the righteous and the wicked."

Dr. Barbara Gardner: 23:50

I agree. It's just kind of a sad, frustrating way of thinking. "They have been so wicked and they're still blessed?" And we've heard that so many times around.

John Bytheway: 23:58

Yeah.

Dr. Barbara Gardner: 23:59

We hear that from teenagers, we hear that from ourselves. "Why do they get to sin and still be blessed? Why are they getting away? Why were they able to not make covenants until they were 80 and all of a sudden get blessed? Why didn't they have to work hard and then receive?"

24:11

The question isn't, "Why didn't they, and then they get blessed?" It's really the opposite. "How much more could they have been blessed had they been obedient? And why are we jealous of wickedness?" Then the Lord, He just kind of ignores it and just says, "You know what? In the long run, they will be my jewels. We're talking eternal life here, people. We're talking you have no idea what I am going to give you." Section 84, "I'm giving you everything. So yeah, you may see temporarily that some people that are not being obedient are getting blessed, but in reality, they will be my jewels. You who are obedient will be my jewels. You'll have everything that I have. You become heirs of all that I have." Don't worry about complaining because you didn't get a nice car. You're going to have mansions.

- John Bytheway: 24:50 And this all starts with comparing. When you said that, I thought of the parable of the laborers and the vineyard. "Well, these guys just barely started work and then you're paying them the same." Things go south when we start to look sideways. "Well what about them? What about them?" Instead of looking at where we are with the Lord, we look to the side. Prodigal son, there's the same kind of a looking, "Well, well," sideways type of a thing. And this starts out with, "Well, look, look. It's vain to serve God because look at the wicked." But thank you for saying that, because should we ever be jealous of the wicked, as if wickedness was happiness?
- Dr. Barbara Gardner: 25:29 Yeah, but sometimes we do. I don't know why, but it seems to be kind of a common thread. And again, this is so comparable, it's so real for today. We look at that and just wish, "Oh, I wish I had more money. I'm paying all this money for tithing and I don't have a mansion. Or I'm keeping the sabbath day holy and I don't have all the blessings of the sabbath. They have a new boat and a new yacht." It's just this idea of, "They're getting all these things and I'm getting nothing." But it's the reality of we need to look into the eternities and be blessed.
- 25:58 So we were talking about this wickedness and craziness, we forgot... We jumped ahead of verse one, which is actually one of my favorite verses in this whole book, just because of my love for the prophets. It just says, "The burden of the Word of the Lord to Israel by Malachi," that idea of the burden of the Word of the Lord and that burden.
- 26:16 I watch our current prophet today, President Nelson, and I look at past presidents, and we read about presidents even beyond them and prophets and leaders of this church and Enoch, dealing with some of these wickedness of these words that are against him. Jesus Christ himself like being called the carpenter's son and just this mockery that these prophets are constantly having to deal with. And I just think that "burden of the Word of the Lord" is a real burden. They speak as prophet, seers and revelators. They don't speak for themselves. Elder Holland has talked about this, when it comes to he is going to say what the Lord is having him say. He's speaking for God. In the footnote, it talks about the keys of priesthood. It leads us to that.
- 26:58 Responsibility for a prophet, we are taught right in Section 43 of the Doctrine and Covenants, which I love this tie-in here. In Section 43, we're talking about other people trying to take the place of Joseph Smith and being able to teach and make sure that we understand doctrine. Section 43, I'll just read that really

quick. I love this because there is so much deception that's happening in the early days of this church and that Satan is trying to get himself in.

27:20 But in 43:3, where the Lord, we've had this Mrs. Hubble, we call her Mrs. Hubble trouble. In the past, we've had Hiram Page with the rock, and the Lord is establishing His church and He says, "And this ye shall know. As surely that there is none other appointed unto you to receive commandments and revelations until he be taken if you abide in me." There is none other. The prophet has the burden of being the spokesman for God. And I think in Malachi, that is part of this burden that he's expressing. "The Lord loves you, and my responsibility is to tell you no matter how right and how justified you think you are, I have to speak for the Lord here, and it is a burden."

27:59 You guys probably remember President Nelson when he came to BYU a few years ago, and he talked about all the truths that the students needed to know. That Marriott Center was packed, and he gave that talk on law and love and he gave these truths. And I love this where he says, "Truth number one is you are sons and daughters of God." This is a prophet speaking to young adults. "Truth number two, truth is truth. Truth number three, God loves every one of us with perfect love." And then, tying into this verse, he says, "Truth number four, the Lord, Jesus Christ, whose church this is, appoints prophets and apostles to communicate His love and teach His laws."

28:34 And then he continues, "Sometimes, we as leaders of the church are criticized for holding firm to the laws of God, defending the Savior's doctrine and resisting the social pressures of our day. But our commission as ordained apostles is to go into all the world to preach His gospel and to every creature. That means we are commanded to teach truth. In doing so, sometimes we are accused of being uncaring as we teach the Father's requirements for exaltation in the celestial kingdom. But wouldn't it be far more uncaring for us not to tell the truth, not to teach what God has revealed?" And then, "It is precisely because we do care deeply about all of God's children that we proclaim His truth. We may not always tell people what they want to hear. Prophets are rarely popular, but we will always teach the truth."

29:16 And then, in that context, going back to Malachi, then he says in verse two, "I have loved you, saith the Lord." That's the burden of the prophet. And then, "You may misunderstand, but God is love." And that's the whole beauty of it's the law and love. We're seeing this problem with law and love, and this real

struggle that people are having, thinking that God is going to compromise His law to show them His love. And He's saying, "No. We need to learn to love like God does." Malachi will tell the truth because he's speaking for God, who is... I love that burden. But it's a heavy burden that leaders of the church are always given from the days of Adam and Eve.

John Bytheway: 29:52

Do you know what it reminded me of? Another example is in the Book of Mormon, where Jacob says, "I'm weighed down about what I have to talk to you about today. Some of you have come up here to hear the pleasing Word of God which healeth the wounded soul. And instead, I have to reprove you in front of your wives and your children and place daggers in their mind." But that was the burden and he didn't shy away from that. He told them like it was.

30:15

Elder Christofferson gave a talk in 2015 called Why the Church? I took that apart and put bullet points on every reason why we need a church. And one of them was to be in a position to be reprov'd of sin and error. And it's wonderful to be able to know I will have a bishop, I will have a prophet, I will have church leaders who can say, "Don't do this," or "You need to stop doing this" or "You need to be warned against this" and not worry about whether they're being popular or not.

Hank Smith: 30:45

Yeah.

Dr. Barbara Gardner: 30:46

Okay. So we're looking at Malachi two now, and we're talking about the heart again. So this idea of the heart is critical. I don't know that we realize that that term heart is used over a thousand times in the scriptures, just heart, and what that means. And when we're talking about heart, it's typically being converted and a covenant keeping people. So he's talking about the heart and he's talking about people really being converted not just in their mind, but really giving themselves 100% to the Lord.

31:11

Then he's talking about this covenant that he made with Levi, and he's talking about the covenant that has been broken. That actually brings us back to Section 84 of the Doctrine and Covenants, where in Section 84 we see that Moses was given this priesthood and the Lord was trying to get him to be able to bring His people unto the Lord and to enter into His rest, but they refused. So we're talking about this covenant, and we're talking about specifically these people who receive, and it talks about this in verse 26. "And the lesser priesthood continued which priesthood holdeth the key of the ministering of angels and the preparatory gospel."

- 31:44 But before this, Moses is trying to get his people to receive the power of godliness. He's trying to get them to receive the key of the knowledge of God. He's trying to help them to make these ordinances. Here we're seeing that this covenant is being broken and he is referring in the sense to these days of Moses. Then he is talking about the priests and how the priests, really, their responsibility is to teach knowledge and to teach this law and be examples of this law.
- 32:08 I think about our day and the role of priests, but not just priests. The Lord has said in our day we need everyone. And specifically, we've heard women, the call from President Nelson to women to speak up and speak out regarding the truth, and to be those who have the priesthood authority that has been given to both women and men through one who has priesthood keys, and then the covenants that we have made with the temple to be those who are righteous leaders of the church and be these examples. And then we've been asked by the prophets, more so in our day than ever before, to speak and teach and be examples of the covenants and especially the temple.
- 32:43 So we have many talks recently where we have Elder Bednar and President Oaks and President Nelson and women leaders of the church trying to help us to understand the temple, the importance of the temple, and then speaking openly about it. That's been a huge prophetic priority in the last few years.
- Hank Smith: 32:58 So Barb, let me make sure I'm clear here. So in chapter two, these priests have corrupted the covenant of Levi by not teaching truth. Their hearts are not in it.
- Dr. Barbara Gardner: 33:09 I think what they're trying to say is, In every day since the day of Adam, the Lord has tried to bring people into His presence. So we see that with Adam, we see that with Moses, we see that here with Malachi. He is trying to bring people into His presence. This is this covenant that He is trying to make. He's talking about the people of Levi, their responsibility and their humility in bringing this forward. We see this then especially with Moses, where He says, "You are not keeping this and therefore you have lost this. You have lost this Abrahamic covenant. You have lost this ability to be with me. You have lost the higher order of the priesthood, which is the patriarchal order of the priesthood. Because you're not willing to keep this covenant, these things are lost."
- 33:46 And then, He's saying to them, "As priests, you are not doing this. And because of that, you are being kept away." It says in verse nine, "You're partial in the law. You're not willing to go all

the way up. You're not willing again to be able to give it all. You have lost the ability to be," and it's going to talk about this here in the future, "you've lost the ability to be sealed for eternity with your spouse. You're making a mockery of the covenants that you have made, especially when it comes to marriage and family. And because of that, you are not going to be able to have this eternal life." It's not funny to the Lord.

34:16 And that's what happens in Section 84 as well. The Lord is explaining to Joseph Smith in this case, Moses was not, His people were not obedient. The patriarchal order of the priesthood had been passed down from generation to generation, from the prophets. And because the people were not willing to be obedient, they also lost this covenant. They lost this ability to enter into the presence of the Lord.

Hank Smith: 34:36 Wow.

Dr. Barbara Gardner: 34:36 And as we see in Section 132 of the Doctrine and Covenants, we entered into this presence of the Lord through marriage. Then you see this very part at the end where he is talking about, "You're cut off from the Lord because you are marrying outside of the covenant. And you're cut off from the Lord because you are taking lightly the covenants you have made with God and you're divorcing your wives for seemingly very petty reasons." And that's kind of what he's saying here. It's all about this covenant. It's about eternal life. It's about helping people come unto Christ and become like Him. This is very temple. So these are temple covenants, this is temple terminology. It's about families. It's about the sacred covenant between a husband and wife and becoming eternal parents, that they're mocking, and you can see that He is not happy.

Hank Smith: 35:16 Man, that really makes that chapter one, verse two question, "When have you loved us?" so heart wrenching when you find out what's been going on. They could have had all these blessings, but like you said, they're cutting corners. And not only that, the priests are taking part in this and they're breaking hearts. They're dealing treacherously with the wife of their youth. The wives of their youth, they're divorcing for seemingly petty reasons. Wow. No wonder Malachi says this is a burden to share.

John Bytheway: 35:48 Yeah.

Dr. Barbara Gardner: 35:49 I think in our day sometimes, we, especially because of our culture and things, don't understand the seriousness and the covenant we make regarding marriage. You go through the

history of Joseph Smith, and he's told that eventually Elijah will come and he's going to restore this priesthood. And then, we continue on through the Doctrine and Covenants and we start seeing that the church is being restored. But eventually, you get to about Section 36, 38, we start hearing about the temple. But eventually, as you get to Section 84 and then 95 and then Section 110, you start seeing the keys being revealed in the Kirtland temple, and then it culminates with Section 132 with celestial marriage and what they're going to be receiving. And then you get into later sections that are going to come along. But it is this line upon line teaching to Joseph Smith from the Lord about the importance of the temple and about the importance of marriage.

