

EPISODE 31

Dr. Barbara Gardner



D & C 84

“The Power of Godliness”

Show Notes

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 Sunday.

Podcast Episode Description:

Part 1:

Do you wonder how both women and men hold priesthood authority and priesthood power? Dr. Barbara Morgan Gardner returns to teach about how women and men have priesthood authority, responsibility, and duties. We learn how the early Saints were being prepared for temple covenants and learn the difference between how the priesthood operates within and without the family structure.

Part 2:

Are both men and women instructed to study Doctrine and Covenants, Section 84? Dr. Gardner teaches how the Oath and Covenant of the Priesthood involves responsibilities and blessings that don't vary for men and women and we are reminded, as the early Saints were that we are willing to take upon ourselves the name of Christ at baptism and we take upon ourselves His name in the temple and men and women both can receive all the blessings our Heavenly Parents have for their children.

Timecode:

Part 1

- 00:00 Welcome to follow HIM with Hank Smith and John Bytheway
- 01:11 Background of Dr. Barbara Morgan Gardner
- 03:39 Background of Doctrine and Covenants, Section 84 (actually three revelations put together)
- 06:48 Additional D&C sections that help understand Section 84
- 09:17 There aren't two priesthoods but one
- 11:39 Where Saints confuse patriarchal and family structures in regards to priesthood authority
- 19:27 Mention of Ezra Taft Benson's talk, "What I Hope You Teach Your Children and Grandchildren About the Temple"
- 23:34 What men and women can learn about priesthood privileges from Section 84: 19-22
- 27:07 The establishment of the Relief Society prepares the Saints for the temple ordinances, which are essential for the Restoration of the Priesthood
- 31:47 Should the sections about the Priesthood be taught in Relief Society and the Young Women auxiliaries?
- 37:14 What does presiding and nurturing mean?
- 42:24 The Lord is accelerating revealing eternal truth, which includes focus on learning in the home (for individuals and families)
- 45:49 Discussion regarding helping families lead and draw closer to Jesus Christ in the home
- 50:29 Dr. Gardner shares personal story of understanding why so many men died at Martin's Cove
- 54:44 Why women can also have a Priesthood Commemoration camping trip with sons and daughters
- 57:41 Who should preside at Church events and in the home
- 1:01:02 Why the Lord teaches us line upon line
- 1:04:02 End of Part I

Part 2:

- 00:00 Welcome to Part II
- 00:07 Adam and Eve and the Fall
- 01:57 What does God want? God wants us to be like Him
- 03:55 Males are not the Priesthood
- 7:07 The Oath and Covenant is for men and women
- 09:33 Memorizing the Oath and Covenant helps understand the temple covenants

- 13:13 God's promises are to all, regardless of gender and women have right to revelation and power as men
- 17:16 Obtain versus ordain
- 20:16 The possibility that breaking covenants is the cessation of repentance
- 23:15 Light comes from obedience
- 24:54 Oliver Cowdery records this remarkable revelation
- 30:26 Dr. Gardner shares personal story about the spirit of the Doctrine and Covenants
- 33:05 President Benson and President Nelson focus on The Book of Mormon because it exposes the tactics of the Adversary
- 36:39 At baptism we are willing to take His name upon us. We take His name upon us in the temple
- 37:44 Women and healing blessings in the past and present
- 42:28 God will give everyone a chance to hear the Gospel and when should missionaries or members move on
- 45:00 Dr. Gardner shares personal story about teaching woman who had been taught by multiple sets of missionaries
- 48:00 Dr. Gardner's mentor lifted her daily with writing expertise and lifting "the hands that hang down"
- 52:03 Dr. Gardner shares her feelings about The Church of Jesus Christ of Latter-day Saints, the Savior, and priesthood power

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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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EPISODE 31 • PART I



Dr. Barbara Gardner

D&C 84



Hank Smith:	<u>00:00:01</u>	Welcome to followHIM, a weekly podcast dedicated to helping individuals and families with their <i>Come, Follow Me</i> study. I'm Hank Smith.
John Bytheway:	<u>00:00:09</u>	And I'm John Bytheway, we love to learn. We love to laugh. We want to learn and laugh with you. As together, we followHIM.
Hank Smith:	<u>00:00:19</u>	Hello, everyone. Welcome to another episode of followHIM. My name is Hank Smith. I am your host. I am here with my indomitable co-host, John Bytheway. We want to mention that you can find us on social media. Please come over to our Instagram, Facebook accounts. You can get show notes and transcripts at followhim.co, not com, John, followhim.co.
John Bytheway:	<u>00:00:48</u>	Just co.
Hank Smith:	<u>00:00:48</u>	Just coco. And of course we'd love for you to rate and review our podcast. That makes us very happy when we get good reviews. John, you and I rarely got second dates in college, but we have someone who came back, a woman who came back to talk to us a second time. Who's with us today?
John Bytheway:	<u>00:01:11</u>	Yes. And of course I'm so excited about this because we had so much wonderful feedback when we had Barbara Morgan Gardner on before. And the last time I read a bio from the BYU website, this time I'm going to read one from the back of her book. It's a little shorter if that's okay, Barbara.
Dr. Barbara Gar...:	<u>00:01:29</u>	Great.
John Bytheway:	<u>00:01:29</u>	<i>The Priesthood Power of Women: In the Temple, Church, and Family.</i> And this was, oh, I want to look this up real quick, published in 2019. So it's kind of hot off the press. Barbara Morgan Gardner is an Associate Professor of Church History and Doctrine at Brigham Young University. She holds a master's degree in Educational Leadership and Foundations, and a PhD in Instructional Psychology, and she did postdoctoral work at Harvard University. She was Institute Director in Boston,

Massachusetts, serving more than 100 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 also serves on the BYU Interfaith Outreach Council. She and her husband, Dustin Gardner live in Utah, and we're really so excited to have you back. Welcome. Thank you for coming back.

- Dr. Barbara Gar...: 00:02:23 Thanks. It's such a pleasure to be here with you guys. My life is better being with you. So, thank you.
- Hank Smith: 00:02:28 We're grateful you would associate with us, Barbara.
- Dr. Barbara Gar...: 00:02:31 It's rough, it's rough but I'm willing.
- Hank Smith: 00:02:35 John, that book, what's the title of it again?
- John Bytheway: 00:02:39 It's called *The Priesthood Power of Women*.
- Hank Smith: 00:02:42 And Barbara didn't ask us to do this, but I just want to say this book has changed a lot of lives, just giving people... Well, I think it was Elder . . . President Oaks said his favorite talks were when someone took an old topic that he already knew about and showed him new things about it. Well, the priesthood is an old topic in the Church, but Barbara will show you new things, and it's page after page of new things you've never known. So we're just going to throw the followHIM stamp of approval on her book.
- John Bytheway: 00:03:22 And I think what you're saying, I like how you said that, Hank, but it's kind of like, you read something and you just go, "Oh, well of course I should have known that type of a thing." And it settles inside. I like that. It helps you know yeah, that's true.
- Hank Smith: 00:03:36 Yeah. So it started to gush there, Barb, a little bit.
- Dr. Barbara Gar...: 00:03:40 Thank you. I never intended to write a book. I was intending to help people find answers to questions and help them stay strong and active in the Church and understand the priesthood, especially how it relates to women and the book--the book ended up being the result.
- John Bytheway: 00:03:56 Just kind of formed out of that. A lot of books start that way.
- Dr. Barbara Gar...: 00:04:00 Yeah.

Hank Smith:	<u>00:04:02</u>	Yeah. Well, let's jump into our lesson this week, Barb. We have a single section. We are in Section 84 of the Doctrine and Covenants. Why don't we back up as much as you want?
Dr. Barbara Gar...:	<u>00:04:17</u>	Okay. When I think about Section 84, having taught Seminary and Institute at BYU, when I think of this section, I immediately think priesthood. I mean, it says right in the section heading, "This is a revelation on priesthood." And so traditionally, anytime we're talking about a revelation on priesthood, we have thought of men. And there's a reason for that as well in Section 84, because this section actually comes in September of 1832, and just nine months earlier in January of 1832, Joseph receives a revelation from the Lord and he's sending all these 24 different missionaries throughout the United States. And if you guys remember just a few sections there, that we had these missionaries just listed one by one, and here's your companionship, and this is where you're going, and sometimes good luck and figure it out while you're going.
Dr. Barbara Gar...:	<u>00:05:02</u>	But now these missionaries have all returned and they are in Kirtland with Joseph Smith now, and they're basically kind of giving their missionary homecoming discussion with the prophet. And so it's in this setting that Joseph is going to receive this revelation now known as Revelation on Priesthood. It's important to know though that this revelation in Section 84 is actually a compilation of three revelations. So it's received on September 22nd and then 23rd, Joseph calls it again in section heading, he says, "A season of joy," but actually what you're seeing is three revelations eventually tied together. So the first part of this revelation in Section 84 goes from about verses one through... So The Oath and Covenant of the Priesthood. So you're going to be looking at 1 through about 43, 44, and then the next two revelations are going to be received the next day. And they're going to finish up the rest of this section.
Dr. Barbara Gar...:	<u>00:05:53</u>	So a lot of times when we look at this, there's kind of a break in the section as you're reading it, and that's actually purposeful because it has three revelations combined into one. So Joseph's receiving this revelation in front of all these elders, and it's interesting because you have the writings of some of them later saying, this is what we saw. And we saw Joseph's counselings and they described his cadence and how everything was being received by the Lord. But none of them were actually writing it down. So in the process, Oliver Cowdery comes in and he sees this revelation taking place, and he's like, "Wait, is anybody writing this down? Because this sounds pretty important." Nobody was, and so at that point, Oliver kind of takes up his pen

and starts being described for this revelation. Why these revelations? Yeah.

Hank Smith: 00:06:36

Somebody should do some writing. That's so funny. All right. And you tied this usually to Section 75, isn't that right?

Dr. Barbara Gar...: 00:06:48

I tied this section to many sections of the Doctrine and Covenants. I mean, if I were to look at the Doctrine and Covenants and I were to say, "Okay, what do you need to know in preparation for this revelation? What sections should you read before you read this?" I would say strongly that you need to read Section 2, because Section 2 is going to be talking about Elijah and the temple and the work of sealing. You need to read and understand Section 13, because now we're talking about the priesthood being restored, right? We could read Section 25, which President Nelson told the women of the Church to study as they're trying to understand more about priesthood. You can read Section 27. I mean, you could go on and on. You could read Section 36 where the temple is first mentioned in Doctrine and Covenants, and then [Section] 38, where we're talking about "being endowed with power."

Dr. Barbara Gar...: 00:07:36

I mean, there's so many. Section 76, you're talking about The Great Vision. Then 82, right before this is going to be a great revelation also is going to be mentioning priesthood and Zion and temple work. But then this section and the reason why I bring up all those other sections before this is because this section is a temple section. So when I teach this and when I study this, it's absolutely imperative that we understand that Joseph Smith was receiving revelation regarding the temple. So, if you see right off the bat, verse 1, we're seeing that he's talking to these six elders, but verse 2, we're seeing Mount Zion and New Jerusalem. Then you turn the page, this new Jerusalem is going to be built on the temple lot. That's verse 3, then verse 4, you see even the place of the temple, which temple shall be reared in this generation. And then you start seeing verse 5, "built unto the Lord," the Lord's house, and you continue on this. And then it talks about this Holy Priesthood.

Dr. Barbara Gar...: 00:08:31

So it's absolutely imperative that we're talking about this Holy Priesthood, that we understand that we're talking about the Patriarchal Order of the Melchizedek Priesthood. So often we talk about the administrative function of the priesthood, and that's going to be Section 18 of the Doctrine and Covenants, where we're talking about the First Presidency and the Quorum of the Twelve, and the administrative function. That's Peter, James, and John coming to Joseph Smith, right? And revealing or giving to him the keys of the Melchizedek Priesthood. This

priesthood-- the Melchizedek Priesthood, the highest or the Melchizedek priesthood, the keys are going to be received in the Kirtland Temple. And so this is going to be following this revelation where Joseph receives these keys, as a Patriarchal Order to the Priesthood is referring to husband and wife, women and men going to the temple and receiving their priesthood together, as President Benson would talk about.

- Hank Smith: 00:09:17 I've heard you talk about this before that there's two, not two priesthoods, but two priesthood- What did you...
- Dr. Barbara Gar...: 00:09:25 Structures per se.
- Hank Smith: 00:09:26 Two priesthood structures.
- John Bytheway: 00:09:27 Yeah.
- Dr. Barbara Gar...: 00:09:28 Yeah. For right now, I think it's important that we just understand that there are two priesthood structures, Adam and Eve enter into the Patriarchal Order of the Priesthood. This highest order of the priesthood continues on from Abraham to Sarah, and then it continues on through Moses. And as we know from the Book of Exodus, and we're going to see this in this section as well, when you look at verse 23, for example, he talks about this priesthood and he says, "Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God, but they hardened their hearts and could not endure his presence. Therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fullness of his glory. Therefore, he took Moses out of their midst and the Holy Priesthood also."
- Dr. Barbara Gar...: 00:10:10 So we're referring specifically to this Holy Priesthood, it's the highest order of the Melchizedek Priesthood, it's the Patriarchal Order of the Priesthood. So we have to understand going into this section that this Patriarchal Order of the Priesthood was taken away from the people during the time of Moses. It returns again during the time of Christ. Although during the time of Christ, according to Elder McConkie, Christ set up his Church and the administrative or hierarchical function of the priesthood. Or in other words, he has First Presidency, Quorum of the Twelve. So it's a hierarchical function structure. In a patriarchal order, you're going to see family, you're going to see the Old Testament, you're going to see more temple. When you're talking about administrative or, of ecclesiastical function, you're

going to see a First Presidency, a Quorum of the Twelve, and you're going to see bishops in our day--stake presidents.

- Dr. Barbara Gar...: 00:10:53 So when Joseph Smith is now restoring the gospel of Jesus Christ, he is receiving both simultaneously, he's receiving the hierarchical or administrative order of the priesthood. He's going to be called as the Prophet of the Church, First Presidency, Quorum of the Twelve, were going to be established, et cetera. But he's also going to be told by the Lord that they need to gather Israel and that they need to move to the Ohio. And the purpose of leaving to the Ohio is to be gathering and establishing the temple there. And he's going to do the same thing and he's moved on to Missouri. And then the temple is going to actually be built, and then revelations are going to be received in the Kirtland Temple. So there are two administrative structures of the church that are going to overlap, which is why in our day, you see the public is going to be the administrative, and you're going to see more of the private, which is the patriarchal and it's the temple.
- Hank Smith: 00:11:38 So I should, in my mind, I'm not slow, but I just have to make sure I get it. I feel like I'm saying-
- Dr. Barbara Gar...: 00:11:47 Yes, there's a lot here.
- Hank Smith: 00:11:48 Yeah, I feel like there's a priesthood structure that runs the Church, and then there's a priesthood structure that is going to be involved in my home and marriage and my temple covenants. And knowing me, I could probably get those confused and I bet people do that sometimes.
- Dr. Barbara Gar...: 00:12:10 Easily.
- Hank Smith: 00:12:11 Yeah.
- Dr. Barbara Gar...: 00:12:11 In fact, I'll rebel that one of the things that he talks about is the Church right now is a scaffolding. What we had in the premortal life is going to be the patriarchal Heavenly Father and Heavenly Mother, Heavenly Parents reign in this premortal world. What we have on the earth is a structure of the Church that is supposed to be for the purpose of strengthening the family. What you see in the home is a patriarchal priesthood structure, right? So President Oaks talks about how there's a difference between how the priesthood functions at church and how priesthood functions in the family. And that becomes extremely important. And then this life, we have a priesthood structure that's public. President Ballard would say that this is a

“scaffolding” right now that in the eternities we will be using the order of the priests--patriarchal priesthood. And this scaffolding right now is to help us prepare to live in families for eternity.

Dr. Barbara Gar...: 00:13:01

We already kind of started there in verse 2. I would like to talk about temple. And I think also as we talk about this, a lot of people, I shouldn't say a lot, there are a number of people who struggle with the idea of women and priesthood. And this becomes extremely important because as we understand the role of priesthood and understand those different priestess structures, that helps answer a lot of the questions that people have. So today we don't have time to go into all of the intricacies of this, but for a simple answer to a lot of these is president Packer says, "True doctrine understood, changes attitude and behavior." And I am one who studied the doctrine of the priesthood for many reasons, but one very important reason was because I heard enough people that were confused and disgruntled that I knew if they truly understood the doctrine of the priesthood, they wouldn't be.

Dr. Barbara Gar...: 00:13:50

That's just kind of my understanding. There may be some, but the majority are going to say, "Oh my goodness, I had no idea." Women really do have priesthood power. Women really do have priesthood authority. They aren't ordained to a priesthood office in the Church structure, but when they enter the temple and they receive their endowments, when they make covenants with the Lord, they are endowed with priesthood power and priesthood authority. And understanding the difference between those two priesthood structures answers many questions that women have. So when a woman says, "Yes, when I go home," somebody will say, "Aren't you so sad that you don't have the priesthood in your family?" And she's a single woman, as President Nelson said recently, she says, "Oh, actually I do. I do have the priesthood in my family."

Dr. Barbara Gar...: 00:14:29

If a mother, for example, her husband may be gone and there's a son who has been ordained to a priesthood office, and let's say he holds it around the priesthood, who presides in the family, well, when the husband's gotten the mother, of course she is presiding because she's the mom, as she has made covenants with the Lord. And even if she hasn't made covenants towards the relationship between a husband and wife, puts them in a leadership position with the children. So understanding a lot of these things answers the questions of presiding, it answers the questions of power and authority, why we do these things, but also helps us understand that the purpose of the priesthood is for the salvation of souls, that it's not a war or a battle between men and women. It's a synergistic

approach that God has given to women and men in this church to unite together for the purpose of bringing all of our brothers and sisters back to our Heavenly Parents.

Dr. Barbara Gar...: 00:15:22 So when we understand the priesthood and the responsibility behind it, all of us then are working together for the same purpose, which is to "bring to pass the immortality and eternal life" of all of God's children. That's the purpose of the priesthood.

Hank Smith: 00:15:34 I love that. I have two sisters who are single parents, and it's been said to them many times, right? "You don't have the priesthood in the home." When my sister's son finally became a deacon, it was like, "Oh, the priesthood's back in your home." But yet she was endowed. She had the priesthood in her home the entire time, the power and authority of the priesthood. Maybe it's because we, Barb, and you could probably speak to this as we go through the section, but maybe it's because in the, I don't know, the last, I don't know however long we've said, we've just made men priesthood, we've just exchanged those two words. The men in the Church are the priesthood of the Church, right? But there was a time in the Church where not every man who got priesthood became an elder or bishop.

Hank Smith: 00:16:27 John, didn't someone teach us earlier that you would have an entire congregation and two elders and a Bishop, right? Or two elders and a teacher in the whole thing.

John Bytheway: 00:16:38 Thank you. I remember, was it when Elder Oaks' talk, when he said, "It'd be improper to say, 'We'll now have the priesthood pass the sacrament.'" Was it he who said that?

Dr. Barbara Gar...: 00:16:48 Yeah.

John Bytheway: 00:16:49 Because no, that's not what happens. There's people who hold the priesthood might pass the sacrament, but referring, and those kinds of things are very helpful. Men are not the priesthood. And I thought that talk of Elder Oaks was wonderful where he said, "We talked about this phrase where... He said, "When a woman has set apart to do her calling or as a missionary, she is set apart with priesthood authority." And then he said, "What other authority could it be?" And that was one of those moments where it will, of course, if you're doing God's work, you're using the power of God, what would you call that?

Hank Smith: 00:17:26 Yeah.

- Dr. Barbara Gar...: 00:17:27 And so on that, that becomes important because again, that's the ecclesiastical structure that we're talking about. When President Oaks says, "When women are set apart to a calling, they have priesthood authority and they have power because of their righteousness." Well, what other priesthood authority would it be? That's the authority of the priesthood that comes through the keys of one who is either a bishop or stake president, or in some ecclesiastical role. You don't receive priesthood power in the temple through priesthood keys, you receive priesthood power and authority of the temple through your covenants. So it's very different when you look at how this process is moving forward. And so understanding again, that relationship is important. That's why, for example, you're getting into... Look back to Section 84, we're talking about Moses and how he sees this priesthood, and you see this whole father to son relationship.
- Dr. Barbara Gar...: 00:18:12 And I remember one day I was asked to explain this, and I could not explain it. This idea of patriarchal order for some women is very difficult because patriarchal seems a little bit patronizing as if men again are in charge. And I love President Benson, where he says, "We call it the patriarchal order of the priesthood because it's passed on from father to son, but that does not mean that it's not a family priesthood." He actually says, "Adam and Eve together entered into this patriarchal order. Both of them have the power and authority associated with the patriarchal order of the priesthood." And he says a better term for it would be familial governments rather than patriarchal priesthood, which is really a beautiful statement from him.
- Dr. Barbara Gar...: 00:18:50 That comes by the way from a great talk that I highly recommend to anybody who is studying this subject. It's what I wish you would teach your children about the temple from President Benson. Elder Bednar quoted heavily out of that talk in his last talk on the temple and trying to help us understand the temple better. That's a heavily quoted talk. It was given the Logan Tabernacle, I believe, years ago but it's a phenomenal talk on this topic.
- John Bytheway: 00:19:15 I can't be exalted without my wife. She can't be exalted without me. This is all about family. And so no wonder Satan is trying to divide so much because we need each other.
- Dr. Barbara Gar...: 00:19:27 The talk is titled, "What I Hope You Teach Your Children and Grandchildren About the Temple" is April, 1985 in the Logan Temple. And he says this, "Adam and his descendants entered into the Priesthood Order of God. Today, we would say that they went to the house of the Lord and received their blessings. The

order of the priesthood as spoken of in the scriptures is sometimes referred to as the patriarchal order because it came down from father to son. But this order is otherwise described in modern revelation as an order of family government, where a man and a woman enter into a covenant with God, just as did Adam and Eve sealed for eternity to have posterity and to do the will and the work of God throughout their mortality." It's similar to what Elder McConkie teaches about the Abrahamic Covenant. He says, "There will be no Abrahamic Covenant if there was no Sarah."