36:40 And I think it's significant, right in the middle of the last book of the Old Testament, the Lord is saying, "Marriage and covenants regarding husband and wife and families are critical, and you are mocking it as much as you are mocking me." You cannot mock marriage without mocking Christ, and you cannot mock Christ without mocking marriage. You have to have them both. If you are making a mock of either, you're destroying the purposes of God.

Hank Smith: 37:05 Yeah.

Dr. Barbara Gardner: 37:06 We laugh about marriage and we have a lot of stories, and we all have stories about marriage and things that we can do to make it better, but it comes right down to it, marriage is very serious to the Lord. That relationship between a husband and wife is critical to Him.

Hank Smith: 37:17 When you talked about chapter two, verse nine, it made me think of this quote from Larry W. Gibbons way back in 2006, but I still remember it. He quotes both Elder Maxwell and Marion G. Romney. He said, "Elder Neal A. Maxwell spoke and expressed this thought that bidding Babylon farewell is actually one of our challenges, that too many of us like to keep a summer cottage there. We cannot keep one foot in the church and one foot in the world. One reason is the world and the church are rapidly diverging. We'll lose our balance." And then he quotes Marion G. Romney, which is just a beautiful quote. He said, "We know that no man can serve two masters. Some, I fear, are attempting to do what President Marion G. Romney described as trying to serve the Lord without offending the devil. You have been partial in the law. You've had one foot in but not the other."

Dr. Barbara Gardner: 38:09

Yeah. This is a touchy subject for a lot of people. Even as a religion professor, I have students asking all the time as I teach The Eternal Family class, "Is it okay to be dating somebody out of the church? Is it okay to be marrying somebody outside of the temple?" And my answer is always, "What is the purpose of life? What is the desire from our heavenly parents to us? Why are we even here? It's to become like them." And that doesn't mean that you can't date necessarily other people of other faiths. There are many people who have married people of other faiths and have ended up with that person making covenants with the Lord. And I would imagine that they will have eternal life. We'll let the Lord decide on that, of course. There are many people who are members of the church who are marrying in the faith, but who are not covenant keeping people and who think that just because they married in the temple, they're going to have eternal life.

38:54

I am kind of a Pollyanna. I kind of hope all of us will make it no matter what. But the reality is, the Lord is saying, "I have a law and you need to obey it." I do believe that you can marry outside of the law, but I think you have to be extremely careful in our day. You have to do so knowing that the only way we are going to have eternal life is if a man and a woman make a covenant with God and they keep their covenants. And that's why it's so dangerous.

39:20

And again, it's not that anybody is perfect, none of us are perfect, but that we are trying to do that. But if we don't understand the covenants and we're just simply saying, "I will do my way, my way and not Thy way. And my way is higher than your way, not the Lord's way." And we decide that what we do is right, and not the Lord's, we're falling into this trap. We're being deceived.

39:37

It's such a hard topic. This idea is very difficult. And the same thing with divorce. There are reasons that people need to be divorced, especially in terms of abuse of some sort, a person being majorly degraded. But in our day and age, it is so easy to just say, "I'm done" for selfish reasons. And that's where we really have a problem, is people not willing to pay that price.

John Bytheway: 39:58

Or not even to marry in our day, just to kind of live together and not even make a covenant at all. I've always had a question about this. If the Melchizedek priesthood was taken post Moses, or during the time of Moses, what kind of marriages were even possible for them? Were they still sealed in the same way?

- Dr. Barbara Gardner: 40:19 They couldn't enter into the highest order of the Melchizedek priesthood, which is the patriarchal order of the priesthood. I don't know exactly how those marriages were performed and what that meant, but they wouldn't have been sealed for eternity because they couldn't enter into that order. There are exceptions, and it talks about some of the prophets, Elijah being one of them. But for those people living at that time, that wasn't even a possibility because they didn't have that order of the priesthood there.
- John Bytheway: 40:39 Forgive me for digressing, but when Jesus was approached by the Sadducees, and hey, there was with us, probably another Sadducee, a man who died, and his six brothers married this woman. Whose will her husband be? So it sounds like they thought it would be somebody. In Jesus's time, nobody had the chance to be sealed the way we understand today. Is that right?
- Dr. Barbara Gardner: 41:02 Well, we have to be careful, because then Elijah, as we know, he's talking about Elijah coming back in chapter four. Elijah is also going to come to the Mount of Transfiguration and he's going to restore these keys to Peter, James, and John. That's part of what happens at Mount Transfiguration. These keys make it possible for the sealing to take place for them. And of course, Christ has these keys. They are His keys in the first place, so He can perform these sealings as well.
- John Bytheway: 41:23 And I figured if The Twelve all had the Melchizedek priesthood, I've always thought, "How did people in Jesus' time have the chance to have a sealing the way we have it today?" And I guess it would only those who receive the Melchizedek priesthood or were able to go through that ordinance in the temple. And the temple wasn't even... It was kind of an Aaronic priest at temple in Jesus' time and it was halfway apostate anyway.
- Dr. Barbara Gardner: 41:47 Right. However, it is important to remember because of Elijah's return at Mount of Transfiguration, they received their endowment and they received keys, so they were able to perform those ordinances, no question. The prophets of the New Testament don't talk about it a lot because they are establishing Christ's church on the earth. And typically, when we're talking about the highest order of the Melchizedek priesthood, we're talking patriarchal order, we're talking Old Testament.
- 42:10 Joseph Smith is receiving both the Old Testament church, the Old Testament, which is going to be temple and the New Testament, which is going to be the church itself, if that makes sense. So what we see typically in the New Testament is the

ecclesiastical administrative structure of the church that Christ built when He was on the earth. There's not as much mention there of the temple, but He clearly has those keys and they have been restored through Elijah, Peter, James, and John. But I think what we see in the New Testament is really Christ establishing the kingdom of God on the earth according to His church.

42:40 Elder McConkie says that Christ had to establish His church on the earth in the time of Jesus in a different way than He did during the time of Adam and Eve, because during Adam and Eve, it was a family organization, government set up. By the time Christ came, it was more of a political setup. And so, He had to change the structure of the church.

John Bytheway: 42:56 Yeah.

Dr. Barbara Gardner: 42:56 But yes, they would have had those keys. Christ himself, those keys belong to Him, so He had the ability to do so. And His First Presidency in the Quorum, The Twelve received that ability through Elijah.

John Bytheway: 43:05 So they must have had the chance to have an eternal sealing the way we would understand it now.

Dr. Barbara Gardner: 43:10 Absolutely.

John Bytheway: 43:11 Yeah.

Hank Smith: 43:11 As I was reading the end of chapter two of Malachi, I was confused at what was happening. I didn't have Barb to explain it to me. So I went to the New Living Translation of the Bible, and it says the exact same thing you're saying here, Barb. It says, "Judah has been unfaithful, and a detestable thing has been done in Israel and in Jerusalem. The men of Judah have defied the Lord's beloved sanctuary by marrying women who worship idols. May the Lord cut off from the nation of Israel, every last man who has done this, and yet brings an offering to the Lord."

43:45 "Here is another thing you do. You cover the Lord's altar with tears, weeping, and groaning because He pays no attention to your offerings and doesn't accept them with pleasure. You cry out, 'Why doesn't the Lord accept my worship?' I'll tell you why. Because the Lord witnessed the vows you and your wife made when you were young, but you have been unfaithful to her, though she remained your faithful partner, the wife of your marriage vows. Didn't the Lord make you one with your wife? In body and spirit, you are His. And what does He want? Godly

children from your union. So guard your heart. Remain loyal to the wife of your youth." And all of a sudden, I'm seeing what you saw here, Barb, is a detestable thing that they were doing.

Dr. Barbara Gardner: 44:33

Again, it is Satan trying to destroy families. If Satan is going to try to destroy one thing in our day and age, at any time, it's what he wants more desperately than anything, and it's an eternal, united oneness relationship that only our heavenly parents have with each other and with their children. And Satan cannot have it. He chose to rebel. And of all the things that he wants to destroy, it's the family. And if he can make a husband or a wife, and it goes both ways, if he can make either of them break their covenants, if he can make either of them forget how important the other person is, if he can compromise their selfishness and make them be selfish in any way, to the point, especially, where they're willing to break their covenants, he wins in a way.

45:13

And he will, as we've been told, when Satan wins, he seems to feel like he has more power. When our Heavenly Father wins, we have more power. And God wants to endow us with His power. He wants us to become like He is. He wants us to become eternal, heavenly parents. And that that's why these verses of scripture, I believe right in the middle of this last book, are so critical. He is saying, "This is what I want for you. I want eternal families. And you are making a mock of what is so sacred. And you cannot forget."

45:41

Just the church website on divorce, it says, "When men and women marry, they make solemn covenants with each other and with God. Every effort should be made to keep these covenants and preserve marriage." I just want to say every effort. Again, it's not this 99% effort that He's so concerned about in chapter one. It's not the "I'm going to give everything except for what really hurts. I'm going to give everything except my temper. I'm going to give up everything except for my desire to have a lot of money. I'm going to give everything up except for my pride." They're saying every effort should be made to keep these covenants and preserve marriage.

46:12

"When divorce occurs, individuals have the obligation to forgive, lift, and help rather than to condemn." And then, "The sanctity of marriage and families is taught repeatedly in the scriptures. It has been reaffirmed by modern prophets and apostles." And I would say every scripture that we have, every book of scripture is a scripture about family. New Testament, it's about family. Old Testament, it's about family. Doctrine and Covenants, it's the family. These are all eternal families that

we're discussing. And the Lord is trying to teach us how to have an eternal family. And Satan is trying to destroy it. Again, this is the end of the Old Testament, the destruction of the family if we aren't careful.

- John Bytheway: 46:44 It seems that this metaphor we've been reading about the past many chapters, about the Savior being the bridegroom and the church, or His people, the bride, it just makes me want to make that leap. Well, doesn't it seem then that that metaphor of marriage is so strong, how can you not believe that our marriages are going to go on in the next life, that they're eternal?
- Hank Smith: 47:07 That's the one metaphor they choose.
- John Bytheway: 47:09 That's the one metaphor they would choose. Well, of course then, our marriage means something, because Jesus is using that example so often so that our marriages will mean something. It's so strange that much of the world believes that, "No, we're separated after this life." And I think the common explanation is, "Well, we don't know what it will be like, but I guess it'll be something better."
- Dr. Barbara Gardner: 47:32 And I just want to throw out this just because of my own sensitivity to this issue.
- John Bytheway: 47:37 Yeah.
- Dr. Barbara Gardner: 47:37 Again, having not been married until I was 40, but also having dear friends that still are not married and the reality of the pain that's associated with that. He's not talking about that here. That's not the conversation. But just for sensitivity to the need to understand that every person will have the opportunity and the blessing of having an eternal family, whether they're able to have one on this earth or not. And just recognizing that this covenant that they're discussing here is an eternal covenant, which is partially why it's so extremely important that we keep it. But every individual will have the chance in eternity. It's a matter of our desires to be obedient to the covenant of God. And that's where our opportunities will come in the future is by our motivation. Are we desiring to keep the covenant?
- 48:18 And sometimes, I get the question, "But what if I don't have the desire to marry? What if I don't have the desire to have what the Lord is asking me to have here?" And I say, my constant reminder is, "But do you have the desire to keep the covenants of God? Because if your desire is to still be a covenant keeping

person 100%, then you'll have all the blessings that God has promised. Even if you can't make that covenant today, you'll be blessed because of the covenant in the future. Only God knows what that means."