- Dr. Barbara Gar...: 00:20:17 It's a couple, it's a family relationship. I mean, we could say it's the Abrahamic and Sarah covenant, if we really wanted to, but scripturally, we say it's Abrahamic Covenant. When you're talking about the Patriarchal Order of the Priesthood, and you're talking about sections of the Doctrine and Covenants, we're talking about family. We're talking about the gathering of Israel. We're talking about creating Zion. We're talking about becoming gods and goddesses. We're talking about, as we get into Section 128 later on in the Doctrine and Covenants, they've received their exaltation, meaning husband and wife, they become gods and goddesses. Husbands and wives together become that. And so regardless of marital status right now, for a man or a woman to enter into the Patriarchal Order of the Priesthood and become gods and goddesses, they have to make and keep these covenants whether in this life or in the next, which is absolutely significant.
- Dr. Barbara Gar...: 00:21:05 We are looking at Section 84 because these promises that are going to be given to both women and men are only associated with those who enter into this order of the priesthood. Understanding that order of the priesthood is a lot more important than people realize. You have to understand the temple in order to understand this section, but as paying the price, as President Nelson says, "To spend time in the temple where the Lord does his teaching," is critical to understanding Section 84.
- John Bytheway: 00:21:30 Yeah. This would change everything. It changes your paradigm because you would say, "Oh just like the Bishop presides over the ward, the father presides over the family." And that's not the case. You're taking the structural priesthood, the administrative part and moving it over into the family, and you're saying, "No, that's not how it works." You need to understand this patriarchal priesthood, this familial government.
- Dr. Barbara Gar...: 00:21:58 Yeah. I mean, you'd look at some of these things and again, this is a little bit hard because some things we would like to discuss

in the temple that perhaps are sacred and difficult to discuss outside of the temple. But if you carefully look at the section for those of you who have received your endowment, and for those of you who haven't, you can still see through the temple live some of these things just from the Old Testament and from the priesthood in other areas. But when you think about verse 19, for example, President Nelson says that both women and men are not using the priesthood privileges that could be theirs. And then he tells them to study 19 through 22 specifically. It's not just men who aren't understanding the priesthood privileges, women aren't. And where do women receive their priesthood privileges? In the temple, right?

Dr. Barbara Gar...: 00:22:36

So this is all temple. So you go to verse 19, "The greater priesthood administers the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God." So some people would look at that and say, "Well, we're talking about keys, so that's definitely got to be men, right? Because keys are men." No, keys are not men. This isn't talking about a position in the Church. They're not called to be an apostle. They're not called to have a presiding stewardship. They're given the key of the mysteries of the kingdom of God. In fact, President Benson in that same talk says, "Both women and men received the key of the mysteries of the kingdom of God and the temple." So this becomes extremely important in verse 19, for example, because this talks about this priesthood structure, and we're talking again about this patriarchal [order] of priesthood structure, but we're talking about in verse 19, where President Nelson recently asked both the women and the men of the Church to study Section 84.

Dr. Barbara Gar...: 00:23:34

In fact, to the men of the Church and the Priesthood Session of the Church, he actually said to the men that both women and men do not understand their priesthood privileges. And he asked them to study. And if you go to the footnote, he asked the men to study Section 84 verses 19 through 22. Then in 2019, President Nelson gave the same invitation to the women of the Church and asked them to read Section 84 to better understand their priesthood power and authority. So this becomes extremely important. President Nelson and in the last few years has invited both the men and the women of the Church to study Section 84 in regards to the priesthood. So what are these privileges that we may be missing? Well, in verse 19, the Lord talks about, "The key of the mysteries of the kingdom, even the key of the knowledge of God."

Dr. Barbara Gar...: 00:24:19

So for many women and men, sometimes we think about keys, we think about presiding, In this case, we're not talking about

presiding at all. We're talking about a blessing that comes from one who makes him keeps temple covenants. And so, for example, in verse 19, "That key of the knowledge of God", President Benson actually says, "When you attend the temple and perform ordinances that pertain to the house of the Lord, certain blessings come to you." He gives a few and then he says, "In the temple, you will receive the key of the knowledge of God. You will learn how you can be like Him, even the power of godliness will be manifest to you." So when we look at this, I hope that we understand the temple and you think about what the prophets and the leaders of the Church have taught about the temple. The temple is where we receive the knowledge of God. It's where we receive and have the key of the knowledge of God, and where we learn to become like God and have, therefore, the power of godliness in our lives.

Dr. Barbara Gar...: 00:25:10

And then we continue on talking about the ordinances and the authority given specifically in regards to the temple. And then you see in verse 22, For without this, no man can see the face of God, even the father, and live." And where are we taught to see the face of God? And where are we taught to be in his presence? Again, this is the temple, right? So this whole section is things that we're missing. We're talking about the temple, and that's why we continue where we talked before about Moses. Moses lost these temple ordinances. Moses lost this power. The people lost this ability to see the face of God because they lost the Patriarchal Order of the Priesthood. They no longer had the ability to enter into the temple and make and keep those sacred covenants associated with this Highest Order of the Melchizedek Priesthood. So then it's the Lesser Order of the Priesthood then that we have, and we talk about that starting in verse 26.

Hank Smith: 00:25:55

Barb, how much do you think Joseph Smith... It says you can see the Lord laying the groundwork here. And I wonder if he's saying these things, not quite understanding what they mean, right? Because he's not going to have the Kirtland Temple for another... We're four years away from the dedication of the Kirtland Temple still. So I wonder if he's saying some of these things and he's going, I can't wait to find out what all this means, right?

Dr. Barbara Gar...: 00:26:23

I don't want to say before Joseph, but talk about a mind-blowing experience on a regular basis. I mean, it's so fascinating and he just keeps saying, we need to learn more, we need to learn more. And then Joseph actually says, "We cannot learn more about this Higher Order of the Priesthood until we build a temple. We have to build a temple in order to learn this." But then I think for women, this becomes extremely important

because the men receive their endowment in 1842. It's six years after the keys are restored in the Kirtland Temple, right? Then finally, they're starting to move to Nauvoo and Joseph, and some of the men, some elect men are receiving these keys, but Joseph says, "We cannot still have the fullness until the women receive this priesthood." And it was because of that, that the Relief Society started.

Dr. Barbara Gar...: 00:27:06

And the Relief Society is what prepares women to be able to enter the temple. And as you go through those early Relief Society minutes, Joseph is clearly helping the women to enter into the Patriarchal Order of the Priesthood with the men. And he says, "The men can't have it without the women, the women can't have it without the men. And therefore we need both to enter into the temple." He was so forward-thinking. In the book, *Daughters in My Kingdom*, Joseph has a statement, first of all, the key of knowledge. And then he says, "The purpose of organizing the Relief Society was to give... this is from *Daughters in My Kingdom*, was to give the women the responsibility to help each other prepare for greater blessings of the priesthood, found in the ordinances and covenants of the temple." I wish I could pull out all these quotes right now, but this is a great place to find quotes and understanding of this is the book from the Church History Department. Well, actually I would give you two references. Actually, I can give you three references.

John Bytheway: 00:28:02

The book, *Daughters in My Kingdom* is one source?

Dr. Barbara Gar...: 00:28:02

That's one. That's a great reference. *Daughters in My Kingdom*, that's an official Church. Yeah. And then the other one is *Women of the Covenant*. It's a story about the Relief Society. That's another place where Joseph talks very specifically about the purpose of Relief Society and women and how they have to come in together to have the fullness of the priesthood. Actually, there are so many. President Benson actually talks about that same idea there. And then in the early minutes, Joseph Smith's... What do they call them? Minutes. I was going to say the minutes of the Relief Society, Joseph Smith accounts to the women of Relief Society. You can actually find the minutes on the josephsmithpapers.org. There's also a great book by Sheri Dew and Virginia Pearce Hinckley that also goes through carefully and discuss the minutes of that book as well that I would recommend

John Bytheway: 00:28:50

Okay, can you just kind of one more time restate the gist of that. We can't keep-

Dr. Barbara Gar...:	<u>00:28:56</u>	So basically, there are two ideas. The first one is in order to receive the fullness of the priesthood, we must have a temple, right? So we have to have the temple in order to receive the patriarchal order of the priesthood. We cannot enter into the patriarchal priesthood unless we have both men and women together. And so the purpose of the Relief Society was to prepare the women to enter into the temple, which is why in the early days of Relief Society, they were called, these women were actually called priestesses and they were actually given that responsibility. These were women and men coming together in order to enter into the fullness of the priesthood. I mean, even just studying the scriptures, you can find so much more on this topic regarding women and men together. Section 132 of the Doctrine and Covenants talks about what we talked about before, "Then shall they be gods, because they have no end, therefore they shall be from everlasting to everlasting because they continue."
Dr. Barbara Gar...:	<u>00:29:47</u>	It's talking about husband and wife. This whole section is about husband and wife and being sealed. Again, a man can't be sealed and receive the patriarchal priesthood unless he has been sealed to a woman, neither can a woman to a man. It's all throughout the scripture. Section 131 of the Doctrine and Covenants as well talks about verse two, "In order to enter into the highest, a man must enter into this Order of the Priesthood, meaning the New and Everlasting Covenant of Marriage." And then another name for the New and Everlasting Covenant of Marriage is the patriarchal priesthood. "And if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom. He cannot have an increase." So it's this continuing on of this Holy Priesthood, it is impossible for a man to be saved in ignorance, and that talks more about the priesthood there.
Dr. Barbara Gar...:	<u>00:30:32</u>	If you go through the Doctrine and Covenants, and you just follow through temple, sealings, marriage, endowments, and authority, and things of that nature, you're going to see the progression between women and men and receiving their priesthood ordinances--sorry, their priesthood covenants--and ordinances associated with it. I recognize it, and talking about this, I get kind of excited about it, but when you start really looking at it, it becomes very clear what the Lord is trying to do that. The Lord is trying to create eternal families and the Patriarchal Order of the Priesthood is how God creates eternal families. And so Section 84 is a temple section regarding how to create eternal families.

John Bytheway:	<u>00:31:07</u>	The women who were referred to as priestesses in some of the meetings?
Dr. Barbara Gar...:	<u>00:31:12</u>	So women were actually referred to as deaconesses--priestesses. The early days, it was known as the Anointed Quorum. Both women and men together who had entered into the Patriarchal Order of the Priesthood were known as the Anointed Quorum. When referenced to the temple, you're talking about women, they are being given positions in the temple that allows them to have this temple authority and this priest had power. It's actually referred to. That's what we're really talking about here, which is a little bit difficult to talk about outside the temple, but it's important to know though that this was patriarchal priesthood.
Hank Smith:	<u>00:31:47</u>	So Barb, if a Young Women's leader or Relief Society teacher said, "Oh, the lessons on the priesthood this month, we don't really need this," how would you feel about that?
John Bytheway:	<u>00:32:02</u>	Let's take a guess.
Dr. Barbara Gar...:	<u>00:32:04</u>	Wow. I would say, "You know what? I appreciate that, but we do know that you as a teacher have been given priesthood power and authority, first of all, right? And I hope that you recognize that you're teaching young women, they have all made covenants with the Lord through baptism and therefore just as it says in verse 30, "they have received the blessings of the lesser priesthood, including the ministering of angels.'" In this case, they haven't received the key because that is specifically related to the lesser priesthood, but they have received administering of angels because as President Oaks again says, "Any person who had makes a covenant with God received the blessings of the priesthood and those who have made the baptismal covenant specifically are promised that they would have the Holy Ghost with them, angels speak by the power of the Holy Ghost. And therefore they have the ministering of angels."
Dr. Barbara Gar...:	<u>00:32:53</u>	So what a difference it would make in the lives of these Young Women if a Young Woman leader would say, "Although the Aaronic priesthood has been ordained or given the key of the ministry of angels, keys open doors." And so what do you have when you take the sacrament? You have the ministering of angels. The key opens the door to the ministering of angels, but when you make and keep sacred covenants with the Lord, including the baptism covenant, and therefore every time you're taking a sacrament, you're renewing the covenant, and therefore God is blessing you with the ministry of angels. So what a difference it would make for us a-16-year-old young

woman going to school, knowing that not only does she have this ministry of angels, but as it says later on verse 88 of the section, "And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left and my Spirit shall be on your hearts, and mine angels round about you, to bear you up."

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| Dr. Barbara Gar...: | <u>00:33:48</u> | So women and men both have angels on their left hand and on the right hand, round about us to bear us up. That's critical for a young woman going on a mission for the first time, leaving her family for the first time, going to a movie theater, going on her first date, babysitting at some unknown house for the first time, just walking down the street to know that because of her covenants, the Lord has promised her angels to be around her. No young woman is ever alone. |
| John Bytheway: | <u>00:34:13</u> | My daughter is on Week Two of her mission, my second daughter right now. So of course, angels are on your right hand and on your left. You're a missionary. |
| Dr. Barbara Gar...: | <u>00:34:24</u> | And that's true, John, except I will say that even for me, as a young woman and many young women that I've talked to, they don't know what does and doesn't apply to them. |
| John Bytheway: | <u>00:34:31</u> | Yeah, I'm going to try to summarize here. If I take part in an ordinance and make covenants through the priesthood, I then have priesthood power, regardless of my gender. |
| Dr. Barbara Gar...: | <u>00:34:45</u> | Absolutely. Your priesthood power is associated with the covenant that you make, and the righteousness, just like for a man and a woman are the same thing. So if a woman is going to the temple and she is making covenants in the temple, but she comes home and she's abusive and yelling and fighting just like a husband maybe, she loses priesthood power based upon her righteousness and her purity. But if a woman goes to temple and makes covenants with the Lord, just as a man who goes to temple and makes covenants with the Lord and, and does his best to be Christlike as he becomes more righteous, his priesthood power will increase. It's the same thing with women. Women's priesthood power increases the same way men's does is through righteousness. The authority is what's different. The authority, men receive authority through being ordained to a priesthood office in the Church as the ecclesiastical structure. |
| Dr. Barbara Gar...: | <u>00:35:35</u> | So a deacon does receive priesthood authority to be able to perform priesthood functions. Participating in the passing of the sacrament would be one of those priesthood functions. Baptism, baptizing someone would be a priesthood function. A |

woman will receive priesthood authority through her calling given to her by someone who holds priesthood keys. She's not ordained to the priesthood. So therefore, a 12-year-old-girl does not have the authority to be involved in the sacrament like a 12-year-old-boy, nor can an 18-year-old-girl perhaps baptize because she hasn't been ordained a priest in the Aaronic Priesthood. That is something that he has only been given authority to do, but she can participate in the saving of souls. She can participate in bringing people to Christ. She can participate in all that she needs to do under the authority given to her by the keys of the Bishop or Stake President.

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| Dr. Barbara Gar...: | <u>00:36:22</u> | And in addition, she has the authority of her covenants that come through her baptism and through, in this case, it could be her temple covenants at this point. So as we continue making and keeping sacred covenants, our power increases as we are obedient, and the authority comes through the covenant and especially in the ecclesiastical, through the person who has priesthood keys. |
| Hank Smith: | <u>00:36:42</u> | Very good. |
| Dr. Barbara Gar...: | <u>00:36:43</u> | Does that make sense? |
| Hank Smith: | <u>00:36:45</u> | Yeah, this is making perfect sense. And so just because my son has the Aaronic Priesthood, when I'm out of town, he's not presiding in the home. He's not going to be the one calling on people to pray, right? My wife is presiding in my home together, right? It's not just when I'm gone. |
| Dr. Barbara Gar...: | <u>00:37:08</u> | Well, Hank, you have to be a little bit careful with that because you need to be- |
| Hank Smith: | <u>00:37:11</u> | Yeah, I want to be, I want to know what you think about that. |
| Dr. Barbara Gar...: | <u>00:37:16</u> | Right. When we're talking about presiding, we're very specifically taught in the Family Proclamation that the man presides in the home, but often what is confusing with that term is what does it mean to preside? L. Tom Perry has a great quote where he says, "Remember brethren that in your role, as a leader in the family, your wife is your companion. Since the beginning, God has instructed mankind that marriage should unite husband and wife together in unity. Therefore, there is not a president or a vice president in a family. The couple works together eternally for the good of the family. They're united together in word, in deed, and in action as they lead, guide, and direct their family unit. They are on equal footing. They plan and |

organize the affairs of the families jointly and unanimously as they move forward."

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| Dr. Barbara Gar...: | <u>00:38:02</u> | So then you say, "Okay, well then what is presiding? Because the world teaches us that presiding means you're in charge." Well, I don't find a single place in the scriptures or in any of the teachings of the prophets where it says the man is in charge. Traditionally, you can see some of that in the world. And traditionally you could even see some of that in the church, but the brethren, especially of late have been very clear that presiding doesn't mean you're in charge. In fact, recently, Elder Holland said, "Presiding is to love, to serve, and to sacrifice." So when we're talking about president Benson, "I say unto you with all soberness, Jesus Christ, as a model, we must follow as we take the spiritual lead in our families, especially this is important with your relationship with your wife." So we talk about the word presiding, we're not talking about somebody being in charge ruling over. We're talking about two people that are equally yoked, that are to love and serve each other and their children. |
| Dr. Barbara Gar...: | <u>00:38:58</u> | We talk about nurturing them, and we talked about the same thing with the Family Proclamation. Well, so what is nurturing? Well, a lot of people would say, "Well, nurturing means that you are in charge of changing diapers and making sure that they're close to your children." Well, President Eyring in 2018 actually says that women are to be the principal gospel teachers in the home. That's what nurturing is. That's very different. If a woman's primary responsibility is to be a gospel instructor, that's a different definition of nurturing than the world gives. So again, when we're looking at these definitions it is extremely important that we say not what does the world teaching about the word preside and nurture and priesthood, but what is God teaching about priesthood, presiding, and nurturing? |
| John Bytheway: | <u>00:39:41</u> | Could we go with that too? It does that fit nicely with the Stripling Warriors' mothers? |
| Dr. Barbara Gar...: | <u>00:39:48</u> | Yeah, absolutely. |
| John Bytheway: | <u>00:39:49</u> | Because they changed their... The Stripling Warriors have clothes, Hank? |
| Hank Smith: | <u>00:39:56</u> | Cloth diapers. I don't know. |
| John Bytheway: | <u>00:40:00</u> | No, that's exactly what it says. They taught them. They taught them the gospel, right? So I liked that. So President Eyring 2018 |

said, "Nurturing is the primary gospel teacher." Did I get that right?

- Dr. Barbara Gar...: 00:40:15 I will actually find you the exact quote because I love this quote. When he said this, he was talking about... President Nelson in the same conference talked about how we, as women, need to have the courage of Mother Eve to make decisions that would impact our family for eternity, which again, this is a very Church of Jesus Christ of Latter-day Saints teaching that we have a prophet who was trying to tell us to become like Mother Eve, to have the courage to make decisions.
- John Bytheway: 00:40:39 That's very uniquely us.
- Dr. Barbara Gar...: 00:40:42 Extremely uniquely us. And then he basically says in that same talk that Adam was wise enough to partake, right?
- John Bytheway: 00:40:50 Follow her. Yeah.
- Dr. Barbara Gar...: 00:40:50 --To follow her. And so she's nurturing in this case. This is her nurturing role to recognize the importance of what she's doing, to understand the gospel of Jesus Christ and act in accordance that will save for eternity God's children or Heavenly Parents' children. That's nurturing. So now we see, and Adam was wise enough to partake, right? And that's presiding and nurturing at its finest. We're working together as a couple.
- Hank Smith: 00:41:15 She didn't just nurture her children. She nurtured her husband.
- John Bytheway: 00:41:20 Look at Moses, that verse in Moses, Moses 5, like 10 and 11, it's like, it's so funny to see what both of them say and how Eve seems to have a bigger picture than Adam does. Is it Moses 5, 10 and 11, "Because of my transgression, my eyes are open." And he was like, "Because of our transgression, we... And she sees the big family picture. I mean, you read it, and she has a bigger... And Elder Oaks has talked about that too. Her special perspective or something in that episode of the fall. But I'm glad you mentioned that I just finished a class for my students on, I call it *Our Glorious Mother Eve*, and I was like, go find me that phrase anywhere in traditional Christianity, "Our Glorious Mother Eve." You'll find it here.
- Dr. Barbara Gar...: 00:42:14 That's what God called her.
- John Bytheway: 00:42:15 Yeah.