- John Bytheway: 48:45 Barbara, when King Benjamin talks about when you're approached by the beggar and you don't have, but he says, "I would, that you would say in your heart. I want the state of your heart to be, 'If I had, I would give.'" That helped me when I was single, wanted to be married and wasn't, because I knew that the Lord knew, "I want that. I'm having a hard time making it happen by myself. But I want that." And I knew that desire would be counted for something.
- Dr. Barbara Gardner: 49:11 Amen.
- John Bytheway: 49:12 I hope that's what you were trying to say there. I can back you up on that.
- Dr. Barbara Gardner: 49:14 Yep, absolutely. Yep.
- Hank Smith: 49:17 So Barb, they are bringing in polluted sacrifices. The priests are in on it. They are divorcing their wives and marrying women who don't worship Jehovah. Please tell me they're not doing anything else. Are they doing more wrong? Is the Lord going to keep going in chapter three? What else have these people been doing wrong?
- Dr. Barbara Gardner: 49:39 I think that there is some reality of what they continue to do wrong. I think the biggest problem that I'm seeing is that they do not understand their complete dependence on the Lord. They just don't get it. They think somehow that they're going to do it by themselves. Even the question, we see this and we'll probably come back to it, but just the question in verse eight that is so famous, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee?" And then He says, "In tithes and offerings." And I would say the tithes and offerings is a symbol of everything else they have robbed. They aren't willing to give it all. It doesn't matter what it is. In this case, He says tithes and offerings. But clearly, we see Him in chapters one and two that they're holding a lot back.
- 50:15 But I think part of the frustration for the Lord is He wants so bad to bless them. This is the house of Israel, the children of Israel, and they will not allow Him to give all of the love He has to give them, because He is a God of principle. He wants so bad to bless. But if they aren't using their agency, He can't break His

own law. And they aren't willing to pay their tithing and He can't bless them with the windows of heaven, as He says. But if they would, He says, "He wants to pour out the blessings that there shall not be room enough to receive it." He wants to just soak them in blessings, but they refuse. They refuse. So yeah, I think we continue to see some of this wickedness.

50:52 But I also love, in verse one and two, where He is always talking about Christ again coming to His temple. This is a major theme, the messenger of the covenant. Then in verse two, "But who may abide the day of His coming, and who shall stand when He appeareth? For He is like a refiner's fire and like a fuller's soap."

51:07 I love that idea of the fire and the soap, both being cleansing agents. And when Christ comes, He is going to cleanse not just His temple, but He is going to cleanse His people and He is going to help them. He's going to refine them as a purifier does. And for the wicked, it will be hard, and for the righteous, it will be beautiful. But it's that repentance, that Christ comes with the intention of healing and with the intention of cleaning. And He's going to come to His people. Our Father in Heaven, and Jesus Christ, wants so bad to just show us His love. Even with all of this wickedness, He's coming with the intention of helping them, even then, as a purifier and as a healer. But they have to want it. They have to be willing to be cleansed.

Hank Smith: 51:45 I'm writing this in. "He is coming to cleanse not just His temple but His people."

Dr. Barbara Gardner: 51:49 It's John 3:16, which we all know. "For God so loved the world that He sent His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." And then, "He sent not His Son into the world to condemn the world, but that through Him, the world might be saved." He's sending His Son to save them, to cleanse them, to love them. They're mocking it, but He's not going to let go. He is still going to come. He's going to cleanse them. "And every knee will bow and every tongue will confess that Jesus is the Christ," period. So even now in their wickedness, He still commits that He is going to send, or that Jesus Christ Himself is going to come and He is going to cleanse them. And it's going to be hard, but He's not going to give up on them.

Hank Smith: 52:27 He says that, "He will purify them as gold and silver." Those are valuable things. He still sees them as valuable after all they've done.

Dr. Barbara Gardner:	52:35	<p>Yep. And then, verse six, "I am the Lord. I change not." He is not going to give up on them. He is going to continue on. He's not going to change. He will purify. He will cleanse. The commitment, His promise is there. He has made the promise and He's going to follow through, and it's really up to us. But His intentions are 100% to give us and to give them all that He has. But it's us that holds back, and that's where He is coming into this is, "Will you rob me?"</p>
	53:00	<p>It's not me holding back. I've given you everything. You refuse to be blessed. That's the robbing of God. You're refusing. You don't even understand that your robbing of me is really hurting you. I want to bless you, but you won't let me.</p>
John Bytheway:	53:16	<p>We so often talk about life being a test. And Elder Bednar mentioned in a talk recently that the scriptures never used the word test, they use prove and try. And what's so fun here is it's not, "I'm proving you," the Lord is saying, "Prove me. Try me. Prove me now herewith." And then, that's just poetry, "I will open you the windows of heaven." Wow. He's asking them to test Him, which is kind of a fun reversal of things. Instead of us getting tested, He's saying, "Test me on this and see what I'll do."</p>
	53:50	<p>Please join us for part two of this podcast.</p>



John Bytheway:	00:00:01	Welcome to part two of Dr. Barbara Morgan Gardner, the Book of Malachi.
Dr. Barbara Gardner:	00:00:07	And John and Hank, there's a great talk by Elder Holland where he talks about the reasons that we pay our tithing. I think it's called like a watered garden. I love this talk, but he gives different reasons for paying tithing, for jumping to this. He just says, "The first reason to pay tithing is to do so for the sake of your children and grandchildren, the rising generation, so they can grow up in the church. We can build temples, et cetera." He says, "The second reason to pay your tithing is to rightfully claim the blessings promised those who do so." And then he quotes the scripture, "Prove me herewith."
	00:00:36	I just want to share, I recognize a lot of the blessings of tithing are not monetary, and frankly, it's the monetary blessings that we talk about, but I do want to share a couple of ... And I think if we were to send this out to every single person listening to this podcast, everyone could share how they have tested the Lord or proved the Lord in a sense and he has proven himself to us. I'll just share one verse. I have 12 siblings and I remember my eighth sister, so the eighth child down was the first one to get married. And she called my dad and said that she was going to get married. Frankly, she was young and my dad said that she wasn't mature enough, but that's the story for another day.
	00:01:15	But in so doing, she asked my dad for some money so that she could have a reception. I remember 13 children, my dad worked for the church, my mom was a stay-at-home mom who worked very hard but did not receive an income, but they were ardent. They paid their tithing and that was important to all of us and we knew they paid their tithing and we all paid our tithing. We all worked from a young age, but I remember my dad telling us that when he was asked by Sherry if she could help, she gave him a specific number. I don't know remember the number exactly, but I want to say \$500. And my dad said he knew he didn't have \$500, but he also knew that Sherry wanted to get married and she wanted to get married in the temple.

	00:01:55	And so he said, at work, he literally fell to his knees and said, "Heavenly Father, my daughter is trying to have a covenant marriage in the temple and I would love to be able to celebrate this with the family and with friends for her and she is asking for \$500 and I don't have it. But I have paid my tithing consistently since I joined the church and we have sacrificed and we've tried to do the right thing. Please bless us with this \$500." I remember this story so well because what I remember really was when my dad came home that day, our car had been totaled. Well, he drove it up to the side of our house and it was already an old car. We never had a new car. And my older brother who had just turned 16 came out and said to my dad, "What happened?" And he said, "I just got in a car accident." And my brother said, "Are you going to fix it?" And he said, "Well, let me tell you the story."
	00:02:48	He talked about Sherry and her need for this \$500 and they went to see how much it would cost to have the car fixed. And they received the report from the insurance company, it was \$500. It was to the exact penny that my dad had asked for. I think sometimes the Lord manifests himself in mysterious ways, and in this case for us, it was a ruined car, but it was the answer to a very thoughtful, sincere, sacrificing father ...
Hank Smith:	00:03:10	Wow.
Dr. Barbara Gardner:	00:03:11	... who didn't genuinely care about his car at all. He never did, but what he cared about was the covenant that his daughter was about to make and proving the Lord for his children in setting that example. And I also remember that's miracle number one. The miracle number two is my dad would often say is that David said, my older brother said at the time, "I'm never going to go on a date then." And my dad said, "Great." Because he wanted to take the car to go on his first date when he turned 16 and my dad said, "It's fantastic. You're not going to drive the car and I have a daughter getting married. This is perfect."
	00:03:41	I think we all have these tithing stories and we have proved the Lord and he has come out proving himself to us over and over and over again. That's a basic question that for anyone entering the temple is, "Are you paying a full tithe?" And those who are covenant-making, keeping members of the church say, "Yes," and I think they say so with a smile on their face with again their hearts completely testifying that this principle is one principle that helps us be 100% committed to God.

00:04:09 Frankly, I believe anybody who will pay 10% will give it their all. If you're willing to pay whatever God asks, 10%, if we're willing to do so, then we are also going to keep our temple covenants which is, as we've been taught by Elder Bednar so recently, one of them being that we are willing to live the law of consecration. If we're willing to pay 10% and we're serious about it and we're giving the full 10%, we're going to be willing to give our all. It says something about the heart.

Hank Smith: 00:04:33 I want to share a tithing story. This is from Sydney S. Reynolds, first counselor in the primary general presidency way back in 2003 and she says, many years ago, John Orth worked in a foundry in Australia, and in a terrible accident, hot molten lead splashed onto his face and body. He was administered to and some of the vision was restored to his right eye, but he was completely blind in his left. Because he couldn't see well, he lost his job. He tried to get employment with his wife's family, but their business failed due to the depression. He was forced to go door to door seeking odd jobs and handouts to pay for food and rent.

00:05:11 One year, he did not pay any tithing and went to talk to the branch president. The branch president understood the situation but asked John to make it a matter of prayer and fasting, so that he could find a way to pay his tithing. John and his wife Alice fasted and prayed and determined that the only thing of value they owned was her engagement ring, a beautiful ring bought in happier times. After much anguish, they decided to take the ring to a pawnbroker and learned it was worth enough to pay their tithing and some of their outstanding bills. That Sunday, he went to the branch president and paid his tithing.

00:05:44 As he left the office, he happened to meet the mission president who noticed his damaged eyes. Brother Orth's son, now serving as bishop in Adelaide later wrote, "We believe that the mission president was an eye doctor for he was commonly called President Dr. Reese. He spoke to dad and was able to examine him and offer some suggestions to help his eyesight. Dad followed his advice, and in due course, sight was restored 15% sight to his left eye and 95% sight to his right eye. And with the help of glasses, he could see again. With his vision restored, John was never unemployed again. He redeemed the ring which is now a family heirloom and paid a full tithing for the rest of his life. The Lord knew John Orth and he knew he could help him."

00:06:27 And then Sister Reynolds says, "President Dr. Reese was my mother's father and he probably never knew of the miracle that

was wrought that day." Stories don't always work out like that, but don't you just love the ones that do?

Dr. Barbara Gardner: 00:06:42

It's the Mary Fielding Smith story that we know about as well where she's being asked as she's with five fatherless children at this point and she's trying to lead this wonderful family and she's being told that she doesn't have to pay her tithing and her response, and Elder Holland talks about this in that same talk, he says, "William," this is what she says to the man, "William, you ought to be ashamed of yourself. Would you deny me a blessing? If I do not pay my tithing, I should expect the Lord to withhold his blessings from me." And this is such a classic statement, "I pay my tithing not only because it is a law of God, but because I expect a blessing by doing it. I need a blessing. By keeping this and other laws, I expect to be able to provide for my family."

00:07:25

I'm going to share just one more story with that, is that idea of expecting and sometimes it's hard, but when God commands and we obey, he is bound as it says again in the Doctrine and Covenants 82. I remember my dad was called as a stake president years ago, and as exciting as that was, our stake center was 45 minutes one direction and our church building that we would attend was 20 minutes in another direction. This is in Oregon and we only had one car and we had 13 children. And I remember my dad saying to us, "I don't know how this is going to work, but we've paid our tithing and the Lord wants me to be a stake president and we had a 15 passenger van. That's all we had. And I know that he is going to make this happen. I just know, but I need you to fast and pray and talk to the Lord about that we've paid our tithing and know that he'll take care of us."

00:08:13

This comes in with my dad legitimately expected that the Lord would provide for him and provide for our family. So we did. We fasted and prayed as a family. We continued to pay our tithing. And I remember my dad was asked to go, he worked for the church in family services and he was asked to go to an adoption meeting in Washington, DC. Of course, the church paid for his trip, but he had told all of us growing up that if we saved, at the time they had these box tops, that if you saved enough box tops, you could actually get a free airplane ticket. So one of my brothers actually saved the box tops and was given a free ticket. So he joined my dad on this trip, and in the airport, he met a man who long story short, was very kind to him and ended up sitting with him on the airplane.

00:08:58 In the conversation with this man, my brother, he wanted to introduce him to my dad, he introduced this man to my dad who was in the back of the airplane and this man said to my dad, "Who are you?" My dad just basically said, "I'm Al Morgan. I'm here working as an agent for adoption and things." And he said, "Well, I don't know if this makes sense and why I feel this way, but I'm a Catholic and I don't know why I feel this way, but do you need a van? I own a car dealership in Michigan and I just feel like I need to give you a free van. If I sent you and your wife out to our dealership, would you be willing to come and just pick up a van?"

Hank Smith: 00:09:35 Wow.

Dr. Barbara Gardner: 00:09:35 You can't make this stuff up and I realize that this doesn't happen to everyone all the time and these aren't the answers. It wasn't like we had a lot of money. When my parents paid their tithing, they didn't expect a mansion, but they did expect that the Lord would help us keep our covenants. We expected that the Lord would help him be a stake president and at the same time that his children would be able to go to church. The expectation wasn't that we would ever get rich, we never were, but the expectation from my father and my mother was if they paid their tithing, the Lord would help us keep our covenants. And he always did. He helped my sister get married in the temple and have that family relationship. He helped us be able to go to church.

00:10:14 My parents lived in a tent for a while at a park, but yet they were paying their tithing and we've seen the benefit, not financially, but I've seen the benefit as far as the sacred. And again, I saw two people, my parents, and hopefully, it's gone with the rest of us, far from perfect, but the Lord will take care of those who pay their tithing, he just will, according to what the Lord needs and not according to other people. That's what Mary Fielding Smith saw. That's what Elder Holland is teaching and that's what we all see. It's such a sacred thing. And I believe that that is one of the reasons that it's a temple recommend question and brought up here, that the Lord is asking, again he wants us.

00:10:48 The third reason that he says for paying their tithing is a declaration that possessions of material goods and accumulations of worldly wealth are not uppermost goals. And then fourth, we pay our tithings and offerings out of honesty and integrity. And then I love this last one. We pay our tithes because we want to give something back. And then Elder Holland says, "But I never want to be in King David's words,

"That which cost me nothing." The Lord knows that sacrifice brings forth the blessings of heaven and he knows that sacrifice is what is required to become as he is. He's trying to help purify us and some people just don't want to be purified in this chapter. Purification is a lot of work.

- Hank Smith: 00:11:28 That was awesome, Barb. I can't believe the guy offered you guys a van.
- Dr. Barbara Gardner: 00:11:32 The crazy thing is, first of all, they made a rule that nobody under the age of 25 could drive the van which was almost all of us still at that point, which I think is hilarious that they did that.
- Hank Smith: 00:11:42 "Let's make a rule."
- Dr. Barbara Gardner: 00:11:44 But also, yeah, it was actually really ... I'm sure my dad made it up, but whatever. Anyway, the other one was when my dad was released as a stake president, the gentleman's name was Al Bauer. When he was released as a stake president, Al didn't even know that he had been released. He was not a member of the church. As I said, he was a Catholic. He called my dad within, I don't know, two days of his release date and said, "I'm assuming that your van probably is wearing out at this point," as a stake president at this time, I don't know what, nine or 10 years. And he said, "Would you like to come back and have another van?"
- 00:12:16 To which my parents were like, "We can't take advantage of you," and his response to my parents was, "The love that your family has shown me is worth much more than any vehicle on my lot." And of course, we weren't trying to win any favors with them, but that relationship that was built with a man who was willing to sacrifice for the Lord was very real. And he spent his last Christmas with us at our home, with our family and passed away shortly after. Just an older gentleman who didn't have a lot of family support, who wanted to serve however he could with his money.
- John Bytheway: 00:12:47 I love that too. Not a member of our church, but there's so much goodness out there among so many people. And for him to get that, that's a revelation. That was ...
- Dr. Barbara Gardner: 00:12:58 Oh, totally.
- John Bytheway: 00:12:59 ... for him discernment that, "I don't know why I need to give your family a van." What a great story.

Dr. Barbara Gardner:	00:13:06	As my dad says, it was so funny. He just said, "I don't know why a Catholic would have this impression, but do you need a van? I feel like I'm supposed to give you a van." I get, I'll say, the reality is we were fasting and praying at home. He had been called as a stake president. He hadn't even been ordained or set apart yet. It was in the intermedium between when he was called and when he was set apart. So that first Sunday, we knew that there was already an answer ready to go. We drove. Actually, we didn't fly. My dad wanted to make it a family trip, of course. So we drove from Oregon to Michigan and in a junker, a major junker to say the least and we picked up our first nice vehicle that we ever had.
Hank Smith:	00:13:42	Wow.
Dr. Barbara Gardner:	00:13:42	And we drove it home and my dad used it for stake work.
John Bytheway:	00:13:45	My dad used to say, "Our car has air conditioning 460." "Dad, our car doesn't have air conditioning." "No, it has air conditioning 460." "What's that dad?" "Four windows down and 60 miles an hour."
Dr. Barbara Gardner:	00:13:59	We used to ask my dad, "Why can't we have a dishwasher in our home because everybody had a dishwasher?" My dad said, "I have 13 dishwashers and none of them work." That was his joke. So now all of us, as siblings, we all have dishwashers and we use them. Paying our tithing didn't get us a dishwasher.
Hank Smith:	00:14:16	Barb, that was just beautiful. Absolutely beautiful.
John Bytheway:	00:14:20	I attended a Deseret Book meeting once and President M. Russell Ballard was there. He reported on a trip that he and President Packer had just taken to, back east, talked to New York reporters about the sesquicentennial of the pioneer's arrival in the valley. So we're talking 1997, this was a long time ago. And President Ballard said that President Packer got up to this group of reporters and said, "We're here to answer all of your questions. I will answer the easy ones. Elder Ballard will answer the hard ones and I will determine which ones are easy and which are hard."
	00:14:57	But President Ballard, and I suppose in '97, they were probably both Elder Ballard and Elder Packer, but today, President Ballard, he continued, he said, "There were two questions that no matter how hard we try to answer, we just couldn't seem to do it to the satisfaction of the reporters. The two questions were, 'How do you get those young people to go on missions

and how do you get people to pay tithing?" because they just didn't get it. And it reminded me of a poster I saw when I was at BYU. It was in one of the photocopy centers and the poster on the wall said, "Those who danced were thought to be quite insane by those who could not hear the music."

00:15:38 I love that idea of we can hear the music of the Gospel and Elder Ballard and Elder Packer could not convince them that no matter how hard they tried, they just didn't understand how that works, young people going on missions and people paying tithing. And I think hearing these stories from Barbara and from you, Hank, about the one you read just they're common. Thousands of people listening have their own story they could contribute, maybe not that they got rich, but the Lord helped them get through and have what they needed to keep going. And all of us have stories like that, I think, and it's we're proving the Lord like Malachi asked us to, the Lord's asking, "Prove me." He does. He opens the windows of heaven.

Hank Smith: 00:16:22 Unlike you both, my heart is impure. I struggled with tithing. I think I married a good woman who the Lord said, "I know you struggle with this one, so I'm going to help you and give you someone who doesn't struggle." But every month or every year when tithing is paid, I think of that phrase, the Lord asks to Peter, "Do you love me more than these?" pointing to the fish, pointing to his income, his livelihood, "Do you love me more than these?" And I love having that check on my life. I just love being able to answer that question over and over and over, "Yes, Lord, that I love thee. Tithing is a blessing to me. It's an opportunity."

John Bytheway: 00:17:00 And Barbara's story is so interesting. The Lord didn't have 500 bucks magically show up. He totaled his car. Then the insurance gave him 500, "So yeah, it will cost you your car, but here's the 500."

Hank Smith: 00:17:14 "Here's your 500."

Dr. Barbara Gardner: 00:17:17 Well, and I'll just say in a sense that was the beauty of watching my parents. I think so many people live the Gospel. It's never about the money. You're not going to get rich being a covenant keeper. Some people will, some people won't, but that's not the point. It's not that kind of richness. It's just like he says, and we talked about already in chapter three, which is where he says, "I will make up my jewels." We are the money to the Lord. We are his great value. We are his glory. It's people. And that's the thing with tithing. It's not about the money, it's about what God is creating. He's creating his jewels as we give up our jewels.

That's the beauty as we get so much more. And I think also in verse 16, that's one of the beauties of verse 16 of chapter three is, "They that feared the Lord spake often one to another and the Lord hearkened." I just love that, "And heard it."

00:18:03 He answered their prayers. He's talking about tithing, that he's talking about these people they're talking about, "It's vain to serve God." Well, no, it's only vain to serve God if you don't understand God. You'll never understand tithing until you pay it. And then I love this, "And heard it and a book of remembrance was written before him." And I think that's also one of the beauties and asking you, "How do you get your children to pay their tithing?" I think part of it is telling true, honest miracle stories. I will tell my daughters, when we get to Malachi, we will have a discussion about our family stories and about my personal family stories about paying my tithing. And then I will bless them with the experience of paying their own tithing and they will be telling their own stories to their children because God will be proved and he will always come out having proven himself.

00:18:48 This book of remembrance I think is so critical, especially as we start getting into family history with Elijah in the next chapter. But this book of remembrance, the writing down of these miraculous experiences when we do pay our tithing makes ... So those who may see it as vain really aren't reading also the miracles and the stories of other people. The Lord has proved himself. So if we can keep these stories, we can keep them alive, use stories of other people, help them experiment upon the words themselves and then write that in the book of remembrance. That is one thing I think that helps future generations be willing to pay their tithing, is they trust us as we speak about our own experiences and they trust others as they speak about their experiences. It's one of the beauties of family history, I think.

John Bytheway: 00:19:28 Speaking of family history, when I was on my mission in the Philippines, I asked my dad for some help on teaching about tithing and he investigated the church in his 20s and the stake missionaries read to him this promise of Malachi, which is just poetry, "Prove me. I will open you the windows of heaven and pour you out a blessing." And my dad was like, "Wow, really?" And this letter, I'm reading it on my mission, so I started paying tithing as an investigator to see if it would work. It did. And when I think about my dad and he worked three jobs when they were first married to make ends meet, but our family history, is dad always paid his tithing because he found that promise true. And it was helpful to me to remember when I get to grumble,

dad worked three jobs. One of them was spring mosquitoes out in the swamps near the Great Salt Lake. He worked three jobs and so it wasn't easy, but he always paid his tithing.