Dr. Barbara Gar...:	<u>00:42:16</u>	I mean, I don't want to minimize Joseph Smith. That's aren't Joseph's words. That's what God called her, Glorious Mother Eve. And a prophet today's saying that we need to have the courage of Mother Eve.
John Bytheway:	<u>00:42:30</u>	Courage to make decisions. I'm going to put that in my lesson.
Dr. Barbara Gar...:	<u>00:42:35</u>	I can find that for you. Again, that's 2018. But this is a quote from President Eyring that I was referring to. He says, "Part of the Lord's current sharing of knowledge relates to accelerating His pouring out eternal truth on the heads and into the hearts of His people." He has made clear that the daughters of Heavenly Father will play a primary role in that miraculous acceleration. One evidence of the miracle is his leading his living prophets to put far greater emphasis on gospel instruction in the home and within the family. And we're definitely seeing this in COVID time, who knew when the prophet was doing this, this was going to happen. So then he continues, "In the proclamation, He gave sisters charge to be the principal gospel educators in the family." That's a pretty strong statement. So when we're talking about nurturing, we're talking about principled gospel educators.
Dr. Barbara Gar...:	<u>00:43:21</u>	We often talk about how the fathers needs to take this role in teaching, but the father and the mother are a team. I mean, on a personal note, I miss my parents, but if somebody were to say, "Who was the principal gospel instructor?" I would say both. I remember one time coming into my mother's room a while after she had passed away, her scriptures were still by her bed and her glasses were on top of it. And I remember walking over there and seeing dust. And it was the first time in my entire life that I ever saw a speck of dust on my mom's scriptures. She studied the scriptures and she taught us from them. And I think about my dad. Recently, we've gone through my parents' scriptures, dividing them out between brothers and sisters and you open them up.
Dr. Barbara Gar...:	<u>00:44:09</u>	My mom has probably a lot more writing in her scriptures. Typically, my dad's scriptures are just kind of highlighted here and there, but there's no question that they were a team and their use of the scriptures in order to help our family. She was nurturing. My father was presiding, but together they were completely united. Neither was in charge, they were a team. They were a husband and wife that were preparing their children for hopeful exaltation. That's what the Patriarchal Priesthood is about. That's what Section 84 is about. It's people working together in order to bring us back to Christ. So Elder Talmage has one of my all time favorite quotes. He has a few

regarding women, but I love this again, referring to temple and the covenants that we make and women.

- Dr. Barbara Gar...: 00:44:50 He says, "In the glorified state of the blessed hereafter, husband and wife will administer in their respective stations, seeing and understanding alike, and cooperating to the full in the government of their family kingdom." I love that terminology, family kingdom. And then he says, "Then shall women reign by divine right, a queen in the resplendent realm of her glorified state, even as exalted man shall stand, priest and king unto the Most High God. Mortal eye cannot see nor mind comprehend the beauty, glory, and majesty of a righteous woman made perfect in the celestial kingdom." This is the whole idea of husband and wife reigned together and the glorified state of both of these people. And the beauty of the eternal family, there's so much more as President Nelson says that God is trying to show us and teach us in this idea of his glorified state of the blessing hereafter. This is what we're talking about. This is why we're here. The glorified individuals.
- Hank Smith: 00:45:49 I have a question relating to this. John and I both received this question before from wonderful faithful women. I think this new view could change not only the answer to the question, but even not-
- John Bytheway: 00:46:08 -the question.
- Hank Smith: 00:46:09 Yeah, it would change the question, which is: How do I get my husband to preside, to gather us in family prayer, to teach us? How do I get him to do that? I've received that question before, and it seems like what you're teaching here is changing your question almost.
- Dr. Barbara Gar...: 00:46:27 Yeah. Yeah. It's not, you're trying to get your husband, it's what can you do as a couple to draw closer to Christ so that together you can help your family? I've known some women in the past that they're almost nervous to become too righteous because they think in so doing, they're going to lose their husband or they're going to leave him behind. Nothing could be further from the truth. The more righteous a woman is, and the more she tries to draw closer to the Lord, the Lord will guide her and give her through the Spirit, through the power of the priesthood that she has, with the covenants that she has made, the ability to know what to do. I mean, that's a promise again from President Nelson recently was we will know what we should do through the priesthood.

Dr. Barbara Gar...:	<u>00:47:13</u>	So when you're talking to this woman and saying, "How do I get my husband to do this?" You're not trying to get your husband to do things you're together as a couple, trying to be united. And so maybe a question could be, "How can I better be united with my husband so that the two of us can draw our children unto Christ?" That's a different kind of question. It may be that it's not a matter of just sitting back. There are so many answers to that question because every couple is different. My husband is very different from my father. My mom would probably respond differently to my husband, then I would to my husband, but my husband would respond differently to me. It's a couple. And that's the reason why that's such a private relationship.
Dr. Barbara Gar...:	<u>00:47:57</u>	It's two people who have been, in this case, sealed in the temple with all of the promises associated with what we were talking about in Section 128, that when that couple is sealed in the temple, they have started an entirely new kingdom. And so it's that couple working together, those individuals coming together as a couple to figure out how they can make that happen. You're not just trying to get your husband to preside. You're trying to create an eternal family. You're trying to create an eternal couple. And so that takes a lot of humility. It takes a lot of patience. It takes a lot of faith. It takes a lot of honesty. It takes a lot of becoming like Christ for both the wife and the husband. Christ had to wait a long time for us, too
Hank Smith:	<u>00:48:41</u>	I can't tell you how many times, and it has gone both directions, that my wife will say, "Oh, let's gather everybody to pray." Or I say it. She's like, "Hey, let's go get our pajamas on." I'm like, "Oh, should we get everybody together to pray?" And it's not like she's reminding me of my job or I'm reminding her of her job. It's we're trying to...
John Bytheway:	<u>00:49:03</u>	It's what we do. It's what we do at the end of the day. Yeah.
Hank Smith:	<u>00:49:07</u>	Yeah.
John Bytheway:	<u>00:49:08</u>	I really like it because I've always understood preside, but when you use that phrase, it's not a president and a vice president. That is really helpful because I don't see it that way in our family at all. And I get the word preside, but if you equate it with president, then it does sound like there's a vice president and that's not what we're after, we're equal partners. And sometimes it will be, oh, we've got to have family prayer for me, or sometimes it will be, we got to have family prayer from my wife and that's how it's supposed to work. We're both doing this. It's like the "vice presider." Had never thought of that before.

Dr. Barbara Gar...:	<u>00:49:47</u>	I've thought about this a lot, and some people have asked, "No, what does it look like?" And this sounds like almost a cop out, but I will just say it like this, "When you see it, you know it. When you feel it, you know it. You know what it's like to have a righteous man presiding in your home and your family." And if you don't know, then find it, for a man or a woman. Both of both genders can be looking for examples, but we know what it's like. I can imagine what it's like for President Nelson to be presiding "in his family." He's married to a very strong woman who has very strong opinions too, but I promise you that those guys, those two, he is presiding and she is nurturing in love and righteousness.
Dr. Barbara Gar...:	<u>00:50:29</u>	When I think about this, I think about a time when I was on a Church History trip with my family and we were going across Martin's Cove and we got up to the Rocky Ridge area and coming back down and we went to the gravesite where you have the big wheel and the bodies buried there. And I remember looking at the stone and just seeing the numbers of genders that were buried. For whatever reason, that caught my attention as a young teenager. And I remember asking my mom, "Mom, why are there more men than women that are here? The men are stronger. Men have bigger muscles and they could have gotten across as playing so well." And my mom said, and to this day, it rings so true, because righteous men will always sacrifice for others. There were more men passing away because the men were giving their food. The men were pulling these handcarts. And so were the women.
Dr. Barbara Gar...:	<u>00:51:31</u>	But the men who presided gave their lives with their families, they weren't trying to be in control. They were trying to save, they were trying to exalt. And that's what a presiding man does. No woman would be afraid of the term preside or find it demeaning if she really understood what a true presider is like. In my life, I've been blessed by that, and I'm almost hesitant to say that because, well, frankly, I wasn't married till I was 40 and I didn't have a husband in my family, but I sure watched a lot of righteous men, home teachers, bishops, my own father, people that I taught with. Presiding is a very holy, sacred responsibility for men. And it's not what the world would have as belief. And frankly, Satan would love to make us hate that word. It's very righteous. Our Father in Heaven presides, but I don't think our Mother in Heaven is just doing whatever he says. They are a couple united for the purpose of exalting their children. It's righteous. It's powerful.
Dr. Barbara Gar...:	<u>00:52:39</u>	So I think when we talk about these words and we talk about the section of the Doctrine and Covenants again, I think the Lord

is really trying to help us to see these people are brought into the presence of God. When you're bringing a husband and a wife into the presence of God to see his face, they aren't just standing in pride, they're kneeling in righteousness, and that's why they weren't ready yet. They weren't ready to kneel and see God's face yet. And that's part of this couple coming together is as we are trying to become gods and goddesses, we have to lose all of those sharp points in our lives and become like Christ, which the priesthood gives us that opportunity to do.

Hank Smith: 00:53:14

Now, our priesthood and our covenants, right?

Dr. Barbara Gar...: 00:53:16

Yeah. So I've always loved this quote, this tying in the patriarchal priesthood with the temple. Joseph Smith says, "Go through and finish the temple and God will fill it with power and you will then receive more knowledge concerning this priesthood. There's only one place where the order of the priesthood, which is patriarchal authority, is made known, and that is in the temple. You enter into an order of the priesthood in the temple." I just love here where Joseph Smith is very explicit and he's simply saying, we're talking about the Patriarchal Order of the Priesthood and the Patriarchal Order of the Priesthood is only found in the temple, and that's why we need temples built. And again, that's why we need temples built throughout the world today is because it's all about creating eternal families, and eternal families are made in temples.

Dr. Barbara Gar...: 00:54:01

Well, we talk about the Aaronic Priesthood and how important it is. I hope in all of this, we aren't dismissing the importance of Aaronic Priesthood because there would be no repentance, there would be no baptism, there would be no remission of sins if we did not have the Aaronic Priesthood. So all of this becomes important as well. But I will continually say that, remember in all of these things, although the Young Men have the key or have been blessed with the key, also the Bishop has the key in this case, all women and all men are receiving these blessings. All of them are able to repent. All of them are able to be baptized. So again, President Nelson says that, "Oh, how he wishes that the women would understand how relevant the Restoration of the priesthood is in their lives."

Dr. Barbara Gar...: 00:54:40

Well, it is just as relevant to the Young Women as it is to the Young Men. Sometimes traditionally, we teach that, it's kind of skewed. I mean, sometimes we'll have the priesthood camp and we'll have a fathers and sons outing and call it the Priesthood Overnight or something. It's no different, frankly, than having a woman go with her daughter. We could call that the Priesthood Overnight or two, depending on the definition of priesthood

that you're using. Okay. So in the introduction to the 2020 Handbook, there's actually been a change in this introduction, which is extremely significant. There's not a change in the doctrine, the priesthood itself is the doctrine, but this is the change in our understanding of this doctrine. It simply says this, "The priesthood is the authority and power of God. That's the same. It has always existed and will continue to exist without end."

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| Dr. Barbara Gar...: | <u>00:55:24</u> | "Now note this, through the priesthood, Heavenly Father accomplishes his work to bring to pass the immortality eternal life of man. God grants authority and power to his sons and daughters on earth to help carry out this work." Until 2020, I have never seen the word, daughters, in there, but there has been a very strong emphasis from our prophet today to help the Young Women and the women of the Church understand that they have priesthood power and authority. So it is therefore related and kind of gone through that in their most recent habit of instruction, no longer does it say, man, as if man could be both genders, it is actually specifically stating sons and daughters so that the women understand that they also have this piece of power and authority. That's a critical point for women and men of the Church to understand. |
| John Bytheway: | <u>00:56:10</u> | Exactly. And I think if we don't, there's a danger here, Barb. If we don't understand this, we're going to pass down some false traditions. One of those could be, and what would you say to this? That somehow a young man has it in his head that because he is a holder of the priesthood and he's 14 or 15 and the young women in his ward who are also his same age, 14 or 15, that somehow he has more decision-making authority than these young women. That seems to me a pretty damaging result of not understanding. |
| Dr. Barbara Gar...: | <u>00:56:48</u> | Again, that's something that's very traditional. I mean, we teach so much the importance of keys and priesthood responsibility and authority, and that is so traditionally tied to men. And it's true. Men preside in the Church, there is a prophet and he is a man. And that is the way God has organized it. President Hinckley was once asked, "Why is it that men are ordained to priesthood offices and not women?" And his answer was, "I don't know." We don't know. And I love that answer. There are so many bad answers to that question. And I hear it so many times. I appreciate Elder Oaks in the statement where he says, "One of the biggest problems we have in the Church is giving answers to questions that God has never revealed." Amen. So let's not give the reasons. So yeah. |

Dr. Barbara Gar...:	<u>00:57:32</u>	Traditionally you see, not just traditionally, but in the Church, you do see in the hierarchical structure of the Church that you do have men who are presiding in specific responsibilities. So First Presidency, Quorum of the Twelve, Presidency of the Seventy, Stake President, Bishop. Those men have keys and they do so hopefully in great righteousness, will, and authority and have great influence. But if you look at these righteous wise men, President Ballard has spoken so much regarding this, a very wise priesthood of the holy man who holds keys will turn to the Relief Society President and ask for her opinion on things and take her opinion very carefully and very seriously. So we look at a young man, well, young men traditionally for some reason have thought, and you brought that before that if a young man is the one in the home and he has been ordained to a priesthood office and he presides, well, of course he doesn't. That we know. President Oaks recently has clarified that very carefully.
Dr. Barbara Gar...:	<u>00:58:27</u>	But in the Church, sometimes we think that if a man is ordained to a preset office, therefore he is going to preside over the women at church. That's not the case. Let's say a 17-year-old-young man in a 17-year-old-young woman were called for whatever reason to be in charge of the Trek, the Stake Trek, and no one else was in that room, who presides in that meeting? Well, both or either.
John Bytheway:	<u>00:58:53</u>	Both or either. Yeah.
Dr. Barbara Gar...:	<u>00:58:54</u>	Because the presiding comes from one who has priesthood keys. The Bishop could have said, "Jenny, you're going to be in this meeting with John and you're presiding." And that would have been fine because the presiding isn't a priesthood office. It doesn't relate to the priesthood, unless the priesthood holder, the key holder is actually making that delegation. If a husband and wife were called to be teachers of a Sunday School class, and that they were called to work in the Primary, well, who presides in that class? Well, both because this is a calling. They're no longer at home, right? So now they're at church, they're both called by one who has priesthood keys, the Bishop. And so they are both given equal authority. It's extremely important. In fact, I've asked many, many students over the years similar questions to this, and most of the time until recently, they've been very wrong. So it's a tradition that we need to work on for sure.
Hank Smith:	<u>00:59:46</u>	You feel like we're turning a corner though. We're starting to-

Dr. Barbara Gar...:	<u>00:59:50</u>	-yeah. And just for the purposes of our discussion, I hope we recognized this isn't a problem just in The Church of Jesus Christ of Latter-day Saints. I didn't want to call it a problem. This isn't just an issue. I mean, I serve as a Chaplain. This is a tendency throughout most religions. This is a tendency throughout the world. I mean, we have been working on women's rights and women's issues for years and years and years and years. And like I've said before, Joseph Smith was very forward-thinking. We have a prophet today who is very forward-thinking. President Nelson has opened the doors and turned the keys to women in ways that we have not seen in years. But this is not a problem of just our church. This isn't a struggle that just women of The Church of Jesus Christ of Latter-day Saints have, this is something that is very cultural. And I think our prophet is helping us to get out of the culture and into the gospel.
Hank Smith:	<u>01:00:38</u>	And how would you explain to a young woman why it didn't start out this way, right? Why didn't when the Church has organized, did the Lord... It's pretty much here. Here it is, 1832, but I get that sometimes from students is, if it's the Lord's Church, why does it have to learn, right?
Dr. Barbara Gar...:	<u>01:01:02</u>	The Lord could tell me that I should use calculus today. But unless I started with basic one plus one mathematics, I would never be able to do calculus. So even though he could reveal calculus to me, I still need to practice basic mathematics skills to get there.
Hank Smith:	<u>01:01:21</u>	Line upon line.
Dr. Barbara Gar...:	<u>01:01:22</u>	Line upon line. Precept upon precept. We talk about this so often and people say, "Well, why didn't the Lord just tell the women?" Well, what would have happened in that day, and what would have happened in the 1860s, and what would have happened in the 1920s? I mean, you think about the world and progression. God is very wise and teaches line upon line. These doctrines and these principles that are set here are in the scriptures. This is straight 1830s.
John Bytheway:	<u>01:01:46</u>	It is there.
Dr. Barbara Gar...:	<u>01:01:46</u>	It is so there, and it is very clear. I mean, he is establishing the Relief Society with the intent that women are going to receive their endowments and receive power and authority. It was taught in Nauvoo in the 1840s, very clearly to these women, they understood it. They pass it along. You see these all through these women of the Church. But it's as if we, as a culture, are trying to catch up to the gospel of Jesus Christ. It's been there all

along. We're just finally to the point where we're really figuring it out. And we have a prophet who is making it a key emphasis today.

Hank Smith: 01:02:18

Right.

Dr. Barbara Gar...: 01:02:18

President Nelson in the last three years has asked the women of the Church to study priesthood power and authority two times consecutively in General Conference. He doesn't typically repeat himself, but he actually says, "I repeat my plea for the women of the Church to study priesthood power." That's uncommon. And then he gives them specific instructions on how to do that. That was 2019 and 2020 President Nelson has done that. And sometimes women struggle with that because they think, well, if women are setting priesthood, power and authority, maybe they're trying to be ordained to a priesthood office. But there are a number of reasons why women don't study that, and many of it is just because there's a culture of, if women try to study it, then they are trying to change the prophet. But the prophet is the one asking.

Dr. Barbara Gar...: 01:03:03

So it's important for the men to help the women also to understand, because if there is not a supportive man behind us, a woman, who's trying to follow the prophet, it's very difficult. If a man says to a woman, "Why are you studying the priesthood? Are you trying to be ordained to a priesthood office?" Well, he just slammed that woman down pretty hard, even though he may not have meant and intended that. The smallest nuance of negativity in this topic is extremely damaging to women because it has been a hot topic and many people have struggled with it over the years. So in this topic as we're studying in Section 84, it's extremely important that questions are allowed and asked for, that testimonies are born, that we understand that we have literally a prophet of the Church today who is pleading, using the word "pleading" coming from him for the women of the Church to understand their role in the priesthood.

Dr. Barbara Gar...: 01:03:53

So it's important that the men understand that, that that is the direction that the women have been given by the prophet.

John Bytheway: 01:04:02

Please join us for Part II of this podcast.

EPISODE 31 • PART II



Dr. Barbara Gardner

D&C 84

John Bytheway: 00:03

Welcome to Part II of this week's podcast.

Dr. Barbara Morgan ...: 00:07

I don't think the Fall caused Adam to think less of Eve. If anything, the Fall caused Adam to think more of Eve because God confirmed the choice of Eve was critical. The Fall put Adam and Eve into a position where they were mortal, and where Satan could tempt them, and where they were using their agency between truth and error, and good and bad. The fall made, specifically forced mankind to be completely dependent upon Jesus Christ. That's what the Fall does. So the Fall puts us into a position of mortality.

Dr. Barbara Morgan ...: 00:46

Mankind is who has fallen. It wasn't Eve that fell, it wasn't Adam that fell, mankind has fallen. And when we are obedient to the Lord and keep his commandments and we use the Atonement of Jesus Christ in our life, it brings us back up. I don't believe that Adam and Eve exercised unrighteous dominion, but I do believe that through time, unrighteous dominion did creep in because that is Satan's tool, not just with women and men, but within cultures, within people, within anything-

Hank Smith: 01:13

-governments.

Dr. Barbara Morgan ...: 01:13

-regarding humankind. Yeah. There's always going to be a tendency because of Satan's influence to have unrighteous dominion. Sister Jones talks about the roles of men and women, and she says, "So often, we talk about the role of women as this role of a man is this," and she says, "The role of every person is to learn to hear him and to obey Him. That's our role." It's extremely important that in our understanding, God is not a minimizer and God is not a separator and God is not a divider, God is one who was trying to help exalt all people to become like Him. In fact, I was in a conversation with one of my neighbors years ago, and he's not a member of the Church, and he just said...

Dr. Barbara Morgan ...: 01:55

We were talking about God and what he wants for us, and I asked the question, "What does God want for you?" And he says, "He wants me to be happy." And he just lists all these things. And he has said to me, "What do you think God wants for you?" And I said, "He wants me to become like Him as we're taught in the Doctrine and Covenants. He wants us to become joint heirs with his son, Jesus Christ. He's not a God who was trying to get us like 99% of the way and then hold us back so we're always demeaned in some sorts. Jesus Christ, our Savior is a God who wants us to be able to receive and have all that he has." That's the kind of God that we're talking about.

Dr. Barbara Morgan ...: 02:30

Sometimes as humankind, we're great until somebody gets above us. It's President Benson's great talk on pride. We're fine until there is some type of competition. And if somebody gets above us, if they have more than we have, as President Benson talks about, then we have a problem. But as long as they're below us, or as long as we have the gain on something, then we're in trouble. And the pride is often from the bottom looking up. And as he says, more often so, but sometimes it's also from the top, looking down. The comparison is the problem. Anytime one person is trying to oppress another, that is not coming from God, period.

John Bytheway: 03:06

All right. Okay. Let's keep going, Barb.

Dr. Barbara Morgan ...: 03:10

Talking about the Aaronic Priesthood in verse 29, we're talking about the offices of elder and bishop, which are appendages, notice that word, appendage, that's also very important, belonging unto the high priesthood. And again, the office of teacher and deacon are necessary appendages belonging to the lesser priesthood, which priesthood was conferred upon Aaron and his sons. It's important we talk about appendages because we're recognizing that they're appendages. And this is what we were talking about perhaps a little bit before, is, they are not the priesthood, they are appendages to the priesthood.

Dr. Barbara Morgan ...: 03:40

So that's important scripturally. We do not say they are the priesthood, their offices are appendages to what God would call, in this case, the Aaronic Priesthood.

Hank Smith: 03:49

An appendage is like an arm.

Dr. Barbara Morgan ...: 03:52

It's a piece of something.

Hank Smith: 03:53

-I can use-

Dr. Barbara Morgan ...: 03:55

Right, exactly. Yeah. So we're not saying this is it. So again, just as John was saying about our priesthood, we wouldn't say to a young man, as a bishopric member, after passing a sacrament, "We're so grateful for the Aaronic Priesthood, for passing the sacrament." It is completely inappropriate because the Aaronic Priesthood is not a person, it's an appendage to a greater thing, and a person holds or is ordained to a priesthood office. So that word, appendage is actually helpful in understanding the terminology as well that the prophets have asked us to use.

Hank Smith: 04:30

It's a little thing, but it's important, I think.

Dr. Barbara Morgan ...: 04:31

I've had people that said, "Why does this even matter? Who cares? It's just a matter of semantics." Well, I can give you a number of reasons why it matters, because if you're a 12-year-old girl and you just saw that 14-year-old boy making some decisions that were not very good, and the bishop just thanks the priesthood, which is him, for performing such a sacred duty, you just minimized the importance of the priesthood in that young girl's mind. If you have a wife who is constantly hearing how great the priesthood is, referring to her husband, but yet at home, he acts very differently than he does in public, she can't separate the priesthood from the man.

Dr. Barbara Morgan ...: 05:09

It becomes very, very real. And I don't just mean women to men, I mean men to men as well. And so if you want to demean the priesthood, call it a human being. There is no perfect human being on the earth, there's not a single one. So even the most righteous man on the earth by calling him the priesthood is going to be demeaning to God's power and authority. So that's one reason that it's so important.

John Bytheway: 05:34

That is why I love [Section] 121. Well, that it may be conferred upon them, it is true. But as soon as this, this, this, well then, Amen, or in other words, *sayonara* to the priesthood, he doesn't have it anymore, he's not qualified anymore to... he doesn't have that power anymore. So I love 121 makes that distinction. It might be conferred upon you, it doesn't mean you have it.

Hank Smith: 06:01

It's important. I know that someone would say, "Well, the bishopric is doing their best up there. It's a difficult job, don't criticize." I don't think we're criticizing as much as we're saying, this is an important-

John Bytheway: 06:14

No, I love the clarity. When I was a bishop. I think I heard Sheri Dew say it the first time. You can help me, Barbara, did Sheri talk about that? It'd be proper to say, "We'd like to thank the

priesthood for... " And I thought, "That's right." That is not exactly what happened, and so that helped me.

Dr. Barbara Morgan ...: 06:33

Yeah. Sheri Dew has done amazing foundational work on helping us understand priesthood itself, and then also its connection to women as well. So yes, definitely. It seems like a small thing, but it's huge. It's bigger than we can realize.

Hank Smith: 06:52

Bishopric members do a lot of work and it's not like, "Well, get everything perfectly." But this one seems-

John Bytheway: 06:59

No, it was helpful.

Hank Smith: 07:01

... important enough to mention.

John Bytheway: 07:02

It was one of those of course things when I heard it. "Yeah, I'm going to watch that."

Dr. Barbara Morgan ...: 07:07

Yep. Again, it's something that's been traditional, but not something that is definitely sound to say. We're learning, we're improving step by step, again. It's good. So as we're continuing on, we're looking at 31 and again, now we're getting into the Oath and Covenant of the Priesthood. And we can talk about this in terms of the patriarchal priesthood as well. In fact, it's extremely important that we do. For those who have entered the temple and received their endowments and especially their initiatories, some of this wording may actually even sound somewhat familiar for women as well as for men. I think it's important that men also realize that the terminology and gender doesn't change for the women in the temple.

Dr. Barbara Morgan ...: 07:52

So it doesn't change to a she or a her, it doesn't say any from sons to daughters, but the women are receiving the same blessings. That's extremely important. Many men don't understand that. And so that similar terminology is coming from the Book of Exodus, but women are hearing the similar phraseology when they enter the temple as well. So then you talk about this idea of, first of all, Moses and the sacrifice in the house. And so we're, again, we're talking about temple, that House of the Lord. We talk about the sons of Moses and if Aaron shall be filled with the glory of the Lord.

Dr. Barbara Morgan ...: 08:22

And then we get into verse 33. And I'm going to stop here for a second because many people, although the Oath and Covenant of the Priesthood is going to apply to men, just an invitation to see how it does apply to women as well. In fact, recently President Nelson was asked by Sister Bingham in just a short

interview that they did, part of it was placed on General Conference, but part of it wasn't. And she simply said to him, "President Nelson, does the Oath and Covenant of the Priesthood apply to women? And he said, "Absolutely, of course does. Why wouldn't it?" Kind of that idea, of course it does.

Dr. Barbara Morgan ...: 08:58

And so you look at this and how does it apply to women as well. And I can walk through this, but before I even do that, just a simple testimony. I had Sister Burton who was General Relief Society President, gosh, 10 years ago, yeah, about 10 years ago, who asked the BYU Women's Conference for the women of the Church to memorize the Oath and Covenant of the Priesthood. I did not memorize it when I first heard it, although I thought it was a great idea. She was inspired, I'm trying to say, but it stuck in my head that I should. And I thought about it a number of times, and I thought, "You know, memorize the Oath and Covenant of the Priesthood. That's great, but that's just more work, and that's something that men are supposed to do."

Dr. Barbara Morgan ...: 09:36

The men pass that off, women have their own thing. But then I was asked to speak at Women's Conference on the topic of "Women and the Priesthood," and I realized that if I was going to speak on the topic, then I needed to fulfill what our President of the Church under the keys of the prophet asked us to do, and that was to memorize the Oath and Covenant of the Priesthood. And so I went to the temple, sat in the initiatory session and took the scriptures out and I memorized. It took me a long time, because I'm not a good memorizer, but I memorized the Oath and Covenant of the Priesthood.

Dr. Barbara Morgan ...: 10:07

And my understanding of women and priesthood and the initiatory and the temple completely changed that day, 100%, because I had it in my head. And then when the promises and then when the covenants and when the oaths were being read to me, or being said to me, I recognized, "Wait a second, I think that this actually applies to women too, because I think I'm hearing very similar things." And so you go through this and you talk about these two priesthoods. Where do you hear about two priesthoods at the same time? We learn about two priests in the temple.

Dr. Barbara Morgan ...: 10:40

And we can talk about that, as Elder Bednar said, we need to be talking about things of this nature more and more. And so we talk about the two priesthoods in the temple, and we talk about the sanctifying and renewing of bodies in the temple. And then we talk about becoming the sons of Moses and of Aaron and the seed of Abraham, and the Church and the kingdom and the elect of God. Well, how do you become the seed of Abraham?

By making covenants with the Lord. And who is the seed of Abraham? Is it just the men? No, seed refers to all children. And as we talked about before, Abraham was married, there would be no seed of Abraham if there was no woman.

Dr. Barbara Morgan ...: [11:17](#)

And in this case specifically, in the covenant relationship, is Abraham and Sarah, through the loins of the two and then through Isaac. And so how do you enter into the Abrahamic Covenant? You make and keep covenants, specifically in the temple, starting at baptism, which President Oaks says, "We make those covenants in the temple to be willing to take upon us the name of Christ, but we actually take upon us the name of Christ in the temple." So where are we taking upon us the name of Christ, and where do we specifically make these covenants in the temple? Where we become, as it says in 34, the elect of God. And then you continue on, "And also, all they who received this priesthood receive me."

Dr. Barbara Morgan ...: [11:56](#)

We can talk about that word receive. When do we receive the Holy Ghost? When we were ordained to a priesthood office or when we decide to receive it? So we talk about receiving, do women receive the priesthood? Well, yes they do. They receive the priesthood when they make and keep sacred ordinances with the Lord. 35, "And also, all they who receive this priesthood receive me, saith the Lord. For he that receiveth my service receiveth me." Both women and men receive God's servants. He that receiveth me receiveth my Father," again, both. And he that receiveth my Father receiveth my Father's kingdom, therefore all that my Father hath shall be given unto him."

Dr. Barbara Morgan ...: [12:35](#)

So when we're talking specifically about this Oath and Covenant of the Priesthood and the promises that are being made, we're talking about both women and men.

Hank Smith: [12:46](#)

Yeah. I've noticed Barb, that there's some interesting pronouns there, verse 33, magnifying, their calling, verse 35, "All they who receive the priesthood receive me." Other places he's using the male pronouns, but there, you can see there's a hint towards what I think what you're seeing here.

John Bytheway: [13:05](#)

And that's a good thing to circle out. Here's seed, that's everybody, here's they, that's everybody.

Dr. Barbara Morgan ...: [13:13](#)

Yeah. This whole entire idea, the other thing that's important to understand with sometimes the Oath and Covenant, it's important to know that it is the Lord who squares with an oath, that everyone who keeps the covenants that are connected to them or cares of the priesthood will receive the blessings. So

God is the one who swears this oath, and God's for this oath that we would become, in a sense, joint heirs with Christ, which is what he's saying in verse 38. "All that my Father has shall be given unto him." And we know as both women and men, that there is no blessing a priesthood holder is going to receive that one who also makes and keeps covenants with the Lord are not going to receive.

Dr. Barbara Morgan ...: [13:54](#)

So all blessings are going to be the same. And this becomes important as well, and I know that for some, this may sound crazy, but there are many women who believe that it is for the men to receive all that God has. It's surprising to think that many women don't believe that. And it's surprising to know that there are some men who have a hard time believing that. In fact, I'll be personal, I had a man who was a stake president, who was incredible, extremely bright. And he sat at my dinner table recently and he said, "I've been a temple worker, I've been a stake president, I've been a bishop, I've been in charge of all the assignments. And it wasn't until recently studying the Oath and Covenant of the Priesthood and studying women's priesthood power and authority that I actually realized that women had all of the same ability to call upon, receive revelation, and have power and authority in our home as I did."

Dr. Barbara Morgan ...: [14:40](#)

He said, "I just didn't even know it." He's like, "How differently I would have treated my Relief Society President as a stake president and as a bishop and how differently I would have treated my wife had I understood priesthood power and authority as taught this way." This isn't an 11-year-old boy, this is a man who was in his late 60s, early 70s being called as a mission president who finally, for the first time, after having many ecclesiastical assignments realizing this. I can't tell you how many letters that I have received from men who are humble and good and kind saying, "I had no idea."

Dr. Barbara Morgan ...: [15:10](#)

So this is something that we are needing to learn a lot about. It'll make a huge difference in the Church if we can synergistically work together and understand these concepts.

John Bytheway: [15:20](#)

Barbara, I'd love you to comment on this because this is 22 years ago, October, 1999, President James E. Faust said, "In his infinite wisdom, the Lord requires worthy brethren to wear the mantle of the priesthood in order to enter the temple, but he permits his sisters to enter solely by virtue of their personal worthiness." And that's just a fun one to ponder. Well, I'd love to hear what you think about that."

Dr. Barbara Morgan ...: 15:48

Yeah, I would love to have an answer for that, why it is that women could enter the temple and receive and be endowed with priesthood power and authority without having been, at least in mortality, ordained to a priesthood office. I don't have an answer to that. I do think it's fascinating, and I think it's for women and men to both understand it. President Nelson talks about how one day he looks forward to dwelling in the hereafter. And he actually says, regarding his wife, we will have been faithful to the covenants made in the temple and to the Oath and Covenant of the Priesthood, which have assured us in the words of the Lord, that all that my Father has shall be given unto you."

Dr. Barbara Morgan ...: 16:30

And he says, "Faithful sisters share the blessings of the priesthood." I don't know why women can enter the temple without being ordained to a priesthood office. I have ideas and I've had a lot of people give me their opinions on this, but I have never heard again, the prophet or I've never read in the scriptures the reason behind it. But I do think it's for women, something that if understood and thought about, I think the Spirit, once again, is going to teach with empowering thoughts and feelings, as the Spirit often does.

John Bytheway: 17:00

I feel like it's an empowering thought that there's something that they perhaps inherently have. And so I love that. It's caused me to think, "Wow, that's... " And it makes sense to me too.

Dr. Barbara Morgan ...: 17:16

It's also interesting that Elder Pieper of the Seventy had a quote recently, just a few years ago, where he talks about, in regards to the Oath and Covenant of the Priesthood, and again, we're talking about this in context of the temple, but he says, "Note that he," and he's talking about in verse 33, "Whoso is faithful unto the obtaining of these two priesthoods?" And he says, "Note that the Lord doesn't use the word ordaining, he uses the word obtaining. He doesn't use the word ordaining again, he uses the word receiving." And both women and men obtain and receive, although one does not necessarily need to be ordained to that priesthood office.

Dr. Barbara Morgan ...: 17:50

I think it's fascinating that we can obtain and receive the priesthood and all the blessings associated with priesthood simply through our purity and through our covenants. Which is true for women, and as men continue with their purity, their power increases as well. But it is very interesting. Thanks, John.

John Bytheway: 18:09

Thank you. That same talk is referred to in the *Come, Follow Me Manual* and the words obtain and receive. And I've always liked the word receive because it implies more of, I'm allowing it, I'm

inviting it in, it's conferred. It's like, I receive this, I take it in. We talked about that before with the Holy Ghost, receive the Holy Ghost, which we're all invited to do.

Dr. Barbara Morgan ...: 18:33

Six times in the Oath and Covenant of the Priesthood just between 35 and 40-

John Bytheway: 18:36

The word receive.

Dr. Barbara Morgan ...: 18:37

The word received is used there. And I think it is significant that it's not ordained, it is received. It's requiring a decision on the part of the receiver to act.

Hank Smith: 18:50

Who was it, John, in one of our podcasts interviews, someone said, think of a wide receiver.

John Bytheway: 18:57

Brad did.

Hank Smith: 18:58

The quarterback throws the ball, but the receiver's got to receive.

John Bytheway: 19:02

He's got to take it in, yeah. When you read closely the parable of the sower, he that received seed, it uses that same word. You just fall down, but you receive seed and then it can grow.

Dr. Barbara Morgan ...: 19:18

I just want to make that point though, too, that in the Oath and Covenant of the Priesthood, we're talking about, "But whoso breaketh this covenant." And it's very serious for both women and men that this covenant is serious and that we as members of The Church of Jesus Christ of Latter-day Saints, when we enter the temple and we were making covenants with the Lord, that we need to be clean and we need to do all we can and we need to repent. If there's a problem, that we turn to the Lord and say, "Yes, I recognize that I have faltered, and through and through the Atonement of Jesus Christ, I need help becoming better."

Dr. Barbara Morgan ...: 19:50

Sometimes we see this and sometimes it can be so heavy handed as if, maybe I shouldn't go to the temple because gosh, I could be condemned forever. I don't think that that is the way that the Lord works. As President Packer says, "We need to repent and repent and repent and repent, and continue to repent." And so I think that that's the same idea here, that we are diligent in doing all that we can living by the word of God and repenting, if in some way we are not perfect, which none of us are.

Hank Smith:	<u>20:16</u>	Yeah. So maybe verse 41, breaking the covenant means stop repenting, like, "I'm done repenting, I'm going a different way."
John Bytheway:	<u>20:24</u>	I'm not making course corrections anymore. When I was a bishop, boy, the impression, whenever people would come in for recommends was always, "The Lord wants this person in the temple." I loved how often I felt that no matter where they were at, the Lord wanted them in the temple.
Hank Smith:	<u>20:44</u>	Yeah. I noticed that. Yeah, I think you're right here, Barb. It's not about making a mistake, it's turning, "All together turneth therefrom." That's in verse 41. I'm not interested anymore in you. That's a scary place. I'm glad. Heavy handed is right if you think of it as, if you make a mistake after going to the temple, that's it. You're choosing not to be forgiven because you're choosing not to repent.
Dr. Barbara Morgan ...:	<u>21:20</u>	And I think we have to be careful, and sometimes it depends on what side of the pendulum we're on at times. But in 38, God is giving us, he says, Jesus Christ, "All that my Father has shall be given unto him." And there's nothing more you can give than everything. It's everything.
Hank Smith:	<u>21:41</u>	A pretty high percentage.
Dr. Barbara Morgan ...:	<u>21:43</u>	And then at the same time, sometimes I'm thinking, "I don't know if it's worth the price. If I mess up, then, gosh, I lose everything too." But that's not the case here. It is through the Atonement of Jesus Christ that we are able to receive everything as long as we are willing to receive Him. And as we receive Him, he continues that promise and it continues on and on and on and on. I think we do need to be careful though of that cheap grace idea, God does expect effort. God does expect us to work. God does expect us, as President Nelson said, he expected Moses, as is talked about here in this Section 84, not to meet him at the bottom of the mountain, not the middle of the mountain, but at the top of the mountain.
Dr. Barbara Morgan ...:	<u>22:20</u>	And God is willing to give us all that He has, but there is a price that has to be paid. Christ paid the ultimate price, and He does expect effort and He does expect us to receive Him. He does expect us to be serious about this priesthood and to really give our lives to the Lord and sacrifice all that we have, as President Nelson has talked so much about, especially in terms of covenant Israel.

- John Bytheway: 22:45 I like it was that idea of, yeah, we don't want to go all the way to... We want to talk about effort. Look at 43 and 44, "Give diligent heed to the words of eternal life for you shall live by every word that proceedeth forth from the mouth of God." I love the idea of striving, that you just keep trying. That it's not just verbal assent, but you just keep... Just the words alone aren't enough, you're going to keep trying.
- Dr. Barbara Morgan ...: 23:18 Yeah, that's beautiful. Yeah. We were studying the Doctrine and Covenants with our daughters this morning as well, and my husband just said, "How do you gain more light?" And my little five-year-old, I don't even know where she learned this, and she said, "By being obedient." Do you even know how intelligent you are, legitimately? That real word, intelligent, Section 93. I was just shocked by it. But somehow, in her very young mind, she understands the light, literal light comes through obedience to the gospel. And it's interesting that the Lord is teaching that here in verse 45 and then 46, "The Spirit giveth light to every man that cometh into the world." And then how we increase in that light is we continue to draw closer to the Lord.
- John Bytheway: 24:02 I just think light is one of the most fascinating topics to me. This takes me back to section 50, the verse that, "Which is of God is light and he that receiveth light and continueth in God receiveth more light." All those verses are so interesting to me. And the light glows brighter and brighter. It's not all on, all off, it just keeps glowing.
- Hank Smith: 24:25 And then you can go to Section 93, "The wicked one cometh and taketh away light."
- John Bytheway: 24:29 Yeah. And later on in this section, your minds have been darkened, in verse 54, "Your minds and times past have been darkened because of unbelief."
- Dr. Barbara Morgan ...: 24:42 Yeah. I love that, "Because of unbelief and because you've treated lightly the things which you have received." Sometimes, it is so easy in our world today to just take for granted what we have or to not understand that these are some of the most sacred things that God has for his children. And the world would just love to manipulate that, or to dilute that, or make righteous things silly or make evil good. We know these scriptures back and forth, but for God, you think about all that he has done, what he's willing to give us. And he's just saying, "Do not treat these things lightly." Because throughout Church History and even to our day, many have.

Dr. Barbara Morgan ...:	<u>25:22</u>	And these are returned missionaries again, that the Lord is speaking to. And these are those who have had incredible experiences and the Lord is reminding them at this early stage in Church History, "This is the foundation of The Church of Jesus Christ of Latter-day Saints do not take these things lightly. You are setting the framework and the grounding for an incredible international church that is going to eventually bring in the Second Coming of Jesus Christ. Don't take it lightly."
John Bytheway:	<u>25:46</u>	Well, I love what you said at the beginning, Oliver Cowdery comes in and is like, "Is anybody writing this down? Are you hearing this? This is incredible."
Dr. Barbara Morgan ...:	<u>25:58</u>	Yeah. And I thought to myself that same thing, like, "What am I taking lightly? What am I not writing down? What has the Lord done for me that I have just said, 'Yeah, it's not important enough to write down,' but in reality, it's probably the most important thing that's happened that year, that maybe it was just an answer to a prayer that I just took for granted"? It happens a lot.
Hank Smith:	<u>26:16</u>	There are so many parables of Jesus where the king goes, gives an invitation and they take it lightly.
John Bytheway:	<u>26:21</u>	They take it lightly.
Hank Smith:	<u>26:22</u>	They take it lightly. Can I say, don't take light lightly?
Dr. Barbara Morgan ...:	<u>26:27</u>	That's good.
Hank Smith:	<u>26:28</u>	I had to do it.
John Bytheway:	<u>26:28</u>	Very nice, very nice.
Hank Smith:	<u>26:31</u>	Don't take light lightly.
Dr. Barbara Morgan ...:	<u>26:32</u>	Well, and that leads us into the Book of Mormon. And that's what he's talking about here, don't take things lightly. And he says, "And I am giving you the Book of Mormon." Of all the things to not take lightly, let's not take the sacred writings of these prophets in the ancient Americas lightly, they gave their life for it. They lived their life. They gave life for it. Let's not take this lightly.
John Bytheway:	<u>26:51</u>	I love when I start my Book of Mormon classes, sometimes I'll say, "Can we imagine that Lucy Mack Smith just walked into the room and maybe she would stand in front of us and say, "Do

what it costs my family to bring you this book?" Just think of what she gave and her family gave, let alone all the people you just talked about who wrote the book and sacrificed, but look at what the Smith family gave to bring us this.