- 00:20:33 I remember his testimony, it helped me, "I'm going to open you the windows of heaven and pour you out a blessing. You won't even be able to receive it. It'll be so big." So I'm glad you said that because that family story means a lot to me.
- Dr. Barbara Gardner: 00:20:45 I remember when I first got married, this is nothing against any ecclesiastical leader, but it'll see my side, I remember I missed the tithing settlement that my husband and I had set up with our bishop. And the bishop asked Dustin if we were full tithe payers and he said, "Yes." And it was the first time that I remember in my entire life having a year where I wasn't personally asked and I called the bishop back and said, "I want you to know I appreciate that Dustin is speaking for both of us, but I need to declare to you that I'm a full tithe payer."
- Hank Smith: 00:21:14 Wow.
- Dr. Barbara Gardner: 00:21:15 "Because that is critical for me. I need to be able to tell you as a representative of the Lord that I am paying my tithing fully." Again, nothing against anyone, but I have just come to learn from myself that it's a very sacred privilege.
- John Bytheway: 00:21:30 I have a friend who just returned from being a mission leader and he was President Monson's bishop and went down to give President Monson a temple recommend interview. And he said, when he asked the questions, President Monson hit the table and said, "Yes, yes, yes," to each of the questions.
- Dr. Barbara Gardner: 00:21:52 That is awesome.
- John Bytheway: 00:21:54 And the temple recommend, I've always loved that story, was adamant, "Yes."
- Dr. Barbara Gardner: 00:21:58 As we talked about all these blessings, I really feel strongly that one of the reasons I love studying the scriptures is simply because of the Lord opening up the windows of heaven of revelation. And I really do believe that tithing also allows for that. It allows for a purity. It puts us in the mode of being willing to sacrifice for the Lord. And he gives us the blessing. For me, the windows of heaven, although I told those stories, they have nothing to do with the physical or the monetary. For me, I see the windows of heaven coming through blessings of revelation and inspiration and an understanding of who God is and

discernment. It's those blessings that are associated with the temple, discussed again in Section 84 and Section 107 of the Keys of Knowledge and the Godliness, "All the things associated with the temple are the windows of heaven, the blessings of the windows of heaven being poured upon us."

- John Bytheway: 00:22:48 This is going to date me a bit, but I remember watching a movie, not a video, a movie on a film projector, we used to call it in the ancient of days. I was sitting next to Wilford Woodruff in seminary that year, and no, it was called the Windows of Heaven. And it was about this drought in St. George, Hank's hometown, and how it was really a difficult time for the saints in St. George and they were just not getting enough water. I remember in the movie they were carrying buckets of water around, planting corn and just asking the Lord to please bless them. Well, Lorenzo Snow gets this prompting to go to St. George and they show the trip in the movie. They act out the trip, but he's in a wagon. How long does it take to get to St. George in a wagon?
- 00:23:37 He's an old man and he's bumping around and everything and he gets up in the St. George Tabernacle in front of all the saints and says, "I know the Lord wanted me to come here, but I don't know why." And in the middle of the talk, he suddenly stands up and looks up and is strengthened. All of a sudden, he looks down and he starts to preach tithing, "I know why I've come here," and he promises them in a literal way that the windows of heaven will open if they will pay their tithing. And for them, a lot of it was paying tithing in kind with goods and things like that. But then they show this movie and President Snow leaves and he goes to other parts of the church on his way home and preaches the same message about tithing and promises that, if we prove the Lord, he'll open the windows of heaven.
- 00:24:31 The end of the movie, they show these farmers out in their field and all of a sudden here come these clouds and they just dump, just dump the rain and you see this guy putting his barrel underneath the rain gutter and then just falling to his knees. And I remember at the end of the movie the words saying, "Since that time the church has never been in debt." That's what I remembered about, that this was a time where there's a reminder for the whole church to prove the Lord and watch what happens. That movie made an impression on me as a teenager. Have you seen that?
- Hank Smith: 00:25:11 Well, I'm just glad you said where you weren't old enough to remember Lorenzo Snow visit St. George. That's what I thought you were going to say.

John Bytheway:	00:25:19	But if you go visit the St. George Temple, I think the missionaries that tell you that story about how, in the middle of a talk, he got this revelation and started preaching tithing and the Lord literally opened the windows of heaven and the drought ended in St. George.
Hank Smith:	00:25:34	That's awesome.
Dr. Barbara Gardner:	00:25:35	I remember watching that movie many, many, many times growing up.
Hank Smith:	00:25:39	Me too.
Dr. Barbara Gardner:	00:25:40	It was a Sunday afternoon. What else are you going to do? That John Baker's Last Race, The Mailbox. All those good ones.
John Bytheway:	00:25:48	Yeah, watch some church movies, but yeah, I remember that one and-
Dr. Barbara Gardner:	00:25:52	That's a great one.
John Bytheway:	00:25:53	Sorry it made me emotional, but I just remember, when the rain came, how they just ... It gushed. It was awesome.
Dr. Barbara Gardner:	00:26:02	John, again, back to my parents and the tenderness of your story, I remember asking my dad and mom one day how they were able to raise a family on the budget they had with so many children. And his answer was, "We worked hard and we paid our tithing." "Why did you pay your tithing? You had so little." And I remember just as you, very emotional, his just response was just so full of, "Barb, we can't afford not to, but it was such a sacred thing." And like you're saying that the rain poured, figuratively speaking, our fields would not grow if he did not. We could not have afforded it.
John Bytheway:	00:26:34	Yeah. Reminds me of the hymn, "We doubt not the Lord nor his goodness. We have proved him in days that are passed." And he's asking, "Prove me. Watch. Watch what I'll do again."
Dr. Barbara Gardner:	00:26:46	Again, it's the beauty of this Book of Malachi is the Lord is just pleading with them to let him bless them, but it takes a sacrifice, "But let me please. Let me, let me do these things."
John Bytheway:	00:26:57	What a loving father who is just, "I really want to bless you."
Dr. Barbara Gardner:	00:27:01	Yup, exactly.

Hank Smith:	00:27:02	Well, Barb, that brings us to the very last chapter of the Old Testament for this year. We're excited to hear from you.
Dr. Barbara Gardner:	00:27:11	I love this chapter. It is a critical chapter that we see repeated over and over again in all of the other standard works where he just starts out, "For behold the day cometh," and this is again Malachi who has the burden of the word, "For behold the day cometh that shall burn as an oven and all the proud, yea, all that do wickedly shall be stubble. And the day that cometh shall burn them up, saith the Lord of hosts that it shall leave them neither root nor branch." I can't imagine him having to say that to the people then but also prophesying for the future and then he continues on.
	00:27:43	"But unto you that fear my name shall the SUN," S-O-N, S-U-N here, but clearly it's, "The son of righteousness arise," and you see again, "with healing in his wings," that healing and that son and what the Lord is trying to teach them and the people need it. They've been through a lot. The children of Israel have suffered, "and he shall go forth and grow up as calves of the stall and ye shall tread down the wicked for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes in the judgments."
	00:28:21	And then this beautiful, "Behold, I will send you Elijah, the prophet before the coming of the great and dreadful day of the Lord." That's the end of the world, the last day. You're just seeing this like, "and I will send you Elijah, the prophet before the coming of the great and dreadful day of the Lord and he shall turn the hearts of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse." We know that we see this. Elijah is so critical to this. Why is it so important that it's Elijah? We know that Elijah was the last prophet who had these keys of sealing between this time and the time of the coming of Christ. Elijah was the only prophet who was able to pass on the ability for families to be eternal.
	00:29:07	And then as it says in Section 2 of the Doctrine and Covenants, this visit from Moroni where he's going to be stating this promise, "Behold, I will reveal unto you the priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers and the hearts of the children shall turn to their fathers if it were not so," and this is the part that is so critical, "The whole earth would be utterly

wasted at his coming." So Malachi, the end of the Old Testament is just stating here the Lord is going to send Elijah and although the earth will be burned at the coming of Jesus Christ and it will be a stubble, Elijah will make it so the whole earth will not be utterly wasted at his coming.

00:29:50 Elijah will come forth. He will have these keys. He will reveal to the world the priesthood. And because of this, the world is going to be able to withstand this burning and frankly will be celestialized and the purposes of the earth will be accomplished which is eternal life, the glory which is the purpose of God and all that he has done. It's such an amazing scripture.

Hank Smith: 00:30:12 Yeah, I see that way back in verse one, chapter four, verse one. He talks about the wicked burning and being left without root or branch. You can feel the sense of family there in roots and branches ...

Dr. Barbara Gardner: 00:30:25 Yeah, for sure.

Hank Smith: 00:30:25 ... that sin destroys families. That's what verse one tells me. Sin destroys families. No roots, no ancestors, no branches, no children, no family units and Elijah's going to come and make sure that doesn't happen. That temple sealing saves families.

Dr. Barbara Gardner: 00:30:40 And in fact, Joseph Smith talks about this, the importance of Elijah. He says, "The spirit, power and calling of Elijah is that you have power to hold the key of the fullness of the Melchizedek Priesthood." That fullness is critical, because in fullness, he's talking eternal family. He's talking the holy order of the Son of God. He's talking your calling and election being made sure that fullness of the priesthood is temple. That's temple terminology. That's eternal family. That's the sealing. And then he continues, "The spirit, power and calling of Elijah is that ye have the power to hold the key of the fullness of the Melchizedek Priesthood and to obtain all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children and the hearts of the children unto the fathers, even those who are in heaven.

00:31:26 You think about Joseph Smith at this time and you think about what Elijah is going to give, what Malachi is prophesying. If there is a hope for all people, the children of Israel that have this wickedness and they're not completely willing to commit, there is still a hope. The Lord will not lose hope. Even for them, Elijah will come and even they will be saved because temple work will continue on both sides of the veil. The fullness will still come and that does come as we know. Elijah is going to come to

the Kirtland Temple, he's going to reveal those keys and this is going to happen years later.

00:31:59 So in here where he's saying this prophet will come, "We know he's come and he is going to give these keys to Joseph Smith and Joseph Smith is going to be using these keys when he gets to the Nauvoo Temple where the fullness of the Melchizedek Priesthood is used and he is going to seal these families together." I don't know if Joseph knew back in Section 2 what it meant that Elijah was coming. Joseph was so young. Personally, I can't imagine. But by the time of the Kirtland Temple, he recognizes that there was a promise coming from Moroni that was repeated multiple times that was extremely important.

00:32:30 And then when Section 110 happens, I should say, when Elijah really comes, that temple is built 1836. I can't imagine how joyous Joseph Smith was to say, "Finally, finally, this prophecy has been fulfilled," a decade and a half later. And now, although I don't know how much he understood for sure even then, I would imagine he understood at that point the importance of families, the importance of what this means to his brother Alvin, the importance that it's going to have to his father, as he's saying, "Make sure the temple work is done for Alvin later on." But this is the point where all hope, all the glory, all the graciousness of the Lord comes to fruit with Malachi saying, "Elijah will come," because we know what that means. It's the sealing key.

John Bytheway: 00:33:14 When I teach Third Nephi 25, I put verses one, five and six next to Joseph Smith history because they're slightly different and it's so fun to look that it's not that one is true and one isn't, it's that one gives us a little bit more, "The day that cometh shall burn them up," but in Joseph Smith history, "They that come shall burn them," that's fascinating. "But I will send you Elijah the prophet," in Third Nephi 25 or Malachi, "And then I will reveal unto you the priesthood by the hand of Elijah the prophet." And I love to ask my students, "Wait a minute, who restored the priesthood?" Oh, I thought that was Peter, James and John and John the Baptist." "Right."