Dr. Barbara Morgan ...: 27:21

For a number of years, until recently, the Book of Mormon hasn't had the phenomenal place, the center place, as it now does in Church, especially among missionary work.

John Bytheway: 27:33

I think it's probably fair to say that presidents of the Church wouldn't want to be known for some specific doctrine, but all of them are trying to lead us to the Savior and everything. But President Benson, his emphasis on the Book of Mormon was so strong, and I used to have my students read *A Witness in a Warning* just for extra credit, because it was just conference talks. But so many of them were, "We've got to get back in the Book of Mormon." And I remember him in one of them saying that as he participated in the Mexico City temple dedication, he said, I received the distinct impression that the Lord is not pleased with our neglect of the Book of Mormon and of this, we must repent, and has not been the center of our teaching of our Family Home Evening.

John Bytheway: 28:15

And every conference, he was really hitting that. And so this verse 57, I think he also said that condemnation, that it's speaking of, has never been lifted.

Dr. Barbara Morgan ...: 28:27

Yeah. That's right.

John Bytheway: 28:28

That was a moment in the General Conference to go, "Whoa."

Dr. Barbara Morgan ...: 28:33

President Nelson actually talks about how he remembered President Benson calling him into his office when President Benson... President Benson was a prophet and President Nelson was first called as a member of the Quorum of the Twelve. He said, "President Benson expressed deep concern that the members of the Church did not fully appreciate the value of the Book of Mormon." And then he said, with emotion in his voice, he read to him versus 54, 55, 56 and 57. He said, "I shall never forget that lesson." Since then, president Howard W. Hunter, President Gordon, B. Hinckley, and many other leaders of the Church have continued to extol the Book of Mormon to people throughout the world.

Dr. Barbara Morgan ...: 29:09

And then he just says, "I will add my testimony of the divinity of this book. I have read it many times. I have also read much that has been written about it. Some others have focused upon its

stories, its people, its vignettes of history. Others are intrigued by languages, structure or its records of weapons, geography, animals, life, etc." And then he says, "Interesting as these matters may be, study of the Book of Mormon is most rewarding when one focuses on its primary purpose to testify of Jesus Christ. By comparison, all other issues are incidental."

Dr. Barbara Morgan ...: 29:39

And then he just talks about the importance of us, as we study the Book of Mormon, to focus on the Lord Jesus Christ and the son of the living God, which he does now. How many times has President Nelson asked us to read the Book of Mormon?

John Bytheway: 29:49

In fact, there's something I show my classes. In October, 2017 General Conference, President Nelson gave a talk called "The Book of Mormon, What Will Your Life Be Like Without It?" And it's only in the Ensign or online, but there's this thing called President Nelson's Book of Mormon Lists at the end of that, because it's not part of the talk, but it's bullet points. The Book of Mormon affirms, the Book of Mormon refutes, the Book of Mormon clarifies, the Book of Mormon, it's all these little things of.

John Bytheway: 30:16

One of those says--we can bring this back to our topic--"Talks about the Fall and the special wisdom of Eve. It mentions that in there.

Dr. Barbara Morgan ...: 30:26

When I was on my mission, I'll just tell a quickie. We were teaching this gentleman, it was Christmas Eve and my companion and I started discussing the Book of Mormon. We just read a passage out of it. And we were in downtown LA, kind of a scarier area. And I remember him just looking at us and he said, "What is the name of that book that you're reading?" And we said, "Well, what do you mean?" And he said, "What's the name of the book?" And we said that it's the Book of Mormon, it is on Spanish.

Dr. Barbara Morgan ...: 30:54

And he says, "Oh, that's so interesting because it reminds me of the same book that this man listens to every day on the way to work that I drive with." And we said, "Well, what is the name of that book?" And he goes, "I don't know, something about [foreign language 00:31:08] or something. Something like the Doctrine and Covenants or something." And we said, "Well, that's so funny." We held up our book and we said, "These are a part of the same thing." And he touched his heart and he just said, "I knew it must be from the same source, because I feel the same feeling when you're reading from the Book of Mormon, as I do every morning, when I drive to work with this man."

Dr. Barbara Morgan ...: 31:31

Long story short, you hear these stories and this is almost one of those insight stories, but he went back to that man and told him about some random sister missionaries knocking on his door and he ended up getting baptized shortly after. Equally importantly, I guess he asked us for as many copies of the Book of Mormon as he could possibly have. And he just delivered it to every person he could possibly find, his family, his friends, his people at work, and he just fell in love with this book because of the spirit. And it was interesting that he was able to feel the same spirit with the Doctrine and Covenants as the Book of Mormon, without having any introduction to either except for that one evening. It's pretty fascinating.

Hank Smith: 32:02

An Elder Holland has given some great talks in his life I think you both would agree. But the one I'll probably always remember was, I can't believe it's 12 years ago now, 2009 called "Safety for the Soul." You can't just read it, you have to listen to it.

John Bytheway: 32:21

Yeah. Isn't that where he says that they are finding comfort and solace in a book in Carthage jail? Would they have done that from a book they created out of whole cloth? They would not do that. It's a powerful-

Dr. Barbara Morgan ...: 32:34

Climb over it, climb under.

John Bytheway: 32:36

You're going to have to go... But I think it makes me want to mention these exact words here in verse 57 because Elder Holland wrote his own Book of Mormon commentary and it's called *Christ and the New Covenant*. And this is the phrase here in verse 57, "Until they remember the new covenant, even the Book of Mormon." So it's another name for it. It is interesting, it's a new covenant.

Dr. Barbara Morgan ...: 33:05

I love President Nelson's emphasis on that Book of Mormon. Again, quoting President Benson, President Nelson continues where he says, "Every Latter-day Saint should make the study of the Book of Mormon a lifetime pursuit, otherwise he is placing his soul in jeopardy and neglecting that which could give spiritual and intellectual unity to his whole life." This condemnation is real, and this section of the Doctrine and Covenants we have prophets today that are just saying, they don't just want us under condemnation, they don't want us just to read the Book of Mormon, they want our lives to become spiritually and intellectually unified.

Dr. Barbara Morgan ...: 33:39

They want us to have a whole life. And the Book of Mormon does that for us. The Book of Mormon really does open our eyes. It helps us to sift through the things that aren't important.

It helps us to understand the doctrine of the atonement of Jesus Christ, the hereafter. There's so many doctrines and teachings in the Book of Mormon that without it, we simply cannot understand the beauties of the plan of salvation and the eternal nature of what we have. And the focus on the priesthood too.

Hank Smith: [34:03](#)

On the flip side, Barb, I've learned more about the Adversary in the Book of Mormon than anywhere else. It's like having a playbook.

John Bytheway: [34:09](#)

It is.

Hank Smith: [34:11](#)

What does President Benson say? The Book of Mormon exposes the enemies of Christ, it hands you their playbook. If you want your kids to be prepared for the type, what does he call them?

John Bytheway: [34:21](#)

The type of apostates we have today are the same type that are in the Book of Mormon. In fact, that's in that witness and a warning. He says the Book of Mormon brings men to Christ in two ways by testifying of men and women to Christ, testifying of the gospel and bringing them to Jesus Christ and exposing the enemies of Christ. I love to ask my students, why would you give Korihor any airtime at all? And usually, they'll come up with it. Well, now we know the tactics, and thank heavens.

Hank Smith: [34:48](#)

And Nehor and Sherem.

John Bytheway: [34:52](#)

Nehor and Sherem, Amalickiah. There's a whole host of them in there.

Dr. Barbara Morgan ...: [34:55](#)

The reality is that the tactics, you're saying this, but they aren't new. Every single tactic we hear today has already been exposed in the Book of Mormon.

John Bytheway: [35:03](#)

"No devil, there is none."

Hank Smith: [35:07](#)

"You're foolish, deranged mind."

John Bytheway: [35:11](#)

"Traditions of your fathers."

Dr. Barbara Morgan ...: [35:13](#)

And then I love also as we continue that, just this idea that Christ is going to be calling them his friends. I love him for 63, "Ye are my friends." And just this beautiful 77 again, "Again I say unto you, my friends, from henceforth, I shall call you friends. It is expedient that I give unto you this commandment that you become, even as my friends in days when I was with them, traveling to preach the gospel in power. Those who are teaching

the gospel of Jesus Christ, those who are putting forth the effort to teach the good word of God and bring people to Christ, he considers his friends."

Dr. Barbara Morgan ...: 35:48

I just think that's such a beautiful, I used to say now in our pronoun to be able to speak to them in that type of nature.

John Bytheway: 35:57

Yeah. I think there's, I don't know, it would be fun to do some searching and see if there's a progression because it's time, it's my servants and it becomes friends. I love that progression like you said.

Dr. Barbara Morgan ...: 36:13

President Eyring actually did give a talk at BYU graduation regarding the Lord's use of the word friends in the Doctrine and Covenants. He does talk about the importance of God calling Joseph and others his friends. It's beautiful.

Hank Smith: 36:26

Okay. What's up? What's next?

John Bytheway: 36:27

Let's see. We got a bunch of promises made to the missionaries that sound very much like the Bible.

Hank Smith: 36:34

Yeah. There's lots of Matthew language.

John Bytheway: 36:36

Matthew language and Sermon on the Mount language.

Dr. Barbara Morgan ...: 36:39

I will say, when you get to 64 through 70, the Lord is talking about all the things that we can do in his name. And again, as President Oaks and Elder Bednar talked about, in the temple, we take upon ourselves his name, whereas the sacrament, we are willing to take upon his name. And then you see the things that God is commanding his missionaries in this case, but others also to do in his name. The wonderful works that they're able to do, casting out devils, healing the sick, opening the eyes of the blind, and stopping the ears of the deaf, having the tongues of the dumb, being able to speak, this power over everything else.

Dr. Barbara Morgan ...: 37:12

And again, these may be things that we may take advantage of, or even take for granted of as members of the Church, but to see this promise happening to these early members of the Church, that this was the Church of Jesus Christ being established. And again, just talking about this priesthood and what those who hold the priesthood are told to do, but also those who receive and are endowed with priesthood power and the possibilities of what they were able to do as well as a result of this.

John Bytheway: [37:36](#)

Yeah. That's pretty cool though, to think of it that way, is that us? We're going to do this too?

Dr. Barbara Morgan ...: [37:43](#)

Yeah. You do think about the healing of the sick and the opening the eyes of the blind and things like that, and we think, how do we do that as ministers of the Lord's work here on the earth? And some things we have been taught that there are some things that are required for one who is ordained to a priesthood office today, but there are other things that women can do through their endowment and through the power that they have, that is also very much applicable to some of these things here. But there is a lack of understanding that in the early days of the Church, women really did give priesthood blessings, especially blessings of healing.

Dr. Barbara Morgan ...: [38:18](#)

And many just struggle with that, well, why aren't women given the power or the authority to do so today? Well, that was relieved of women in the early 1900s, because they were going to scriptures and saying it is the elders of the Church that are supposed to be performing that. But it was very common in the early days of the Church and the direction of Joseph Smith for the women of the Church to actually perform blessings of healing. And not just faith blessings, they were doing so because of the power and authority of the temple that they believe that they had.

Dr. Barbara Morgan ...: [38:48](#)

So sometimes as members of the Church, we too quickly say, "No, no, no. Those were just faith blessings, they really weren't there..." But no, they did. They used oil, they were healing, they knew they were doing so. And Joseph Smith actually said, why wouldn't the women of the Church perform healing blessings? They are so righteous. Of course, they're doing this. And we have Eliza Snow talking about healing blessings that she was performing in the 1880s. And so we need to be careful as we teach the gospel to not just say just because we don't do it today, they didn't do it then.

Dr. Barbara Morgan ...: [39:15](#)

That's actually not right, and that's confusing for many people. They did perform healing blessings, they did perform those things. They didn't necessarily do it under the name of Jesus Christ by the power of the Melchizedek Priesthood as we would do it today. But it was very, very common for women to perform healing blessings in the early days of the Church.

Hank Smith: [39:30](#)

Our friend, Anthony Sweat has a beautiful picture that he's painted of one of those blessings in the early days of the church. I don't know if you've both seen it.

Dr. Barbara Morgan ...: 39:41

Yeah, I love it.

Hank Smith: 39:42

His wonderful wife is the woman giving the, or is the woman receiving the blessing. I recognized her immediately. I was like, "Hey, that's Sister Sweat."

Dr. Barbara Morgan ...: 39:51

I'm bringing this up, especially in terms of this because the Church is growing and there is a line upon line process. But as teachers, we have to be very careful to not just simply dismiss it and say, "No, that was actually a faith blessing." No, the records of the Church are actually very clear, and you can read in the writings of the women of the Church in their own personal journals, many, many diaries and many, many instances, even in the writings of the early brethren of the Church who were talking about the healing blessings of women.

Dr. Barbara Morgan ...: 40:18

And that they were actually anointing with oil and they were actually sealing the anointing. And so we have to be careful to just dismiss it because when we dismiss the truth, we cause more confusion. And sometimes, in an attempt to make the Church more true today, we want to erase our past. By teaching that women performed healing blessings in the early days of the Church because of the temple endowment and the power and the way that they believed that they had in no way makes this Church any less true.

Dr. Barbara Morgan ...: 40:46

It means that we were learning a line upon line process and women at that time were given the responsibility and even the privilege of doing so from the prophet. And that's great. I think that's fantastic. And it's also fantastic to know that in our day, we have men who are ordained to priesthood offices that are given the authority to then perform these priesthood functions. So both ways, the Church is still true, but let's be careful not to just diminish the past in order to make the presence seem perfect.

Hank Smith: 41:12

Yeah. Make it a little more comfortable.

Dr. Barbara Morgan ...: 41:15

Yeah.

John Bytheway: 41:17

Barbara, there's some beautiful New Testament language here. I know that you liked verse 82.

Dr. Barbara Morgan ...: 41:23

I do. This verse, "Consider the lilies of the field, how they grow, they toil not, neither do they spin. And the kingdom of the world and all their glory are not arrayed like one of these." I just love this idea of God knowing everything. He knows the lilies of

the field, he knows our sorrows. He knows what we need to know, he knows what we struggle with. He knows our joys. In my life I've experienced that Christ really does consider the lilies of the field. He knows us, he knows our wants, our desires. He knows what is best and it's a matter of trusting in him.

Dr. Barbara Morgan ...: [41:58](#)

But then this verse 84 that ties into this, "Therefore, let the morrow take thought for the things of itself." 85, "Neither take your thought beforehand what you shall say, but treasure up in your mind, continually the words of life. And it shall be given unto you at the very hour that portion that shall be needed unto every man." This emphasis that God is placing on making sure that we study and that we treasure in our mind, the words of eternal life, and that in the moment we need them, we will be able to say the right thing. We'll be guided by the spirit.

Hank Smith: [42:28](#)

Well, I've noticed in Matthew, Chapter 10, the Lord seems to say, there's a difference between accepting the gospel and accepting the missionary or being-

John Bytheway: [42:39](#)

The person.

Hank Smith: [42:40](#)

Yeah. Being kind to the person. Because he says, "When you come to a house," this is Matthew 10 verse 12, "When you come to a house, salute it. And that the house be worthy," which means receptive, "Let your peace come to it," meaning your message, "But if they're not worthy, not receptive, then let your peace return unto you, don't try to teach." But then he says, "And whose souls shall not receive you nor hear your words." Like when they're not even, they're just what you said, John, it's just a flat out rejection. That's a little different, he says. And maybe that's the idea of like the Lord just doesn't like when any of us treat each other that way.

Hank Smith: [43:21](#)

I got chased by a man with a baseball bat on my mission, I remember, and my companion wanted to stand up to him and tell him to repent. I was like, "We got to go."

John Bytheway: [43:32](#)

I had a guy just threaten to shoot me in the head, but he was so drunk, I don't think he could have hit the broadside of a barn.

Hank Smith: [43:42](#)

But I've never thought of cleansing my feet off there, Barb.

Dr. Barbara Morgan ...: [43:44](#)

I was going to say the same thing. I think maybe specifically for these missionaries at that time, that may have been a commandment for them specifically. But I think the principle of

just making sure that everyone has a chance to hear the voice of God.

Hank Smith: [43:56](#)

I like that Barbara. And I think one other thing is sometimes missionaries have a tendency to not move on, they just think, "I'm going to try again. I'm going to try again. I'm going to try again." And the Lord might be saying here, "Listen, if someone doesn't even feed you, give you anything," which is very common for that time, to take a stranger in and to let them sleep in the barn or let him give them a meal. He was like, "You can move on. It's okay to move on. You shall not return again to that man or that place. It's okay to move on."

Hank Smith: [44:28](#)

And I don't know, it might be what we're saying, "I'll take care of it."

Dr. Barbara Morgan ...: [44:34](#)

Yeah. That's good.

John Bytheway: [44:36](#)

I think it's fascinating that President Nelson's recent talk about those who are willing to let God prevail. I thought, "Oh, well, that's interesting." Where is their heart? If they're willing to listen to you, they are Israel if they're willing to let God prevail, was a different way of looking at it. I'm just going to keep trying. No, are they willing to listen? That's a different question.

Dr. Barbara Morgan ...: [45:00](#)

Yeah. A couple I served, we taught in our mission that... We knocked on her door and she opened up her Book of Mormon. It was full of all of the names of every missionary that had taught her. And it must have been at least 20 different companionships over a number of years. And I remember just thinking to myself, "Why waste our time?" She's making a point, why waste our time? But the spirit just simply said, give her a chance. It's like, "Oh my gosh, you gotta be kidding me." And she flat out rejected us.

Dr. Barbara Morgan ...: [45:29](#)

After teaching her for a couple of lessons, we were totally excited about her and just thought that this lady was golden, but then right before she was supposed to get baptized, she just said, "You know what, thanks, but no, thanks." And our names are written in the records of her Book of Mormon. And I remember thinking-

John Bytheway: [45:45](#)

But before you go, sign here.

Dr. Barbara Morgan ...: [45:47](#)

Exactly. That's what it was. I remember thinking, "This lady is going to be condemned." But on the positive side of this, in this instance, she actually came to the Visitor Center and visited us

and she just said, "I recognize that God has given me so many chances that I am now making a mockery of him." And it was an interesting experience. I wasn't the missionary teaching her until she was baptized, but another couple did. And somehow the Spirit is the one who spoke to her and said, "You know the truth and it's time to go." But I'm glad that I wasn't the judge.

Dr. Barbara Morgan ...: [46:17](#)

I'm glad that I was a part of the experience of helping this individual come into Christ, but I'm also glad that I wasn't in a sense giving up on her. I'm glad somebody else picked up on her. God is never going to give up on any of us.

John Bytheway: [46:29](#)

Well, I like what you said. Let's just look at the principle, just keep spreading the news, keep inviting, keep spreading the gospel. This looks like poetry here in verses 99 through 102.

Dr. Barbara Morgan ...: [46:44](#)

It's actually a beautiful song that they were asked to sing. The song is regarding the redemption of Zion and the coming forth of the millennial days. If you think again, I have to keep saying this, these missionaries were just, the church had only been established for a little over two years, and then singing songs about the redemption of Zion, "She's clothed with the glory of her God. For he stands in the midst of his people. Glory, and honor, and power, and might, be ascribed to..." This is just such high and amazing verbiage that we're using here and terminology we're using here, but they were believing, they were preparing themselves.

Dr. Barbara Morgan ...: [47:19](#)

And again, in reference to the temple, these are the kinds of things that we understand that I cannot see, an ear cannot hear these wonderful, beautiful words that they were teaching. You see in 104, the establishment of Zion, and 106 is the strong spirit and edifying, the meekness becoming strong. And then it talks again about the lesser priesthood and the higher priesthood and things. So it brings us back into the importance of the priesthood and redemption of Zion, which is quite beautiful.

Hank Smith: [47:45](#)

I felt that before in 106, I felt awesome teachers like you, Barb and others who are strong in the spirit, lifting up those who maybe are weak, that they can be edified, and they can become strong also. I've experienced that being at the foot of amazing teachers and just felt, "Yeah. Wow. I feel strong now because of this person teaching me."

Dr. Barbara Morgan ...: [48:16](#)

Yeah. I had a wonderful mentor when I was struggling just with writing and things and he actually called and just said to me, "Barb, I would love to have you. If you wouldn't mind, come to

my office every day for an hour and you and I can sit together and look at lesson plans and writing." And he had me go through every lesson plan and every writing that I ever did for probably two years. And if I didn't call him first, he called and reminded me and I would go and just meet with him. And he just quietly helped me through the process.

Dr. Barbara Morgan ...: 48:49

His name didn't end up on any of the material, but he was a humble, meek man whose intention was to edify me and others through the spirit, completely selfless and teaching. He was an amazing example and mentor for me. It's the edifying and helping each other. And that's what, jumping from 106 and then just talking about the importance of each person, each office, each calling. And then 110, "The body hath need of every member, that all may be edified together, that the system may be kept perfect."

Dr. Barbara Morgan ...: 49:19

President Oaks actually quoted Joseph Smith is saying, "While one portion of the human race is judging and condemning the other without mercy, the Great Parent of the universe looks upon the whole of the human family with a fatherly care and paternal regard; He views them as His offspring, and without any of those contracted feelings that influence the children of men." And then Elder Oaks continues, "Let us all heed our prophets call to repent, to change and to improve. Only the gospel of Jesus Christ can unite and bring peace to people of all races and nationalities. We who believe in that gospel, whatever our origins, must unite and love of each other and of our Savior Jesus Christ." That was to the BYU students in 2020.

Dr. Barbara Morgan ...: 50:00

And that whole idea of reaching out and loving every single individual as children of God. It's beautiful.

John Bytheway: 50:07

I love some of these phrases in 118, "I will not only shake the earth, but the starry heavens shall tremble."

Dr. Barbara Morgan ...: 50:16

And you think again, who created the heavens in the earth and by what power, it was the priesthood. It's interesting here that God, he's starting the whole section talking about the priesthood. It's talking about the temple, this missionary work. And there's the small efforts that were so important. And then when it comes right down to it, the world can say whatever they want to say. They can reject everything of the gospel of Jesus Christ, his missionaries can be rejected and they can feel that they have done nothing of value. But in reality, when it comes right down to it...

Dr. Barbara Morgan ...: [50:48](#)

I just love 18. And 119, especially, "I the Lord, have put forth my hand to exert the powers of heaven; and then you cannot see it now, yet a little while and you shall see it, and know that I am, and that I will come and reign with my people. I am Alpha and Omega, the beginning and the end. Amen." God is in control, this is his priesthood power. Nothing in the world compares to it. Men can strive to have every other kind of power and authority, but nothing compares to the power of God and his ability to reign and rule on the earth.

Dr. Barbara Morgan ...: [51:22](#)

And although it may seem small this time, they may not be able to see it now, every knee will bow and every tongue will confess that Jesus is the Christ. There's no question whose power reigns, and it's the priesthood power. And the Lord has given us the opportunity to use it.

Hank Smith: [51:38](#)

You cannot see it now, but you soon will.

Dr. Barbara Morgan ...: [51:44](#)

And I think they would even to see us today, I think it would marvel at just how far this little seed has grown throughout this world. They were told to do this and even in 2021, the majority of this revelation has already been fulfilled.

Hank Smith: [52:03](#)

Barb, you have shown us so much today. I have notes up and down, Section 84. I'm writing in the margins, in between the columns, trying to fit in everything I've learned. And I hope I can read my writing when I look at it again. But we're grateful that you've been here. You've been studying these things and writing about them for decades. I think you're our only chaplain. You are our returned missionary, a professor, a wife, a mother. What keeps you a woman of such brilliance really faithful in the Church, specifically, I want to ask you as a woman, how does that feel?

Dr. Barbara Morgan ...: [52:54](#)

You have to be careful with this answer because it's a sensitive topic for many people. I was raised in a strong Latter-day Saint home by parents who were not raised in what would necessarily be considered strong Latter-day Saints homes. I have seen many women struggle throughout their lives, especially as they get older and start understanding and are being influenced in a sense, a little bit more through the world. The members of the church are not perfect. I love Sheri Dew . . . has a comment. I can't remember the exact terminology, but she said something to the effect of, never let a volunteer sway you from the truth or never be frustrated by a volunteer.

Dr. Barbara Morgan ...: [53:40](#)

I can't remember exactly what it was. We are members of a perfect gospel where Jesus Christ does rule and he is in charge,

but there are people who are not necessarily perfect, and we are to separate ourselves--that's Doctrine and Covenants, Section 1. So I think it's important first of all, that we understand that some women really have been hurt and some women perhaps really have been offended. And there are some very difficult situations that they have dealt with. On my side, although I have seen in some of those and experienced a few things that are not necessarily that large, what has kept me grounded in the gospel of Jesus Christ is the gospel of Jesus Christ.

Dr. Barbara Morgan ...: [54:19](#)

It is my testimony of the Atonement of Jesus Christ. I have studied the gospel as a child. I watched my mother and my father alone, and as a family studied the scriptures. I knew that my mom was able to make important decisions and make it through very difficult situations in her life through her study of the scriptures. I saw my parents raise their family and I saw some of the struggles that come from just difficulties. And their life was based on applying the gospel of Jesus Christ as a family.

Dr. Barbara Morgan ...: [54:53](#)

They weren't perfect, but I observed as a child that regardless of my gender, I knew what I knew, and I saw what I saw and I couldn't deny it. I saw the fruits of living the gospel of Jesus Christ in my own family. And so, as I continued on and I studied the scriptures, I was blessed to have a father who when I said, "I have a question about women in the priesthood, or I have a question about faith, or I have a question about this," his answer wasn't trite, or neither was my mother's. It was, "Well, let's talk about it. Let's study it. Let's ask more questions. Let's figure this out for ourselves. Let's go back to the scriptures and study and study, and study."

Dr. Barbara Morgan ...: [55:29](#)

And so I was taught young to ask questions and find answers in the scriptures and through prayer. Personal revelation was very important to both of my parents. I remember knocking on the doors of my father's office and him not answering for sometimes a half an hour, and coming out. And I realized later that it was him praying because I could learn to recognize a little red dot on his forehead from his hand being there. And my dad pled for revelation on how to raise his children. And my mother was the same way. I came home many times when my mom was washing dishes, but I knew that she was pondering on the things of God. It was just clear.

Dr. Barbara Morgan ...: [56:08](#)

So, as I went out throughout my life, and I became more educated, maybe in the world's terms of education and went through my master's and PhD programs, I put the gospel to the test. I understood what it was like to be single, I understood

what it was like to be educated, I understood what it was like to be alone. And the gospel of Jesus Christ kept me from being too lonely. I saw the blessings of living the gospel. And I also saw the reality of understanding that doctrine really is what makes sense, that Satan and the world would love to confuse women. They would love to compare the women of the Church with the women of the world. They would love to in a sense dilute what is most significant and the roles of women in life.

Dr. Barbara Morgan ...: 56:59

But as we study and stay close to the gospel of Jesus Christ, the Lord keeps what's important, important in our minds, in our hearts. The temple especially has been an avenue where I have received revelation, and the Lord has confirmed to me in such a way that it would be harder for me not to believe than to believe. I've had too many answers to prayer, I have had too many broken hearts healed, I have had too many confusions clarified, etc, etc, etc. And so, as a woman in these positions, I have recognized that the more questions I ask, the more I've come to know God. The more I've struggled, the more God has shown himself to me.

Dr. Barbara Morgan ...: 57:44

The more I've paid a price, the more he has answered that call. So to me, I guess it's just a matter of reality for me. God has made himself known to me, and God has made himself known through his gospel. Intellectually, the more I study, the more I learn. And that is exactly the same way with the gospel of Jesus Christ. It's interesting with the priesthood, Elder McConkie says that the only way we can learn about priesthood is through the Spirit. And that's true. You can read every book and every manual on the topic, but unless the Spirit is testifying and teaching you truth, you're not going to understand it.

Dr. Barbara Morgan ...: 58:17

I'm skimming the surface of the priesthood and I've studied it for years, but I know I'm skimming the surface because the Lord has made it very clear that I know very little. And I think that is the truth of the gospel of Jesus Christ. We know very little, but I know enough to know that God is our Father, that we have Heavenly Parents, that Jesus is the Christ. There's no question. So yeah, sometimes things are frustrating, but nothing would be more frustrating than leaving truth for me. I love truth, and I have found it here.

Hank Smith: 58:47

Thank you so much. We are so glad we had you back and that you accepted our invitation to come back

Dr. Barbara Morgan ...: 58:57

A very different podcast this time, and Section 84 and the priesthood, isn't it?

John Bytheway:	<u>59:01</u>	Yeah. But we still want you to come back again.
Dr. Barbara Morgan ...:	<u>59:05</u>	Well, I love and appreciate you guys. Thank you for all you're doing.
John Bytheway:	<u>59:07</u>	Oh, thank you.
Hank Smith:	<u>59:08</u>	You're very kind to us and we love having you here. We want to thank Dr. Barbara Morgan Gardner for her time. We want to thank all of you for taking time, and listening, and watching. We're grateful for your support. Thank you to our executive producers, Steve and Shannon Sorensen, and our amazing production crew. John, we have a crew who takes this and makes it what it is. And we couldn't without them.
John Bytheway:	<u>59:36</u>	I know. I just sit here and nod thoughtfully, and these other people do all the work.
Hank Smith:	<u>59:40</u>	Yeah. It's wonderful. David Perry is one of them, Lisa Spice, Jamie Neilson, Kyle Nelson, Will Stoughton, and Maria Hilton. Thank you to that wonderful team. And we hope you will join us on our next episode of followHIM.

EPISODE 31 • PART I



Dr. Barbara Gardner

D&C 84



Hank Smith:	<u>00:00:01</u>	Welcome to followHIM, a weekly podcast dedicated to helping individuals and families with their <i>Come, Follow Me</i> study. I'm Hank Smith.
John Bytheway:	<u>00:00:09</u>	And I'm John Bytheway, we love to learn. We love to laugh. We want to learn and laugh with you. As together, we followHIM.
Hank Smith:	<u>00:00:19</u>	Hello, everyone. Welcome to another episode of followHIM. My name is Hank Smith. I am your host. I am here with my indomitable co-host, John Bytheway. We want to mention that you can find us on social media. Please come over to our Instagram, Facebook accounts. You can get show notes and transcripts at followhim.co, not com, John, followhim.co.
John Bytheway:	<u>00:00:48</u>	Just co.
Hank Smith:	<u>00:00:48</u>	Just coco. And of course we'd love for you to rate and review our podcast. That makes us very happy when we get good reviews. John, you and I rarely got second dates in college, but we have someone who came back, a woman who came back to talk to us a second time. Who's with us today?
John Bytheway:	<u>00:01:11</u>	Yes. And of course I'm so excited about this because we had so much wonderful feedback when we had Barbara Morgan Gardner on before. And the last time I read a bio from the BYU website, this time I'm going to read one from the back of her book. It's a little shorter if that's okay, Barbara.
Dr. Barbara Gar...:	<u>00:01:29</u>	Great.
John Bytheway:	<u>00:01:29</u>	<i>The Priesthood Power of Women: In the Temple, Church, and Family.</i> And this was, oh, I want to look this up real quick, published in 2019. So it's kind of hot off the press. Barbara Morgan Gardner is an Associate Professor of Church History and Doctrine at Brigham Young University. She holds a master's degree in Educational Leadership and Foundations, and a PhD in Instructional Psychology, and she did postdoctoral work at Harvard University. She was Institute Director in Boston,

Massachusetts, serving more than 100 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 also serves on the BYU Interfaith Outreach Council. She and her husband, Dustin Gardner live in Utah, and we're really so excited to have you back. Welcome. Thank you for coming back.

Dr. Barbara Gar...:	<u>00:02:23</u>	Thanks. It's such a pleasure to be here with you guys. My life is better being with you. So, thank you.
Hank Smith:	<u>00:02:28</u>	We're grateful you would associate with us, Barbara.
Dr. Barbara Gar...:	<u>00:02:31</u>	It's rough, it's rough but I'm willing.
Hank Smith:	<u>00:02:35</u>	John, that book, what's the title of it again?
John Bytheway:	<u>00:02:39</u>	It's called <i>The Priesthood Power of Women</i> .
Hank Smith:	<u>00:02:42</u>	And Barbara didn't ask us to do this, but I just want to say this book has changed a lot of lives, just giving people... Well, I think it was Elder . . . President Oaks said his favorite talks were when someone took an old topic that he already knew about and showed him new things about it. Well, the priesthood is an old topic in the Church, but Barbara will show you new things, and it's page after page of new things you've never known. So we're just going to throw the followHIM stamp of approval on her book.
John Bytheway:	<u>00:03:22</u>	And I think what you're saying, I like how you said that, Hank, but it's kind of like, you read something and you just go, "Oh, well of course I should have known that type of a thing." And it settles inside. I like that. It helps you know yeah, that's true.
Hank Smith:	<u>00:03:36</u>	Yeah. So it started to gush there, Barb, a little bit.
Dr. Barbara Gar...:	<u>00:03:40</u>	Thank you. I never intended to write a book. I was intending to help people find answers to questions and help them stay strong and active in the Church and understand the priesthood, especially how it relates to women and the book--the book ended up being the result.
John Bytheway:	<u>00:03:56</u>	Just kind of formed out of that. A lot of books start that way.
Dr. Barbara Gar...:	<u>00:04:00</u>	Yeah.

Hank Smith:	<u>00:04:02</u>	Yeah. Well, let's jump into our lesson this week, Barb. We have a single section. We are in Section 84 of the Doctrine and Covenants. Why don't we back up as much as you want?
Dr. Barbara Gar...:	<u>00:04:17</u>	Okay. When I think about Section 84, having taught Seminary and Institute at BYU, when I think of this section, I immediately think priesthood. I mean, it says right in the section heading, "This is a revelation on priesthood." And so traditionally, anytime we're talking about a revelation on priesthood, we have thought of men. And there's a reason for that as well in Section 84, because this section actually comes in September of 1832, and just nine months earlier in January of 1832, Joseph receives a revelation from the Lord and he's sending all these 24 different missionaries throughout the United States. And if you guys remember just a few sections there, that we had these missionaries just listed one by one, and here's your companionship, and this is where you're going, and sometimes good luck and figure it out while you're going.
Dr. Barbara Gar...:	<u>00:05:02</u>	But now these missionaries have all returned and they are in Kirtland with Joseph Smith now, and they're basically kind of giving their missionary homecoming discussion with the prophet. And so it's in this setting that Joseph is going to receive this revelation now known as Revelation on Priesthood. It's important to know though that this revelation in Section 84 is actually a compilation of three revelations. So it's received on September 22nd and then 23rd, Joseph calls it again in section heading, he says, "A season of joy," but actually what you're seeing is three revelations eventually tied together. So the first part of this revelation in Section 84 goes from about verses one through... So The Oath and Covenant of the Priesthood. So you're going to be looking at 1 through about 43, 44, and then the next two revelations are going to be received the next day. And they're going to finish up the rest of this section.
Dr. Barbara Gar...:	<u>00:05:53</u>	So a lot of times when we look at this, there's kind of a break in the section as you're reading it, and that's actually purposeful because it has three revelations combined into one. So Joseph's receiving this revelation in front of all these elders, and it's interesting because you have the writings of some of them later saying, this is what we saw. And we saw Joseph's counselings and they described his cadence and how everything was being received by the Lord. But none of them were actually writing it down. So in the process, Oliver Cowdery comes in and he sees this revelation taking place, and he's like, "Wait, is anybody writing this down? Because this sounds pretty important." Nobody was, and so at that point, Oliver kind of takes up his pen

and starts being described for this revelation. Why these revelations? Yeah.

Hank Smith: 00:06:36

Somebody should do some writing. That's so funny. All right. And you tied this usually to Section 75, isn't that right?

Dr. Barbara Gar...: 00:06:48

I tied this section to many sections of the Doctrine and Covenants. I mean, if I were to look at the Doctrine and Covenants and I were to say, "Okay, what do you need to know in preparation for this revelation? What sections should you read before you read this?" I would say strongly that you need to read Section 2, because Section 2 is going to be talking about Elijah and the temple and the work of sealing. You need to read and understand Section 13, because now we're talking about the priesthood being restored, right? We could read Section 25, which President Nelson told the women of the Church to study as they're trying to understand more about priesthood. You can read Section 27. I mean, you could go on and on. You could read Section 36 where the temple is first mentioned in Doctrine and Covenants, and then [Section] 38, where we're talking about "being endowed with power."

Dr. Barbara Gar...: 00:07:36

I mean, there's so many. Section 76, you're talking about The Great Vision. Then 82, right before this is going to be a great revelation also is going to be mentioning priesthood and Zion and temple work. But then this section and the reason why I bring up all those other sections before this is because this section is a temple section. So when I teach this and when I study this, it's absolutely imperative that we understand that Joseph Smith was receiving revelation regarding the temple. So, if you see right off the bat, verse 1, we're seeing that he's talking to these six elders, but verse 2, we're seeing Mount Zion and New Jerusalem. Then you turn the page, this new Jerusalem is going to be built on the temple lot. That's verse 3, then verse 4, you see even the place of the temple, which temple shall be reared in this generation. And then you start seeing verse 5, "built unto the Lord," the Lord's house, and you continue on this. And then it talks about this Holy Priesthood.

Dr. Barbara Gar...: 00:08:31

So it's absolutely imperative that we're talking about this Holy Priesthood, that we understand that we're talking about the Patriarchal Order of the Melchizedek Priesthood. So often we talk about the administrative function of the priesthood, and that's going to be Section 18 of the Doctrine and Covenants, where we're talking about the First Presidency and the Quorum of the Twelve, and the administrative function. That's Peter, James, and John coming to Joseph Smith, right? And revealing or giving to him the keys of the Melchizedek Priesthood. This

priesthood-- the Melchizedek Priesthood, the highest or the Melchizedek priesthood, the keys are going to be received in the Kirtland Temple. And so this is going to be following this revelation where Joseph receives these keys, as a Patriarchal Order to the Priesthood is referring to husband and wife, women and men going to the temple and receiving their priesthood together, as President Benson would talk about.

- Hank Smith: 00:09:17 I've heard you talk about this before that there's two, not two priesthoods, but two priesthood- What did you...
- Dr. Barbara Gar...: 00:09:25 Structures per se.
- Hank Smith: 00:09:26 Two priesthood structures.
- John Bytheway: 00:09:27 Yeah.
- Dr. Barbara Gar...: 00:09:28 Yeah. For right now, I think it's important that we just understand that there are two priesthood structures, Adam and Eve enter into the Patriarchal Order of the Priesthood. This highest order of the priesthood continues on from Abraham to Sarah, and then it continues on through Moses. And as we know from the Book of Exodus, and we're going to see this in this section as well, when you look at verse 23, for example, he talks about this priesthood and he says, "Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God, but they hardened their hearts and could not endure his presence. Therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fullness of his glory. Therefore, he took Moses out of their midst and the Holy Priesthood also."
- Dr. Barbara Gar...: 00:10:10 So we're referring specifically to this Holy Priesthood, it's the highest order of the Melchizedek Priesthood, it's the Patriarchal Order of the Priesthood. So we have to understand going into this section that this Patriarchal Order of the Priesthood was taken away from the people during the time of Moses. It returns again during the time of Christ. Although during the time of Christ, according to Elder McConkie, Christ set up his Church and the administrative or hierarchical function of the priesthood. Or in other words, he has First Presidency, Quorum of the Twelve. So it's a hierarchical function structure. In a patriarchal order, you're going to see family, you're going to see the Old Testament, you're going to see more temple. When you're talking about administrative or, of ecclesiastical function, you're

going to see a First Presidency, a Quorum of the Twelve, and you're going to see bishops in our day--stake presidents.

- Dr. Barbara Gar...: 00:10:53 So when Joseph Smith is now restoring the gospel of Jesus Christ, he is receiving both simultaneously, he's receiving the hierarchical or administrative order of the priesthood. He's going to be called as the Prophet of the Church, First Presidency, Quorum of the Twelve, were going to be established, et cetera. But he's also going to be told by the Lord that they need to gather Israel and that they need to move to the Ohio. And the purpose of leaving to the Ohio is to be gathering and establishing the temple there. And he's going to do the same thing and he's moved on to Missouri. And then the temple is going to actually be built, and then revelations are going to be received in the Kirtland Temple. So there are two administrative structures of the church that are going to overlap, which is why in our day, you see the public is going to be the administrative, and you're going to see more of the private, which is the patriarchal and it's the temple.
- Hank Smith: 00:11:38 So I should, in my mind, I'm not slow, but I just have to make sure I get it. I feel like I'm saying-
- Dr. Barbara Gar...: 00:11:47 Yes, there's a lot here.
- Hank Smith: 00:11:48 Yeah, I feel like there's a priesthood structure that runs the Church, and then there's a priesthood structure that is going to be involved in my home and marriage and my temple covenants. And knowing me, I could probably get those confused and I bet people do that sometimes.
- Dr. Barbara Gar...: 00:12:10 Easily.
- Hank Smith: 00:12:11 Yeah.
- Dr. Barbara Gar...: 00:12:11 In fact, I'll rebel that one of the things that he talks about is the Church right now is a scaffolding. What we had in the premortal life is going to be the patriarchal Heavenly Father and Heavenly Mother, Heavenly Parents reign in this premortal world. What we have on the earth is a structure of the Church that is supposed to be for the purpose of strengthening the family. What you see in the home is a patriarchal priesthood structure, right? So President Oaks talks about how there's a difference between how the priesthood functions at church and how priesthood functions in the family. And that becomes extremely important. And then this life, we have a priesthood structure that's public. President Ballard would say that this is a

“scaffolding” right now that in the eternities we will be using the order of the priests--patriarchal priesthood. And this scaffolding right now is to help us prepare to live in families for eternity.