00:33:51 "So maybe I will reveal unto you the priesthood," means something different than restore, which you just talked about. It's the sealing keys he's going to bring. And then in Malachi, "He shall turn the heart of the fathers to the children," but in Joseph Smith history, Moroni said, "He shall plant in the hearts of the children the promises made to the fathers," which sounds like Abrahamic Covenant. It's one gives us a lot more and Elder Bruce R. McConkie said, "This is what is involved in the promise

that the Lord would reveal unto us the priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord."

00:34:33 By restoring the sealing keys, Elijah revealed the greatest use to which the priesthood may be put by mortals on earth. And that's what you were just talking about. And so we're so glad that Elijah came.

Dr. Barbara Gardner: 00:34:47 Yeah, and to make sure we understand this, this is something that President Benson talks about, Elder Bednar has quoted this, Elder Eyring has quoted this, but you have the keys that are restored through Peter, James and John in 1829. That gave Joseph Smith the ability to have the presiding authority over the church, but that did not give him the keys necessary to seal. It did not give him the keys necessary to have missionary work. It wasn't until we received Section 110, 1836, that Kirtland Temple, that Joseph Smith receives the authority to do what other apostles and prophets before him had the ability to do including Adam.

00:35:28 So that restoration that comes in the temple is absolutely critical. Elijah is the great prophecy. That is the culmination of everything. So when Elijah finally comes, as has been prophesied there, Joseph Smith for the first time now receives the keys that he's able to turn the hearts of the children to their fathers and the fathers to the children, et cetera. And I'll just put this point. I think this is critical. When we say hearts of the children to their fathers, I hope we understand that we also mean, as President Packer says, to their parents, this is talking about again temple. This is priesthood power being restored. This is making covenants. This is the temple.

00:36:04 This isn't talking about the father-son relationship as much as it's talking about the family relationship, the eternal relationship. As again President Benson talks about, it's the family priesthood. It's the government of God, which is family. It's eternal family. It's the possibility of the government of God that's being restored and that's why Kirtland is so big. That's why you have angels coming from everywhere. That's why we have all these journal entries of the spirit of Elijah that was there and that is a real serious restoration. This is when genealogy really does start in the world.

00:36:39 After this 1830, we've seen nothing before 1830 really, even in the United States, but after this, we just start seeing a little bit and a little bit and then we have the Boston Genealogical Society. All these people start coming out almost out of the

woodwork and people start turning. This spirit of Elijah is real. The hearts of the children really did turn to their fathers. Sometimes we can talk about Joseph Smith trying to understand this and recognizing that his hearts are also being turned to his fathers, Abraham, Isaac and Jacob, but just as a reminder, as he's turning to his fathers, Abraham, Isaac and Jacob, he's also turning to the Abrahamic Covenant, which is Abraham and Sarah. It's the Abrahamic Covenant, this returning to the fathers is a family. He's learning about and desiring an eternal family and these covenants of eternal posterity.

00:37:19 And that's what's happening here, is Malachi, as he's closing this book, although we don't know if necessarily the last book, but as his book is closing, we're seeing this, "But it's not over yet people, it's not over yet. Elijah's going to come. Everyone's going to have a chance again. Jesus Christ is going to heal people and families are going to be sealed for eternity." And that's the first thing really that Joseph writes about. It's the first revelation chronologically in the Doctrine and Covenants, is this response from Moroni to him now written, and again, it's written over and over again.

John Bytheway: 00:37:49 There's this beautiful painting in the Kirtland Visitors' Center of Joseph and Oliver at the pulpits and these angels coming down, Moses and Elijah, and restoring keys like he just talked about. It reminds me of the hymn, the visions and blessings of all the returning and angels are coming to visit the earth. And also there's a chart in the Religion 211 student manual which shows that the very same characters who appeared on the Mount of Transfiguration appeared again in the Kirtland Temple. The elegance of that is just really the symmetry of the way the Lord brought about the restoration and these same characters and they needed to, because as you just said, Barbara, to restore those keys of gathering of Israel, keys of sealing and all that sort of thing. And so I love that you said that and what's that part of the Abrahamic Covenant? To bless all the families of the earth.

Dr. Barbara Gardner: 00:38:43 Exactly, again, it's all about the family. It's all about eternal family and having that possibility, and again, only through the atonement of Jesus Christ, which starting with chapter one, verse one, we talked about that difficulty there, but you get to verse two, "I have loved you. I have loved you so much that I sent my Son and all I'm asking you to do is make these covenants with me, keep these covenants with me and I want to bless you through the atonement of Jesus Christ to have what I have which is all that I have." You see that from Adam and Eve, the covenant starts at the very beginning. The role of Elijah had

been foreordained and then we have prophets prophesying of it all the way until 1836 when it actually comes.

00:39:22 1836, I can't imagine that day, April 3rd, when Elijah appears and the sealing keys are given to the prophet, Joseph Smith, and he is able to go back, we are able to go back, all the way as far as our genealogy will take us to bring all these families together for eternity. I'm not a family history nerd because I don't know how to do it very well. If there's a struggle for me, sometimes it's I have a lot to do, and anytime I get doing family history, all of a sudden everything else takes back seat and it feels like angels are walking by my side. It's very hard. Like I say, "No, no, no, no, no, no, no, no, no. I don't have time for this. I can't start with the spirit of Elijah."

00:39:56 This is so real to me. When I was living out in Boston, I was the chaplain and serving as the director of the institute there and the coordinator for seminaries and institutes, I was still single and my mother had passed away recently which is important to the story. She had passed away just a year before I had moved out there and my mom was a genealogist. She just really tried to help people, both sides of the veil. It was constant for her. But one day, I was driving to go visit one of the early morning seminary classes. It was, I don't know, 5:00, 4:30 or 5:00 in the morning. I got lost. I was in Boston. It's not a big surprise that I got lost, but I got lost and had no idea where, literally no idea where I was, middle of nowhere. I was in this little tiny town, not even a town, just a little tiny area, and it was just grassy with a few homes distant from each other. So this is south, way south of the Boston area.

00:40:47 I pulled off to the side to look at my GPS, and as I looked over to the left, I saw this cemetery, literally in the middle of nowhere, 5:00 in the morning and I just thought, "That's odd. There are a lot of cemeteries out there, but for some reason this one really caught my attention. That's odd." So I got out of my car, I had my little phone with me and I jumped the fence, which sounds worse than it is because the fence was low and I don't jump. I jumped this fence, I crawled over the fence and I looked at the first gravestone and it said LeBaron. And I just stopped dead in my tracks because LeBaron was my mom's maiden name and my mom was searching for her ancestors before she passed away and I didn't know which one she was searching for.

00:41:28 Then I looked at the next gravestone and it said LeBaron and the next one LeBaron and the next one LeBaron. And I had never been to Boston. That area, my mom had never ... That was one of her dreams, was to go out there and do family

history. I started taking pictures of all of these gravestones and taking meticulous notes instead of going and watching that seminary class. And then I flew home over at Christmas break and I went to find my mom's family history work that she had all lined up and was as organized as she could. I pulled off the last book which is this little black binder, went to the last page and the name I found in that cemetery was a name she was looking for when she passed away. The last name ...

Hank Smith: 00:42:14 Wow.

Dr. Barbara Gardner: 00:42:15 ... in her three-ring binder was the one I found in that cemetery at 5:00 in the morning in the middle of nowhere. And all the names around it were all the names she couldn't find anywhere. She couldn't find it at any book, any historical site, any ancestry.com. No one had the record, but I ran into it. It's the spirit of Elijah. It's real. Many people have asked you, especially students, "Is there life after death?" There's life after death. I have no question. "And does family history matter?" Yes. One of the beauties that I have found in family history, especially when I was single, but even now, is I am never alone because those are people that are real and they're walking by our sides and they want to be found.

00:42:59 Again, you can't make that stuff up. I have all these stories, but when it comes to this kind of stuff, I could testify of stories and share stories, but just recently, actually just a couple of months ago, I was doing some research on women in the church and their early conversion stories. And in the process of doing so, I realized I remember that I had a great-great grandmother who had joined the church in England and had come to the United States on the good ship Amazon, but we didn't have any information about her really and we didn't have very much.

00:43:29 But years before, my parents were young BYU students. My father's great aunt had passed away and his father contacted him and said, "You can have anything in that house that you wanted." Well, there wasn't anything in the house that he really wanted that he kept. So he told my dad afterwards, this was in Idaho, he said, "There's nothing there that I want." That night my dad had a dream. In the dream, he saw my great aunt's shack. Literally, it was a shack in Malad, Idaho and in the shack was a rug, and under the rug was a trap door, and under the trap door were boxes. And he knew that he was supposed to go back to Malad as a little BYU newly married student, convincing my mom that they needed to spend the money, go back to Malad, Idaho and see if this dream was real.

	00:44:14	So they did. They went back to Malad, Idaho, these little poor BYU students, literally poor, went and pulled this rug off, opened this trapdoor and found boxes of family history.
Hank Smith:	00:44:26	Wow.
Dr. Barbara Gardner:	00:44:28	There was no monetary value in the things that they found, but they found the family history.
Hank Smith:	00:44:32	Priceless.
Dr. Barbara Gardner:	00:44:33	This woman that I found in England, little city called Huntingdonshire was the great-great grandmother and her information was found in one of these boxes. Her name was Sarah Annie Sykes. I was able then because of this random dream that my dad had years ago to find the cemetery of my great-great grandmother and find her gravestone and then find all the people around her that the family had married into, etcetera, etcetera, that no one had records of anywhere in the world.
Hank Smith:	00:45:08	Wow.
Dr. Barbara Gardner:	00:45:08	But again, found them and was able just this last month to do temple work and have them sealed forever. The point isn't just like the weirdness of the miracle, it's that they want to be found. They want to be saved. I know that Sarah Annie Sykes wants her name and her story remembered. She wants some things cleared up. She wants her testimony revealed. She wants people to know that she made covenants. She wants my nephews and nieces and my daughters to know in the book of remembrance that she chose God and she gave it all, left her country, came to the United States, left it all at home, made covenants and left her little box of books in Malad, Idaho under a trap door for my dad to find.
	00:45:48	The only member of the church because he was a convert. Just the right person, right place, but sometimes somewhere along the way, somebody would be able to tell her story again. He's a convert because her son actually ended up leaving and then her son left, so my dad ended up joining the church later on his own. It's just like tithing in Malachi. Everyone can share family history stories. People can share these stories. They have these experiences. The Lord continues to reveal these truths and this reality of family history because it was what matters. Not everyone will have these extreme stories and maybe can't share

everything so strong, but everyone who starts doing family history is going to be filled with the spirit of Elijah.

00:46:27 All of us have a desire to know where we come from, but I don't know that we always have. I believe that after this time, this 1836 visitation and this revealing of these priesthood keys, these sealing keys, that's when it all really began. In our country and throughout the world, you look historically, it all starts after this day of this family history and this genealogy research. This happens, the doors are open after this and now we look at our day today, and wow, the Lord has made it possible for us to find people. That's a miracle in and of itself, is this turning of hearts to the children and vice versa.

Hank Smith: 00:46:59 It's one of the greatest uses of the internet, which is a tool and it can be a weapon sadly, is genealogy. What it has done for people looking for family connections is huge databases, family search is just amazing.

Dr. Barbara Gardner: 00:47:16 Guys, this isn't ... I know you know this, but it's not a joke. People who have gone beyond the veil are very much alive. There is one thing I have learned after the passing of both of my parents and the passing of Dustin's parents and other people that are very close to me. I used to wonder, there is no question, zero. This is not a faith thing for me. This is a knowledge for me. People live beyond the veil. Death is a comma and they want to be found and we are working together for the salvation. Jesus Christ paid the price through his atonement to make it so that we can have eternal families. And those on the other side of the veil, just as it says, I think it's fascinating, Section 138, at the very end now, the Doctrine and Covenants, we get Joseph F. Smith talking himself about becoming heirs and about the dead looking upon the long absence of their spirits and the Lord taught and gave them power to come forth after his resurrection.

00:48:13 And we hear all of this and this blessing in verse 47, "The prophet Elijah was to plant in the hearts of the children the promises made to their fathers, foreshadowing the great work to be done in the temples of the Lord and the dispensation of the fullness of times for the redemption of the dead and the sealing of the children to their parents, lest the whole earth be smitten with a curse and utterly wasted in his coming." And he has a vision of this then, but this is section 138. Malachi closes the Old Testament with Elijah. Joseph F. Smith closes the Doctrine & Covenants as it is today with Elijah and the Abrahamic Covenant.

00:48:46 To me this parallel is so clearly important, and then verse 54, "Including the building of the temples and the performances of the ordinances therein for the redemption of the dead were also in the spirit world. I observed that they were also among the noble and great ones who were the chosen in the beginning to be rulers in the church of God even before they were born." And then he continues on about the souls of men in this vineyard and becoming the heirs of salvation, which is again, to receive all that God has, which is again, not the mansions, it's all that he is. We are able to become as he is with eternal families, those eternal relationships with people that we love.

00:49:18 And that's the beauty of chapter one, verse one. It's he loves and he wants us to experience his love and he wants us then to be able to give his love. And that's the beauty of becoming parents is our opportunity to not just receive, but to give as he gives.

Hank Smith: 00:49:33 I didn't realize how temple centric this entire book is, Barb.

Dr. Barbara Gardner: 00:49:37 Surprise, surprise, isn't it?

Hank Smith: 00:49:38 Yeah.

Dr. Barbara Gardner: 00:49:42 I have this strange thing that I often teach, is when you really start looking at the scriptures, we find a lot more about the temple than we realize if we're really looking, because the temple is the key to eternal life. The Book of Malachi is a temple chapter. It is sealing its Old Testament, so therefore it is temple. It's patriarchal order. It's the fullness of the priesthood. It's what is revealed to Joseph Smith, Kirtland Temple, Elijah. It's then Nauvoo. It's eternal family, covenants, sealings and then it's receiving the fullness in that order of the priesthood. That's one of the reasons why it is so sacred and it's so beautifully put at the very end of this book. This is while you're talking temple, I also love right at the very end, after he talks about all those things, he says, it's like this final appendix, as is said by many.

00:50:31 "And he shall turn the hearts of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse." And then just in ours, it just says, "The end of the prophets." Well, at the end of the prophets here, but it's almost this like, "Okay, are you going to follow the prophet or not? Are you going to wait for Elijah? When Elijah comes, are you going to recognize him? Are you going to jump on the chance? This is what happened to the children of Israel. These scriptures are coming to you too. Now it's your chance. Now prove yourself. Give it all. Wait for Elijah. The Lord has these

promises. He loves you. He loves them. I just love it. I love this very sacred temple book.

Hank Smith: 00:51:08 Barb, given how temple-centric this is and knowing how much research you're doing on the temple, I know you've got a book coming out soon on the temple and you've already had this book on women and priesthood power, I've got a daughter going through the temple soon. What would you say to a parent who's got a child ready to go through the temple for the first time? How do we help them prepare?

John Bytheway: 00:51:32 Yeah, what can we say?

Dr. Barbara Gardner: 00:51:33 Oh my goodness. I so appreciate the question, to be honest, because I think a lot of people back away from talking about the temple, not because they can't, but because they don't know what they can and can't say. Rather than making a mistake, they don't say anything at all, which causes the youth to think that the temple is a scary thing or it's an uncomfortable thing and they go as not as prepared as they could otherwise go. But one thing that's critical is really helping our youth and young adults understand the temple. And so for leaders, we need to understand the temple. Because if we can't answer their questions, there are other places they can go now. And Google is a very easy place for people to search for things and they can find answers that are not helpful and frankly could be very damaging.

00:52:14 So the more we can know about the temple and the more we know what we can talk about, which is frankly if you were to say percentage-wise, I'm not a statistician, but I would say 90% of what we know about the temple can be spoken of and needs to be spoken of and a price to be paid to understand it better so we can explain it in a simple fashion. This is from Elder Bednar and he's quoting President Benson. He says, "I believe a proper understanding our background," referring to the temple, "will immeasurably help prepare our youth for the temple and will foster with them a desire to seek their priesthood blessings just as Abraham sought his."

00:52:48 And then he says, "Two basic guidelines can help us achieve the proper understanding emphasized by President Benson." So then these are Elder Bednar's two guidelines. Guideline number one, "Because we love the Lord, we always should speak about his holy house with reverence. We should not disclose or describe the special symbols associated with the covenants we receive in sacred temple ceremonies. Neither should we discuss the holy information that we specifically promise in the temple

not to reveal." So guideline one, remember that it's sacred, we get that, but then as far as the things not to reveal, not to talk about outside the temple is the special symbols that's specific to the special symbols and then the specific information that we have been told not to reveal, which isn't very much. If you think about your temple, you think about the temple endowment and your whole experience, there's very little that we are told not to reveal.

00:53:39 And then guideline number two, "The temple is the house of the Lord. Everything in the temple points us to our Savior Jesus Christ. We may discuss the basic purposes of and the doctrine and principles associated with the temple ordinances and covenants," and then quoting President Hunter, "Let us share with our children the spiritual feelings we have in the temple. Let us teach them more earnestly and more comfortably the things we can appropriately say about the purposes of the house of the Lord." And I also love in that same talk, he talks about the covenants that we make in the temple. I think when the youth and the young adults are preparing to go to the temple, they like to know what they're getting themselves into. Nobody wants to be caught off guard.

00:54:17 I think it's critical in our day especially to just say, "When you go to the temple, this is what to expect," and really walk them through, "that when you go through, you're going to give them the temple recommend." I love that President Nelson recently has actually made public the temple recommend questions, so they know exactly what they're going to be asked, what they're going to commit to. So talk about the temple experience, talk about the garments. If you go to temples.churchofjesuschrist.org, you can find out so much about the temple. They've done such a great job on that website of talking about the temple garments, showing the temple garments, what they mean. They talk about the covenants.

00:54:52 In this case, Elder Bednar says, "We covenant to keep the law of obedience, the law of sacrifice, the law of the Gospel, the law of chastity and the law of consecration. It would be very beneficial if parents or those that are helping prepare someone to go to the temple would talk about those covenants and have a discussion regarding what those covenants are and what they're covenanting to do as a result of going to the temple. But then also I would say going to that website, there are many books. Elder Packer has a great book on the temple, which most people I think read and are familiar with, The House of the Lord.

00:55:25 But recently in those last 10 years, just like the topic of the priesthood is clearly a prophetic priority, the topic of the temple is a prophetic priority. And so you will see, if you just search temple and just go through and start looking at these talks, I actually had one of my TAs doing this recently for me, but I do it all the time anyway. But in the last 10 years, you will see talk after talk after talk by the first presidency, Quorum of the Twelve. Just search churchofjesuschrist.org and just look at the general conference talks on the temple and they are just abound. They're everywhere now. You can find so much on the temple.

Hank Smith: 00:55:56 Come to followhim.co. Come to our show notes and we'll link a bunch of those there including the ones you've been talking about here, Barb.

Dr. Barbara Gardner: 00:56:03 Frankly, I keep my own list of temple talks as I go through this to make sure that I'm going back and forth in different books. Elder Talmage's book on the temple is a great one, but there are so many more. Tony Sweat has written a few on the temple recently and others are as well. It's just becoming ... It's so helpful to understand. But yes, if I could just plead with parents to pay the price to know what you can talk about, which again is most, the more comfortable we are knowing what we can talk about, the less shy we are and less concerned we are with breaking any promises.

00:56:32 Most of the time you're not going to, but more is helpful in this case, the more we can talk to our children, show them your temple garments, show them the robes of the priesthood as they're preparing to go to the temple and help them to see how sacred and holy this is and help them to understand it. We had a lot of dirty clothes growing up in our house and I watched my parents do a lot of laundry and I know you guys know this, but I honestly can't say I ever saw temple garments on the floor. And I'm not saying that that's not necessarily a doctrine of the church, it's not, but the sacredness of the holy garments and the sacredness of the temple was critical to my parents, which I appreciate because I knew that, again, they depended upon the covenants that they made with God.

00:57:12 I would say I highly recommend that we are more open with our children, help them to see the promises, help them to understand the covenants, prepare them well for that experience that's going to be happening to them as they make sacred covenants. So instead of being something that's odd, it's something that's sacred and fun.

Hank Smith:	00:57:29	Yeah, and positive experience. That's my hope is that you'll walk out having a positive experience. I think you've really helped here.
Dr. Barbara Gardner:	00:57:35	Yeah, as you testify, it's going to help her a lot, but really, Hank, and everyone, talk to her. Let her ask you any question. I do this with my students. I often will just say, "Anybody who wants to ask any question regarding the temple," especially when we're talking Doctrine and Covenants Section 110 or other scriptures or in our eternal family class talking about covenants, "ask out loud or write on a piece of paper any question that you have about the temple. And if there is anything I can't say, I will just simply pass on the card," and I can honestly say it's a rare moment when I get a question I can't answer. Not because I'm smart, but I can't answer it because ...
Hank Smith:	00:58:11	Right, because you're told not to.
Dr. Barbara Gardner:	00:58:12	... I've been told not to. Yeah, it's rare that those kinds of questions are asked. So yes, help your daughter go to the temple by teaching her everything you can. And I would say the practical things especially like what is she preparing for, what is she wearing, just what to expect when she goes from the temple recommend desk and then she's going to change into the white clothes and then she's going to have a locker room that's going to be just for women and then she's going to have a sacred experience in the initiatory where she's going to be given very specific promises that are associated with her covenants that you can find and read Exodus with her, so she knows what's going to be even said. And then talk to her about the new name and talk to her about the sacredness of having the Lord grant us a new name and how that's associated with covenants and then going to the endowment session and even that men and women are separated in that and it's symbolic until we get to the celestial room. Just walk through those kinds of experiences that we're going to have.
	00:59:03	The beauty of going through the veil and the symbolism of the atonement of Jesus Christ and the altar of Christ and then going through to the celestial room and being able to hug those that we love is symbolic of, again, the blessing of those covenants. And then the sealing and the promises that we make and go back into the Doctrine and Covenants and look at these sections of the Doctrine and Covenants Section 132 where we know that the promises that the Lord is going to keep. Section 132, verse 19, thrones, kingdoms, principalities, powers, dominions, heights and depths, the Book of Life. Read that to them. The sealing covenants, "Here's some promises associated with the

new and everlasting covenant of marriage. It's right here in the Doctrine and Covenants, 'And then shall they be gods because they have no end, therefore they shall be from everlasting to everlasting.'"