Dr. Barbara Gar...: 00:13:01

We already kind of started there in verse 2. I would like to talk about temple. And I think also as we talk about this, a lot of people, I shouldn't say a lot, there are a number of people who struggle with the idea of women and priesthood. And this becomes extremely important because as we understand the role of priesthood and understand those different priestess structures, that helps answer a lot of the questions that people have. So today we don't have time to go into all of the intricacies of this, but for a simple answer to a lot of these is president Packer says, "True doctrine understood, changes attitude and behavior." And I am one who studied the doctrine of the priesthood for many reasons, but one very important reason was because I heard enough people that were confused and disgruntled that I knew if they truly understood the doctrine of the priesthood, they wouldn't be.

Dr. Barbara Gar...: 00:13:50

That's just kind of my understanding. There may be some, but the majority are going to say, "Oh my goodness, I had no idea." Women really do have priesthood power. Women really do have priesthood authority. They aren't ordained to a priesthood office in the Church structure, but when they enter the temple and they receive their endowments, when they make covenants with the Lord, they are endowed with priesthood power and priesthood authority. And understanding the difference between those two priesthood structures answers many questions that women have. So when a woman says, "Yes, when I go home," somebody will say, "Aren't you so sad that you don't have the priesthood in your family?" And she's a single woman, as President Nelson said recently, she says, "Oh, actually I do. I do have the priesthood in my family."

Dr. Barbara Gar...: 00:14:29

If a mother, for example, her husband may be gone and there's a son who has been ordained to a priesthood office, and let's say he holds it around the priesthood, who presides in the family, well, when the husband's gotten the mother, of course she is presiding because she's the mom, as she has made covenants with the Lord. And even if she hasn't made covenants towards the relationship between a husband and wife, puts them in a leadership position with the children. So understanding a lot of these things answers the questions of presiding, it answers the questions of power and authority, why we do these things, but also helps us understand that the purpose of the priesthood is for the salvation of souls, that it's not a war or a battle between men and women. It's a synergistic

approach that God has given to women and men in this church to unite together for the purpose of bringing all of our brothers and sisters back to our Heavenly Parents.

Dr. Barbara Gar...: 00:15:22 So when we understand the priesthood and the responsibility behind it, all of us then are working together for the same purpose, which is to "bring to pass the immortality and eternal life" of all of God's children. That's the purpose of the priesthood.

Hank Smith: 00:15:34 I love that. I have two sisters who are single parents, and it's been said to them many times, right? "You don't have the priesthood in the home." When my sister's son finally became a deacon, it was like, "Oh, the priesthood's back in your home." But yet she was endowed. She had the priesthood in her home the entire time, the power and authority of the priesthood. Maybe it's because we, Barb, and you could probably speak to this as we go through the section, but maybe it's because in the, I don't know, the last, I don't know however long we've said, we've just made men priesthood, we've just exchanged those two words. The men in the Church are the priesthood of the Church, right? But there was a time in the Church where not every man who got priesthood became an elder or bishop.

Hank Smith: 00:16:27 John, didn't someone teach us earlier that you would have an entire congregation and two elders and a Bishop, right? Or two elders and a teacher in the whole thing.

John Bytheway: 00:16:38 Thank you. I remember, was it when Elder Oaks' talk, when he said, "It'd be improper to say, 'We'll now have the priesthood pass the sacrament.'" Was it he who said that?

Dr. Barbara Gar...: 00:16:48 Yeah.

John Bytheway: 00:16:49 Because no, that's not what happens. There's people who hold the priesthood might pass the sacrament, but referring, and those kinds of things are very helpful. Men are not the priesthood. And I thought that talk of Elder Oaks was wonderful where he said, "We talked about this phrase where... He said, "When a woman has set apart to do her calling or as a missionary, she is set apart with priesthood authority." And then he said, "What other authority could it be?" And that was one of those moments where it will, of course, if you're doing God's work, you're using the power of God, what would you call that?

Hank Smith: 00:17:26 Yeah.

- Dr. Barbara Gar...: 00:17:27 And so on that, that becomes important because again, that's the ecclesiastical structure that we're talking about. When President Oaks says, "When women are set apart to a calling, they have priesthood authority and they have power because of their righteousness." Well, what other priesthood authority would it be? That's the authority of the priesthood that comes through the keys of one who is either a bishop or stake president, or in some ecclesiastical role. You don't receive priesthood power in the temple through priesthood keys, you receive priesthood power and authority of the temple through your covenants. So it's very different when you look at how this process is moving forward. And so understanding again, that relationship is important. That's why, for example, you're getting into... Look back to Section 84, we're talking about Moses and how he sees this priesthood, and you see this whole father to son relationship.
- Dr. Barbara Gar...: 00:18:12 And I remember one day I was asked to explain this, and I could not explain it. This idea of patriarchal order for some women is very difficult because patriarchal seems a little bit patronizing as if men again are in charge. And I love President Benson, where he says, "We call it the patriarchal order of the priesthood because it's passed on from father to son, but that does not mean that it's not a family priesthood." He actually says, "Adam and Eve together entered into this patriarchal order. Both of them have the power and authority associated with the patriarchal order of the priesthood." And he says a better term for it would be familial governments rather than patriarchal priesthood, which is really a beautiful statement from him.
- Dr. Barbara Gar...: 00:18:50 That comes by the way from a great talk that I highly recommend to anybody who is studying this subject. It's what I wish you would teach your children about the temple from President Benson. Elder Bednar quoted heavily out of that talk in his last talk on the temple and trying to help us understand the temple better. That's a heavily quoted talk. It was given the Logan Tabernacle, I believe, years ago but it's a phenomenal talk on this topic.
- John Bytheway: 00:19:15 I can't be exalted without my wife. She can't be exalted without me. This is all about family. And so no wonder Satan is trying to divide so much because we need each other.
- Dr. Barbara Gar...: 00:19:27 The talk is titled, "What I Hope You Teach Your Children and Grandchildren About the Temple" is April, 1985 in the Logan Temple. And he says this, "Adam and his descendants entered into the Priesthood Order of God. Today, we would say that they went to the house of the Lord and received their blessings. The

order of the priesthood as spoken of in the scriptures is sometimes referred to as the patriarchal order because it came down from father to son. But this order is otherwise described in modern revelation as an order of family government, where a man and a woman enter into a covenant with God, just as did Adam and Eve sealed for eternity to have posterity and to do the will and the work of God throughout their mortality." It's similar to what Elder McConkie teaches about the Abrahamic Covenant. He says, "There will be no Abrahamic Covenant if there was no Sarah."

- Dr. Barbara Gar...: 00:20:17 It's a couple, it's a family relationship. I mean, we could say it's the Abrahamic and Sarah covenant, if we really wanted to, but scripturally, we say it's Abrahamic Covenant. When you're talking about the Patriarchal Order of the Priesthood, and you're talking about sections of the Doctrine and Covenants, we're talking about family. We're talking about the gathering of Israel. We're talking about creating Zion. We're talking about becoming gods and goddesses. We're talking about, as we get into Section 128 later on in the Doctrine and Covenants, they've received their exaltation, meaning husband and wife, they become gods and goddesses. Husbands and wives together become that. And so regardless of marital status right now, for a man or a woman to enter into the Patriarchal Order of the Priesthood and become gods and goddesses, they have to make and keep these covenants whether in this life or in the next, which is absolutely significant.
- Dr. Barbara Gar...: 00:21:05 We are looking at Section 84 because these promises that are going to be given to both women and men are only associated with those who enter into this order of the priesthood. Understanding that order of the priesthood is a lot more important than people realize. You have to understand the temple in order to understand this section, but as paying the price, as President Nelson says, "To spend time in the temple where the Lord does his teaching," is critical to understanding Section 84.
- John Bytheway: 00:21:30 Yeah. This would change everything. It changes your paradigm because you would say, "Oh just like the Bishop presides over the ward, the father presides over the family." And that's not the case. You're taking the structural priesthood, the administrative part and moving it over into the family, and you're saying, "No, that's not how it works." You need to understand this patriarchal priesthood, this familial government.
- Dr. Barbara Gar...: 00:21:58 Yeah. I mean, you'd look at some of these things and again, this is a little bit hard because some things we would like to discuss

in the temple that perhaps are sacred and difficult to discuss outside of the temple. But if you carefully look at the section for those of you who have received your endowment, and for those of you who haven't, you can still see through the temple live some of these things just from the Old Testament and from the priesthood in other areas. But when you think about verse 19, for example, President Nelson says that both women and men are not using the priesthood privileges that could be theirs. And then he tells them to study 19 through 22 specifically. It's not just men who aren't understanding the priesthood privileges, women aren't. And where do women receive their priesthood privileges? In the temple, right?

Dr. Barbara Gar...: 00:22:36

So this is all temple. So you go to verse 19, "The greater priesthood administers the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God." So some people would look at that and say, "Well, we're talking about keys, so that's definitely got to be men, right? Because keys are men." No, keys are not men. This isn't talking about a position in the Church. They're not called to be an apostle. They're not called to have a presiding stewardship. They're given the key of the mysteries of the kingdom of God. In fact, President Benson in that same talk says, "Both women and men received the key of the mysteries of the kingdom of God and the temple." So this becomes extremely important in verse 19, for example, because this talks about this priesthood structure, and we're talking again about this patriarchal [order] of priesthood structure, but we're talking about in verse 19, where President Nelson recently asked both the women and the men of the Church to study Section 84.

Dr. Barbara Gar...: 00:23:34

In fact, to the men of the Church and the Priesthood Session of the Church, he actually said to the men that both women and men do not understand their priesthood privileges. And he asked them to study. And if you go to the footnote, he asked the men to study Section 84 verses 19 through 22. Then in 2019, President Nelson gave the same invitation to the women of the Church and asked them to read Section 84 to better understand their priesthood power and authority. So this becomes extremely important. President Nelson and in the last few years has invited both the men and the women of the Church to study Section 84 in regards to the priesthood. So what are these privileges that we may be missing? Well, in verse 19, the Lord talks about, "The key of the mysteries of the kingdom, even the key of the knowledge of God."

Dr. Barbara Gar...: 00:24:19

So for many women and men, sometimes we think about keys, we think about presiding, In this case, we're not talking about

presiding at all. We're talking about a blessing that comes from one who makes him keeps temple covenants. And so, for example, in verse 19, "That key of the knowledge of God", President Benson actually says, "When you attend the temple and perform ordinances that pertain to the house of the Lord, certain blessings come to you." He gives a few and then he says, "In the temple, you will receive the key of the knowledge of God. You will learn how you can be like Him, even the power of godliness will be manifest to you." So when we look at this, I hope that we understand the temple and you think about what the prophets and the leaders of the Church have taught about the temple. The temple is where we receive the knowledge of God. It's where we receive and have the key of the knowledge of God, and where we learn to become like God and have, therefore, the power of godliness in our lives.

Dr. Barbara Gar...: 00:25:10

And then we continue on talking about the ordinances and the authority given specifically in regards to the temple. And then you see in verse 22, For without this, no man can see the face of God, even the father, and live." And where are we taught to see the face of God? And where are we taught to be in his presence? Again, this is the temple, right? So this whole section is things that we're missing. We're talking about the temple, and that's why we continue where we talked before about Moses. Moses lost these temple ordinances. Moses lost this power. The people lost this ability to see the face of God because they lost the Patriarchal Order of the Priesthood. They no longer had the ability to enter into the temple and make and keep those sacred covenants associated with this Highest Order of the Melchizedek Priesthood. So then it's the Lesser Order of the Priesthood then that we have, and we talk about that starting in verse 26.

Hank Smith: 00:25:55

Barb, how much do you think Joseph Smith... It says you can see the Lord laying the groundwork here. And I wonder if he's saying these things, not quite understanding what they mean, right? Because he's not going to have the Kirtland Temple for another... We're four years away from the dedication of the Kirtland Temple still. So I wonder if he's saying some of these things and he's going, I can't wait to find out what all this means, right?

Dr. Barbara Gar...: 00:26:23

I don't want to say before Joseph, but talk about a mind-blowing experience on a regular basis. I mean, it's so fascinating and he just keeps saying, we need to learn more, we need to learn more. And then Joseph actually says, "We cannot learn more about this Higher Order of the Priesthood until we build a temple. We have to build a temple in order to learn this." But then I think for women, this becomes extremely important

because the men receive their endowment in 1842. It's six years after the keys are restored in the Kirtland Temple, right? Then finally, they're starting to move to Nauvoo and Joseph, and some of the men, some elect men are receiving these keys, but Joseph says, "We cannot still have the fullness until the women receive this priesthood." And it was because of that, that the Relief Society started.

Dr. Barbara Gar...: 00:27:06

And the Relief Society is what prepares women to be able to enter the temple. And as you go through those early Relief Society minutes, Joseph is clearly helping the women to enter into the Patriarchal Order of the Priesthood with the men. And he says, "The men can't have it without the women, the women can't have it without the men. And therefore we need both to enter into the temple." He was so forward-thinking. In the book, *Daughters in My Kingdom*, Joseph has a statement, first of all, the key of knowledge. And then he says, "The purpose of organizing the Relief Society was to give... this is from *Daughters in My Kingdom*, was to give the women the responsibility to help each other prepare for greater blessings of the priesthood, found in the ordinances and covenants of the temple." I wish I could pull out all these quotes right now, but this is a great place to find quotes and understanding of this is the book from the Church History Department. Well, actually I would give you two references. Actually, I can give you three references.

John Bytheway: 00:28:02

The book, *Daughters in My Kingdom* is one source?

Dr. Barbara Gar...: 00:28:02

That's one. That's a great reference. *Daughters in My Kingdom*, that's an official Church. Yeah. And then the other one is *Women of the Covenant*. It's a story about the Relief Society. That's another place where Joseph talks very specifically about the purpose of Relief Society and women and how they have to come in together to have the fullness of the priesthood. Actually, there are so many. President Benson actually talks about that same idea there. And then in the early minutes, Joseph Smith's... What do they call them? Minutes. I was going to say the minutes of the Relief Society, Joseph Smith accounts to the women of Relief Society. You can actually find the minutes on the josephsmithpapers.org. There's also a great book by Sheri Dew and Virginia Pearce Hinckley that also goes through carefully and discuss the minutes of that book as well that I would recommend

John Bytheway: 00:28:50

Okay, can you just kind of one more time restate the gist of that. We can't keep-

Dr. Barbara Gar...:	<u>00:28:56</u>	So basically, there are two ideas. The first one is in order to receive the fullness of the priesthood, we must have a temple, right? So we have to have the temple in order to receive the patriarchal order of the priesthood. We cannot enter into the patriarchal priesthood unless we have both men and women together. And so the purpose of the Relief Society was to prepare the women to enter into the temple, which is why in the early days of Relief Society, they were called, these women were actually called priestesses and they were actually given that responsibility. These were women and men coming together in order to enter into the fullness of the priesthood. I mean, even just studying the scriptures, you can find so much more on this topic regarding women and men together. Section 132 of the Doctrine and Covenants talks about what we talked about before, "Then shall they be gods, because they have no end, therefore they shall be from everlasting to everlasting because they continue."
Dr. Barbara Gar...:	<u>00:29:47</u>	It's talking about husband and wife. This whole section is about husband and wife and being sealed. Again, a man can't be sealed and receive the patriarchal priesthood unless he has been sealed to a woman, neither can a woman to a man. It's all throughout the scripture. Section 131 of the Doctrine and Covenants as well talks about verse two, "In order to enter into the highest, a man must enter into this Order of the Priesthood, meaning the New and Everlasting Covenant of Marriage." And then another name for the New and Everlasting Covenant of Marriage is the patriarchal priesthood. "And if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom. He cannot have an increase." So it's this continuing on of this Holy Priesthood, it is impossible for a man to be saved in ignorance, and that talks more about the priesthood there.
Dr. Barbara Gar...:	<u>00:30:32</u>	If you go through the Doctrine and Covenants, and you just follow through temple, sealings, marriage, endowments, and authority, and things of that nature, you're going to see the progression between women and men and receiving their priesthood ordinances--sorry, their priesthood covenants--and ordinances associated with it. I recognize it, and talking about this, I get kind of excited about it, but when you start really looking at it, it becomes very clear what the Lord is trying to do that. The Lord is trying to create eternal families and the Patriarchal Order of the Priesthood is how God creates eternal families. And so Section 84 is a temple section regarding how to create eternal families.

John Bytheway:	<u>00:31:07</u>	The women who were referred to as priestesses in some of the meetings?
Dr. Barbara Gar...:	<u>00:31:12</u>	So women were actually referred to as deaconesses--priestesses. The early days, it was known as the Anointed Quorum. Both women and men together who had entered into the Patriarchal Order of the Priesthood were known as the Anointed Quorum. When referenced to the temple, you're talking about women, they are being given positions in the temple that allows them to have this temple authority and this priest had power. It's actually referred to. That's what we're really talking about here, which is a little bit difficult to talk about outside the temple, but it's important to know though that this was patriarchal priesthood.
Hank Smith:	<u>00:31:47</u>	So Barb, if a Young Women's leader or Relief Society teacher said, "Oh, the lessons on the priesthood this month, we don't really need this," how would you feel about that?
John Bytheway:	<u>00:32:02</u>	Let's take a guess.
Dr. Barbara Gar...:	<u>00:32:04</u>	Wow. I would say, "You know what? I appreciate that, but we do know that you as a teacher have been given priesthood power and authority, first of all, right? And I hope that you recognize that you're teaching young women, they have all made covenants with the Lord through baptism and therefore just as it says in verse 30, "they have received the blessings of the lesser priesthood, including the ministering of angels.'" In this case, they haven't received the key because that is specifically related to the lesser priesthood, but they have received administering of angels because as President Oaks again says, "Any person who had makes a covenant with God received the blessings of the priesthood and those who have made the baptismal covenant specifically are promised that they would have the Holy Ghost with them, angels speak by the power of the Holy Ghost. And therefore they have the ministering of angels."
Dr. Barbara Gar...:	<u>00:32:53</u>	So what a difference it would make in the lives of these Young Women if a Young Woman leader would say, "Although the Aaronic priesthood has been ordained or given the key of the ministry of angels, keys open doors." And so what do you have when you take the sacrament? You have the ministering of angels. The key opens the door to the ministering of angels, but when you make and keep sacred covenants with the Lord, including the baptism covenant, and therefore every time you're taking a sacrament, you're renewing the covenant, and therefore God is blessing you with the ministry of angels. So what a difference it would make for us a-16-year-old young

woman going to school, knowing that not only does she have this ministry of angels, but as it says later on verse 88 of the section, "And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left and my Spirit shall be on your hearts, and mine angels round about you, to bear you up."

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| Dr. Barbara Gar...: | <u>00:33:48</u> | So women and men both have angels on their left hand and on the right hand, round about us to bear us up. That's critical for a young woman going on a mission for the first time, leaving her family for the first time, going to a movie theater, going on her first date, babysitting at some unknown house for the first time, just walking down the street to know that because of her covenants, the Lord has promised her angels to be around her. No young woman is ever alone. |
| John Bytheway: | <u>00:34:13</u> | My daughter is on Week Two of her mission, my second daughter right now. So of course, angels are on your right hand and on your left. You're a missionary. |
| Dr. Barbara Gar...: | <u>00:34:24</u> | And that's true, John, except I will say that even for me, as a young woman and many young women that I've talked to, they don't know what does and doesn't apply to them. |
| John Bytheway: | <u>00:34:31</u> | Yeah, I'm going to try to summarize here. If I take part in an ordinance and make covenants through the priesthood, I then have priesthood power, regardless of my gender. |
| Dr. Barbara Gar...: | <u>00:34:45</u> | Absolutely. Your priesthood power is associated with the covenant that you make, and the righteousness, just like for a man and a woman are the same thing. So if a woman is going to the temple and she is making covenants in the temple, but she comes home and she's abusive and yelling and fighting just like a husband maybe, she loses priesthood power based upon her righteousness and her purity. But if a woman goes to temple and makes covenants with the Lord, just as a man who goes to temple and makes covenants with the Lord and, and does his best to be Christlike as he becomes more righteous, his priesthood power will increase. It's the same thing with women. Women's priesthood power increases the same way men's does is through righteousness. The authority is what's different. The authority, men receive authority through being ordained to a priesthood office in the Church as the ecclesiastical structure. |
| Dr. Barbara Gar...: | <u>00:35:35</u> | So a deacon does receive priesthood authority to be able to perform priesthood functions. Participating in the passing of the sacrament would be one of those priesthood functions. Baptism, baptizing someone would be a priesthood function. A |

woman will receive priesthood authority through her calling given to her by someone who holds priesthood keys. She's not ordained to the priesthood. So therefore, a 12-year-old-girl does not have the authority to be involved in the sacrament like a 12-year-old-boy, nor can an 18-year-old-girl perhaps baptize because she hasn't been ordained a priest in the Aaronic Priesthood. That is something that he has only been given authority to do, but she can participate in the saving of souls. She can participate in bringing people to Christ. She can participate in all that she needs to do under the authority given to her by the keys of the Bishop or Stake President.