00:59:47 I just think the more we can share these things with them in preparation and talk about the altar and symbolic of Christ being the center of marriage and a husband and wife kneeling across that altar together making a covenant where they're giving, again back to Malachi, 100%, not holding anything back, and as we give our 100% to God, as it says in verse 20 of Section 132, "He gives us all power because we were willing to abide, 'My law.'" Again, that's Malachi. They weren't willing to abide the law, so he couldn't bless them with his love and all that he had. But for those who will abide his law, he gives them all that he has, all of his power and they continue and receive everlasting lives, eternal lives.

01:00:27 Again, Malachi is the pleading of people to keep those covenants and receive the love of God. And as we talk to our children and students and those we have those relationships with, to really be open, get to the scriptures and share the practical and the spiritual promises they're making. And I would even say, as much as you can, tie it into Eve and Adam, talk about Eve's decision to eat that fruit and what a blessing it is that we can have posterity. And just talk, talk and follow the spirit. Pray that Heavenly Father will guide you through it, but don't be afraid. Sometimes I'm more concerned that we say not enough than we say too much. Actually, I am genuinely concerned that we say not enough.

01:01:03 I don't want my children or my nephews and nieces, my students to go to the temple and be scared and I don't want them to go to the temple feeling like somebody had just tricked them. I want them to go as prepared as they possibly can, so when they're making those covenants with Heavenly Father, they are doing so 100%, using their agency and feeling the blessings associated with it, that God wanted to bless them with. And he always has since the days of Adam and Eve. Which speaking of which, the Old Testament, that is it, it starts with Adam and Eve, starts with the Pearl of Great Price, that sacred covenant with Adam and Eve that they made with Heavenly Father. It ends at the Book of Malachi promising that Elijah is going to come and these covenants continue on. It's a covenant book.

Hank Smith: 01:01:43 Beautiful.

John Bytheway:	01:01:44	Barbara, this has been great. Thank you so much. That story about under the rug, oh my goodness. To have a dream that specific is so revelatory. That's just awesome. Wow.
Dr. Barbara Gardner:	01:01:56	I don't want to be unreal, but in my family, this is just-
John Bytheway:	01:01:58	That's real.
Dr. Barbara Gardner:	01:01:59	Since my parents have passed away, I've been going through the genealogy, the family history. And just this last week, I have the boxes that were under the rug at my house. I'm going through them piece by piece, reading the diaries of my great grandparents.
Hank Smith:	01:02:13	Wow.
Dr. Barbara Gardner:	01:02:14	And again, the fascinating thing with that dream is my dad was the only member of the church in his family. It's not just that those rug, they were going to burn the place down the next day. So my dad, my grandpa just said, "They're burning the place down. If there's anything more that you want," and my dad didn't want any. There was nothing of value in there as far as he was concerned until the dream came and then they rushed back. And then legitimately, the next day, that little cottage was burned down. It doesn't exist today.
John Bytheway:	01:02:41	Priceless. What was there was priceless.
Dr. Barbara Gardner:	01:02:43	Priceless.
John Bytheway:	01:02:44	Irreplaceable.
Dr. Barbara Gardner:	01:02:46	Yeah, the Lord will keep his promises.
John Bytheway:	01:02:47	So cool.
Dr. Barbara Gardner:	01:02:49	That's just the reality. I love it too because these were covenant-keeping people that kept these journals and then all the generations between them and my dad, frankly, I'm not the judge, but they weren't from their journals, from their writings, they clearly said, "I do not believe there is a God." It's very interesting to see in my own family that pattern. And then 150 years later, another person who's willing to keep his covenants receives a dream to go save ...
John Bytheway:	01:03:13	Wow.

Dr. Barbara Gardner: 01:03:14 ... the records of the earlier generation, those covenant keepers. To me, it's just the writings on the wall with the Lord, "He's going to keep his promises."

John Bytheway: 01:03:20 That's the turning. Their hearts turning this way and turning back. It's so cool.

Dr. Barbara Gardner: 01:03:26 Yeah. As we're talking about Elijah and we're talking about Second Coming and the preparation and the end of this book and then the end of Doctrine and Covenants, at the end of Old Testament and then also we're being in the Second Coming time today and the prophecies of President Nelson, especially as we're preparing and trying to create a Zion people, in context of these chapters of Malachi, Joseph Smith shares this quote about building Zion. And I think that that's really what the Lord is trying to do and Malachi is trying to do. He's trying to create a people who are Zion people. He's trying to help them be united and one heart, no poor among them, that whole idea.

01:03:58 But Joseph Smith says, "The building up of Zion is a cause that has interested the people of God in every age. It is a theme upon which prophets, priests, and kings have dwelled with peculiar delight. They have looked forward with joyful anticipation to the day in which we live and fired with heavenly and joyful anticipation. They have sung and written and prophesied of this our day, but they died without the sight. It is left for us to see, participate in and help to roll forward the latter-day glory." I love that it's our day that we get to do this. And then finally, he finishes, "The heavenly priesthood will unite with the earthly to bring about those great purposes. A work that God and angels have contemplated with delight for generations past, that fired the souls of the ancient patriarchs and prophets. A work that is destined to bring about the destruction of the powers of darkness, the renovation of the earth, the glory of God and the salvation of the human family."

01:04:50 And then I also just love in connection with, as a woman, I think it's so important that we understand priesthood and temple, but I just love President Eyring at his talk where he was speaking to women specifically and he just says, "My experience has taught me that Heavenly Father's daughters have a gift to allay contention and to promote righteousness with their love of God, and with the love of God, they engender in those they serve." For all of us together, women and men working together as we are creating Zion to remember that this idea of priesthood and temple is women and men together, working together for the salvation of all of our heavenly parents' children. And it's an exciting, fun, glorious work.

Hank Smith:	01:05:27	What a beautiful way to finish. Thank you. We want to thank Dr. Barbara Morgan Gardner for being with us today. Thank you for taking time.
Dr. Barbara Gardner:	01:05:35	Thank you for the invitation, you guys.
Hank Smith:	01:05:37	Yeah, we loved it. John, I don't know how we got this lucky to have this job. It is wonderful.
John Bytheway:	01:05:43	I know, I know.
Hank Smith:	01:05:43	We have people to thank. We want to thank our executive producers, Steve and Shannon Sorensen. We want to thank our sponsors, David and Verla Sorensen and we hope you all will join us next week as we talk Christmas on followHIM. We have an amazing production crew we want you to know about. David Perry, Lisa Spice, Jamie Nielsen, Will Stoughton, Krystal Roberts and Ariel Cuadra. Thank you to our amazing production team.

WHY SHOULD WE PAY TITHING?



- Hank Smith: 00:05 Hello, my friends. Welcome to followHIM Favorites. If you've been following us this year, you know that we take a single question from each week's lesson and talk about it for followHIM Favorites. This week, John and I are in the book of Malachi and we are going to talk tithing. John, tithing can be a difficult principle for some people. It can be a really sensitive subject. So let's say I'm listening to this and I think, well, why should I pay my tithing? What benefit does it do for me? What does it do for the Lord? What does it do for the church? Why should I pay my tithing? What would you say?
- John Bytheway: 00:35 There's two words that the Lord used in Malachi, prove me. Just try it. I think we all love the story when they ask Jesus, "Where did you get your doctrine?" And he said, "It's not mine, it's Him that sent me. And if any man will do His will, he'll know of the doctrine." And this is one of those that I go back to my own little family history. My dad, who joined the church at age 24, started paying tithing before he was baptized because the missionaries read that promise out of Malachi. The language is just beautiful. "I will open you the windows of heaven and pour you out a blessing. There shall not be room enough to receive it." And my dad thought, really? And so he tried it. And I think this is a wonderful little test the Lord is giving us, that he really wants us to take the test and to show us what will happen.
- 01:25 To me, it's one of the easier things to do because it's mathematical, I can just do it. And then, I can just throw it all on the Lord and say, "Okay, you said prove me, so I'm proving it." I wish some of the other commandments were as easy. Can I say that, Hank? Do you know what I'm saying, because it's so easy to figure out. Some of them are really hard and you struggle in here and in here. But tithing, piece of cake.
- Hank Smith: 01:49 As I've grown older, I've had a sense for how pervasive money can be in your life and that the Lord is offering you an opportunity to make sure that money doesn't corrode.
- John Bytheway: 01:59 Yeah, good point.

Hank Smith:	02:01	That it doesn't corrode your soul. I remember our friend, Jamie Nielsen, who works on our podcast, she said to me once, "Why does 10% giving seem like so much, but when someone offers you 10% off, it just doesn't seem like that much." Right?
John Bytheway:	02:16	That's great.
Hank Smith:	02:17	Yeah.
John Bytheway:	02:17	Oh that's great.
Hank Smith:	02:18	And I thought, yeah, that's true. It doesn't, 10%-
John Bytheway:	02:21	That's nothing.
Hank Smith:	02:21	That's not a great discount.
John Bytheway:	02:23	That's not a discount.
Hank Smith:	02:25	But then when you offer it, it feels like so much. That can be how pervasive money can be. One of my favorite lessons I've ever had is when I take groups to the Holy Land. John, you've been. And you go to the Sea of Galilee and it is beautiful and it is so full of fish. We'll go on a boat ride and you can walk up to the dock there and just look off to the right and to the left and you can just see fish.
John Bytheway:	02:47	You sure can.
Hank Smith:	02:47	All over the place. And there's people all around and there's life and it's green and pretty gorgeous. It's a beautiful, beautiful place to be. And then you go to the Dead Sea. And the Dead Sea is just kind of blah.
John Bytheway:	03:01	I know where you're going with this.
Hank Smith:	03:02	You can't do much with the Dead Sea. There's nothing alive in it. There's not that much beauty around it. You can get a little mud bath, I guess.
John Bytheway:	03:10	It didn't improve my appearance. I tried it.
Hank Smith:	03:14	And I always point out to the people I go with, that this is the same water. The same water that goes into the Sea of Galilee goes into the Dead Sea. So what is it about the Sea of Galilee that makes it so beautiful and the Dead Sea makes it so horrible? And it's that the Sea of Galilee gets the water but then

gives some away. It gets and gives, it gets and gives. And that's what keeps it full of life. And the Dead Sea only gets and takes and keeps, and it does not give any away.

03:45 For me, every time an opportunity to pay my tithing comes up, I think of that Sea of Galilee and how beautiful it is because it gets and gives. It gets and gives. I don't want to be the Dead Sea when it comes to my tithes and offerings.

John Bytheway: 03:59 That reminds me of President Gordon B. Hinkley who said, "We don't pay tithing because we have money, we pay tithing because we have faith." And I remember I was at a place where Elder Ballard was talking about a trip he and Elder Packer had taken, and it was Elder back then, to New York to talk to reporters coming into the sesquicentennial of the pioneers arriving in the Valley, 1997. And he said that there were two questions, no matter how hard we tried to answer them, that we just couldn't seem to answer to the reporter's satisfaction. How do you get young people to go on missions? How do you get people to pay tithing?

04:36 It always reminds me of something I saw on the wall of a copy center at BYU. It said, "Those who danced were thought to be quite insane by those who could not hear the music." And I think when you hear the music of the gospel, something that seems counterintuitive to the world is I give away 10% and I'm blessed with more, but it works. And so prove him. Try it.

Hank Smith: 04:59 Yep. And often the we're the ones being proved. You've shown me that. So many times in scripture where the Lord says, we're going to prove you, we're going to prove my children. But this time he's like, prove me. Test me on this principle. And we would challenge anyone listening to give it a try. This is one of those principles that you need to practice in order to gain the testimony of it.

05:20 Thank you for joining us this week for followHIM Favorites. We hope you'll join us on our full podcast. It's called followHIM. You can get it wherever you get your podcast. And then come back next week as we have our final followHIM Favorites of the year.