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| Dr. Barbara Gar...: | <u>00:36:22</u> | And in addition, she has the authority of her covenants that come through her baptism and through, in this case, it could be her temple covenants at this point. So as we continue making and keeping sacred covenants, our power increases as we are obedient, and the authority comes through the covenant and especially in the ecclesiastical, through the person who has priesthood keys. |
| Hank Smith: | <u>00:36:42</u> | Very good. |
| Dr. Barbara Gar...: | <u>00:36:43</u> | Does that make sense? |
| Hank Smith: | <u>00:36:45</u> | Yeah, this is making perfect sense. And so just because my son has the Aaronic Priesthood, when I'm out of town, he's not presiding in the home. He's not going to be the one calling on people to pray, right? My wife is presiding in my home together, right? It's not just when I'm gone. |
| Dr. Barbara Gar...: | <u>00:37:08</u> | Well, Hank, you have to be a little bit careful with that because you need to be- |
| Hank Smith: | <u>00:37:11</u> | Yeah, I want to be, I want to know what you think about that. |
| Dr. Barbara Gar...: | <u>00:37:16</u> | Right. When we're talking about presiding, we're very specifically taught in the Family Proclamation that the man presides in the home, but often what is confusing with that term is what does it mean to preside? L. Tom Perry has a great quote where he says, "Remember brethren that in your role, as a leader in the family, your wife is your companion. Since the beginning, God has instructed mankind that marriage should unite husband and wife together in unity. Therefore, there is not a president or a vice president in a family. The couple works together eternally for the good of the family. They're united together in word, in deed, and in action as they lead, guide, and direct their family unit. They are on equal footing. They plan and |

organize the affairs of the families jointly and unanimously as they move forward."

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| Dr. Barbara Gar...: | <u>00:38:02</u> | So then you say, "Okay, well then what is presiding? Because the world teaches us that presiding means you're in charge." Well, I don't find a single place in the scriptures or in any of the teachings of the prophets where it says the man is in charge. Traditionally, you can see some of that in the world. And traditionally you could even see some of that in the church, but the brethren, especially of late have been very clear that presiding doesn't mean you're in charge. In fact, recently, Elder Holland said, "Presiding is to love, to serve, and to sacrifice." So when we're talking about president Benson, "I say unto you with all soberness, Jesus Christ, as a model, we must follow as we take the spiritual lead in our families, especially this is important with your relationship with your wife." So we talk about the word presiding, we're not talking about somebody being in charge ruling over. We're talking about two people that are equally yoked, that are to love and serve each other and their children. |
| Dr. Barbara Gar...: | <u>00:38:58</u> | We talk about nurturing them, and we talked about the same thing with the Family Proclamation. Well, so what is nurturing? Well, a lot of people would say, "Well, nurturing means that you are in charge of changing diapers and making sure that they're close to your children." Well, President Eyring in 2018 actually says that women are to be the principal gospel teachers in the home. That's what nurturing is. That's very different. If a woman's primary responsibility is to be a gospel instructor, that's a different definition of nurturing than the world gives. So again, when we're looking at these definitions it is extremely important that we say not what does the world teaching about the word preside and nurture and priesthood, but what is God teaching about priesthood, presiding, and nurturing? |
| John Bytheway: | <u>00:39:41</u> | Could we go with that too? It does that fit nicely with the Stripling Warriors' mothers? |
| Dr. Barbara Gar...: | <u>00:39:48</u> | Yeah, absolutely. |
| John Bytheway: | <u>00:39:49</u> | Because they changed their... The Stripling Warriors have clothes, Hank? |
| Hank Smith: | <u>00:39:56</u> | Cloth diapers. I don't know. |
| John Bytheway: | <u>00:40:00</u> | No, that's exactly what it says. They taught them. They taught them the gospel, right? So I liked that. So President Eyring 2018 |

said, "Nurturing is the primary gospel teacher." Did I get that right?

- Dr. Barbara Gar...: 00:40:15 I will actually find you the exact quote because I love this quote. When he said this, he was talking about... President Nelson in the same conference talked about how we, as women, need to have the courage of Mother Eve to make decisions that would impact our family for eternity, which again, this is a very Church of Jesus Christ of Latter-day Saints teaching that we have a prophet who was trying to tell us to become like Mother Eve, to have the courage to make decisions.
- John Bytheway: 00:40:39 That's very uniquely us.
- Dr. Barbara Gar...: 00:40:42 Extremely uniquely us. And then he basically says in that same talk that Adam was wise enough to partake, right?
- John Bytheway: 00:40:50 Follow her. Yeah.
- Dr. Barbara Gar...: 00:40:50 --To follow her. And so she's nurturing in this case. This is her nurturing role to recognize the importance of what she's doing, to understand the gospel of Jesus Christ and act in accordance that will save for eternity God's children or Heavenly Parents' children. That's nurturing. So now we see, and Adam was wise enough to partake, right? And that's presiding and nurturing at its finest. We're working together as a couple.
- Hank Smith: 00:41:15 She didn't just nurture her children. She nurtured her husband.
- John Bytheway: 00:41:20 Look at Moses, that verse in Moses, Moses 5, like 10 and 11, it's like, it's so funny to see what both of them say and how Eve seems to have a bigger picture than Adam does. Is it Moses 5, 10 and 11, "Because of my transgression, my eyes are open." And he was like, "Because of our transgression, we... And she sees the big family picture. I mean, you read it, and she has a bigger... And Elder Oaks has talked about that too. Her special perspective or something in that episode of the fall. But I'm glad you mentioned that I just finished a class for my students on, I call it *Our Glorious Mother Eve*, and I was like, go find me that phrase anywhere in traditional Christianity, "Our Glorious Mother Eve." You'll find it here.
- Dr. Barbara Gar...: 00:42:14 That's what God called her.
- John Bytheway: 00:42:15 Yeah.

Dr. Barbara Gar...:	<u>00:42:16</u>	I mean, I don't want to minimize Joseph Smith. That's aren't Joseph's words. That's what God called her, Glorious Mother Eve. And a prophet today's saying that we need to have the courage of Mother Eve.
John Bytheway:	<u>00:42:30</u>	Courage to make decisions. I'm going to put that in my lesson.
Dr. Barbara Gar...:	<u>00:42:35</u>	I can find that for you. Again, that's 2018. But this is a quote from President Eyring that I was referring to. He says, "Part of the Lord's current sharing of knowledge relates to accelerating His pouring out eternal truth on the heads and into the hearts of His people." He has made clear that the daughters of Heavenly Father will play a primary role in that miraculous acceleration. One evidence of the miracle is his leading his living prophets to put far greater emphasis on gospel instruction in the home and within the family. And we're definitely seeing this in COVID time, who knew when the prophet was doing this, this was going to happen. So then he continues, "In the proclamation, He gave sisters charge to be the principal gospel educators in the family." That's a pretty strong statement. So when we're talking about nurturing, we're talking about principled gospel educators.
Dr. Barbara Gar...:	<u>00:43:21</u>	We often talk about how the fathers needs to take this role in teaching, but the father and the mother are a team. I mean, on a personal note, I miss my parents, but if somebody were to say, "Who was the principal gospel instructor?" I would say both. I remember one time coming into my mother's room a while after she had passed away, her scriptures were still by her bed and her glasses were on top of it. And I remember walking over there and seeing dust. And it was the first time in my entire life that I ever saw a speck of dust on my mom's scriptures. She studied the scriptures and she taught us from them. And I think about my dad. Recently, we've gone through my parents' scriptures, dividing them out between brothers and sisters and you open them up.
Dr. Barbara Gar...:	<u>00:44:09</u>	My mom has probably a lot more writing in her scriptures. Typically, my dad's scriptures are just kind of highlighted here and there, but there's no question that they were a team and their use of the scriptures in order to help our family. She was nurturing. My father was presiding, but together they were completely united. Neither was in charge, they were a team. They were a husband and wife that were preparing their children for hopeful exaltation. That's what the Patriarchal Priesthood is about. That's what Section 84 is about. It's people working together in order to bring us back to Christ. So Elder Talmage has one of my all time favorite quotes. He has a few

regarding women, but I love this again, referring to temple and the covenants that we make and women.

- Dr. Barbara Gar...: 00:44:50 He says, "In the glorified state of the blessed hereafter, husband and wife will administer in their respective stations, seeing and understanding alike, and cooperating to the full in the government of their family kingdom." I love that terminology, family kingdom. And then he says, "Then shall women reign by divine right, a queen in the resplendent realm of her glorified state, even as exalted man shall stand, priest and king unto the Most High God. Mortal eye cannot see nor mind comprehend the beauty, glory, and majesty of a righteous woman made perfect in the celestial kingdom." This is the whole idea of husband and wife reigned together and the glorified state of both of these people. And the beauty of the eternal family, there's so much more as President Nelson says that God is trying to show us and teach us in this idea of his glorified state of the blessing hereafter. This is what we're talking about. This is why we're here. The glorified individuals.
- Hank Smith: 00:45:49 I have a question relating to this. John and I both received this question before from wonderful faithful women. I think this new view could change not only the answer to the question, but even not-
- John Bytheway: 00:46:08 -the question.
- Hank Smith: 00:46:09 Yeah, it would change the question, which is: How do I get my husband to preside, to gather us in family prayer, to teach us? How do I get him to do that? I've received that question before, and it seems like what you're teaching here is changing your question almost.
- Dr. Barbara Gar...: 00:46:27 Yeah. Yeah. It's not, you're trying to get your husband, it's what can you do as a couple to draw closer to Christ so that together you can help your family? I've known some women in the past that they're almost nervous to become too righteous because they think in so doing, they're going to lose their husband or they're going to leave him behind. Nothing could be further from the truth. The more righteous a woman is, and the more she tries to draw closer to the Lord, the Lord will guide her and give her through the Spirit, through the power of the priesthood that she has, with the covenants that she has made, the ability to know what to do. I mean, that's a promise again from President Nelson recently was we will know what we should do through the priesthood.

Dr. Barbara Gar...:	<u>00:47:13</u>	So when you're talking to this woman and saying, "How do I get my husband to do this?" You're not trying to get your husband to do things you're together as a couple, trying to be united. And so maybe a question could be, "How can I better be united with my husband so that the two of us can draw our children unto Christ?" That's a different kind of question. It may be that it's not a matter of just sitting back. There are so many answers to that question because every couple is different. My husband is very different from my father. My mom would probably respond differently to my husband, then I would to my husband, but my husband would respond differently to me. It's a couple. And that's the reason why that's such a private relationship.
Dr. Barbara Gar...:	<u>00:47:57</u>	It's two people who have been, in this case, sealed in the temple with all of the promises associated with what we were talking about in Section 128, that when that couple is sealed in the temple, they have started an entirely new kingdom. And so it's that couple working together, those individuals coming together as a couple to figure out how they can make that happen. You're not just trying to get your husband to preside. You're trying to create an eternal family. You're trying to create an eternal couple. And so that takes a lot of humility. It takes a lot of patience. It takes a lot of faith. It takes a lot of honesty. It takes a lot of becoming like Christ for both the wife and the husband. Christ had to wait a long time for us, too
Hank Smith:	<u>00:48:41</u>	I can't tell you how many times, and it has gone both directions, that my wife will say, "Oh, let's gather everybody to pray." Or I say it. She's like, "Hey, let's go get our pajamas on." I'm like, "Oh, should we get everybody together to pray?" And it's not like she's reminding me of my job or I'm reminding her of her job. It's we're trying to...
John Bytheway:	<u>00:49:03</u>	It's what we do. It's what we do at the end of the day. Yeah.
Hank Smith:	<u>00:49:07</u>	Yeah.
John Bytheway:	<u>00:49:08</u>	I really like it because I've always understood preside, but when you use that phrase, it's not a president and a vice president. That is really helpful because I don't see it that way in our family at all. And I get the word preside, but if you equate it with president, then it does sound like there's a vice president and that's not what we're after, we're equal partners. And sometimes it will be, oh, we've got to have family prayer for me, or sometimes it will be, we got to have family prayer from my wife and that's how it's supposed to work. We're both doing this. It's like the "vice presider." Had never thought of that before.

Dr. Barbara Gar...:	<u>00:49:47</u>	I've thought about this a lot, and some people have asked, "No, what does it look like?" And this sounds like almost a cop out, but I will just say it like this, "When you see it, you know it. When you feel it, you know it. You know what it's like to have a righteous man presiding in your home and your family." And if you don't know, then find it, for a man or a woman. Both of both genders can be looking for examples, but we know what it's like. I can imagine what it's like for President Nelson to be presiding "in his family." He's married to a very strong woman who has very strong opinions too, but I promise you that those guys, those two, he is presiding and she is nurturing in love and righteousness.
Dr. Barbara Gar...:	<u>00:50:29</u>	When I think about this, I think about a time when I was on a Church History trip with my family and we were going across Martin's Cove and we got up to the Rocky Ridge area and coming back down and we went to the gravesite where you have the big wheel and the bodies buried there. And I remember looking at the stone and just seeing the numbers of genders that were buried. For whatever reason, that caught my attention as a young teenager. And I remember asking my mom, "Mom, why are there more men than women that are here? The men are stronger. Men have bigger muscles and they could have gotten across as playing so well." And my mom said, and to this day, it rings so true, because righteous men will always sacrifice for others. There were more men passing away because the men were giving their food. The men were pulling these handcarts. And so were the women.
Dr. Barbara Gar...:	<u>00:51:31</u>	But the men who presided gave their lives with their families, they weren't trying to be in control. They were trying to save, they were trying to exalt. And that's what a presiding man does. No woman would be afraid of the term preside or find it demeaning if she really understood what a true presider is like. In my life, I've been blessed by that, and I'm almost hesitant to say that because, well, frankly, I wasn't married till I was 40 and I didn't have a husband in my family, but I sure watched a lot of righteous men, home teachers, bishops, my own father, people that I taught with. Presiding is a very holy, sacred responsibility for men. And it's not what the world would have as belief. And frankly, Satan would love to make us hate that word. It's very righteous. Our Father in Heaven presides, but I don't think our Mother in Heaven is just doing whatever he says. They are a couple united for the purpose of exalting their children. It's righteous. It's powerful.
Dr. Barbara Gar...:	<u>00:52:39</u>	So I think when we talk about these words and we talk about the section of the Doctrine and Covenants again, I think the Lord

is really trying to help us to see these people are brought into the presence of God. When you're bringing a husband and a wife into the presence of God to see his face, they aren't just standing in pride, they're kneeling in righteousness, and that's why they weren't ready yet. They weren't ready to kneel and see God's face yet. And that's part of this couple coming together is as we are trying to become gods and goddesses, we have to lose all of those sharp points in our lives and become like Christ, which the priesthood gives us that opportunity to do.

Hank Smith: 00:53:14

Now, our priesthood and our covenants, right?

Dr. Barbara Gar...: 00:53:16

Yeah. So I've always loved this quote, this tying in the patriarchal priesthood with the temple. Joseph Smith says, "Go through and finish the temple and God will fill it with power and you will then receive more knowledge concerning this priesthood. There's only one place where the order of the priesthood, which is patriarchal authority, is made known, and that is in the temple. You enter into an order of the priesthood in the temple." I just love here where Joseph Smith is very explicit and he's simply saying, we're talking about the Patriarchal Order of the Priesthood and the Patriarchal Order of the Priesthood is only found in the temple, and that's why we need temples built. And again, that's why we need temples built throughout the world today is because it's all about creating eternal families, and eternal families are made in temples.

Dr. Barbara Gar...: 00:54:01

Well, we talk about the Aaronic Priesthood and how important it is. I hope in all of this, we aren't dismissing the importance of Aaronic Priesthood because there would be no repentance, there would be no baptism, there would be no remission of sins if we did not have the Aaronic Priesthood. So all of this becomes important as well. But I will continually say that, remember in all of these things, although the Young Men have the key or have been blessed with the key, also the Bishop has the key in this case, all women and all men are receiving these blessings. All of them are able to repent. All of them are able to be baptized. So again, President Nelson says that, "Oh, how he wishes that the women would understand how relevant the Restoration of the priesthood is in their lives."

Dr. Barbara Gar...: 00:54:40

Well, it is just as relevant to the Young Women as it is to the Young Men. Sometimes traditionally, we teach that, it's kind of skewed. I mean, sometimes we'll have the priesthood camp and we'll have a fathers and sons outing and call it the Priesthood Overnight or something. It's no different, frankly, than having a woman go with her daughter. We could call that the Priesthood Overnight or two, depending on the definition of priesthood

that you're using. Okay. So in the introduction to the 2020 Handbook, there's actually been a change in this introduction, which is extremely significant. There's not a change in the doctrine, the priesthood itself is the doctrine, but this is the change in our understanding of this doctrine. It simply says this, "The priesthood is the authority and power of God. That's the same. It has always existed and will continue to exist without end."

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| Dr. Barbara Gar...: | <u>00:55:24</u> | "Now note this, through the priesthood, Heavenly Father accomplishes his work to bring to pass the immortality eternal life of man. God grants authority and power to his sons and daughters on earth to help carry out this work." Until 2020, I have never seen the word, daughters, in there, but there has been a very strong emphasis from our prophet today to help the Young Women and the women of the Church understand that they have priesthood power and authority. So it is therefore related and kind of gone through that in their most recent habit of instruction, no longer does it say, man, as if man could be both genders, it is actually specifically stating sons and daughters so that the women understand that they also have this piece of power and authority. That's a critical point for women and men of the Church to understand. |
| John Bytheway: | <u>00:56:10</u> | Exactly. And I think if we don't, there's a danger here, Barb. If we don't understand this, we're going to pass down some false traditions. One of those could be, and what would you say to this? That somehow a young man has it in his head that because he is a holder of the priesthood and he's 14 or 15 and the young women in his ward who are also his same age, 14 or 15, that somehow he has more decision-making authority than these young women. That seems to me a pretty damaging result of not understanding. |
| Dr. Barbara Gar...: | <u>00:56:48</u> | Again, that's something that's very traditional. I mean, we teach so much the importance of keys and priesthood responsibility and authority, and that is so traditionally tied to men. And it's true. Men preside in the Church, there is a prophet and he is a man. And that is the way God has organized it. President Hinckley was once asked, "Why is it that men are ordained to priesthood offices and not women?" And his answer was, "I don't know." We don't know. And I love that answer. There are so many bad answers to that question. And I hear it so many times. I appreciate Elder Oaks in the statement where he says, "One of the biggest problems we have in the Church is giving answers to questions that God has never revealed." Amen. So let's not give the reasons. So yeah. |

Dr. Barbara Gar...:	<u>00:57:32</u>	Traditionally you see, not just traditionally, but in the Church, you do see in the hierarchical structure of the Church that you do have men who are presiding in specific responsibilities. So First Presidency, Quorum of the Twelve, Presidency of the Seventy, Stake President, Bishop. Those men have keys and they do so hopefully in great righteousness, will, and authority and have great influence. But if you look at these righteous wise men, President Ballard has spoken so much regarding this, a very wise priesthood of the holy man who holds keys will turn to the Relief Society President and ask for her opinion on things and take her opinion very carefully and very seriously. So we look at a young man, well, young men traditionally for some reason have thought, and you brought that before that if a young man is the one in the home and he has been ordained to a priesthood office and he presides, well, of course he doesn't. That we know. President Oaks recently has clarified that very carefully.
Dr. Barbara Gar...:	<u>00:58:27</u>	But in the Church, sometimes we think that if a man is ordained to a preset office, therefore he is going to preside over the women at church. That's not the case. Let's say a 17-year-old-young man in a 17-year-old-young woman were called for whatever reason to be in charge of the Trek, the Stake Trek, and no one else was in that room, who presides in that meeting? Well, both or either.
John Bytheway:	<u>00:58:53</u>	Both or either. Yeah.
Dr. Barbara Gar...:	<u>00:58:54</u>	Because the presiding comes from one who has priesthood keys. The Bishop could have said, "Jenny, you're going to be in this meeting with John and you're presiding." And that would have been fine because the presiding isn't a priesthood office. It doesn't relate to the priesthood, unless the priesthood holder, the key holder is actually making that delegation. If a husband and wife were called to be teachers of a Sunday School class, and that they were called to work in the Primary, well, who presides in that class? Well, both because this is a calling. They're no longer at home, right? So now they're at church, they're both called by one who has priesthood keys, the Bishop. And so they are both given equal authority. It's extremely important. In fact, I've asked many, many students over the years similar questions to this, and most of the time until recently, they've been very wrong. So it's a tradition that we need to work on for sure.
Hank Smith:	<u>00:59:46</u>	You feel like we're turning a corner though. We're starting to-

Dr. Barbara Gar...:	<u>00:59:50</u>	-yeah. And just for the purposes of our discussion, I hope we recognized this isn't a problem just in The Church of Jesus Christ of Latter-day Saints. I didn't want to call it a problem. This isn't just an issue. I mean, I serve as a Chaplain. This is a tendency throughout most religions. This is a tendency throughout the world. I mean, we have been working on women's rights and women's issues for years and years and years and years. And like I've said before, Joseph Smith was very forward-thinking. We have a prophet today who is very forward-thinking. President Nelson has opened the doors and turned the keys to women in ways that we have not seen in years. But this is not a problem of just our church. This isn't a struggle that just women of The Church of Jesus Christ of Latter-day Saints have, this is something that is very cultural. And I think our prophet is helping us to get out of the culture and into the gospel.
Hank Smith:	<u>01:00:38</u>	And how would you explain to a young woman why it didn't start out this way, right? Why didn't when the Church has organized, did the Lord... It's pretty much here. Here it is, 1832, but I get that sometimes from students is, if it's the Lord's Church, why does it have to learn, right?
Dr. Barbara Gar...:	<u>01:01:02</u>	The Lord could tell me that I should use calculus today. But unless I started with basic one plus one mathematics, I would never be able to do calculus. So even though he could reveal calculus to me, I still need to practice basic mathematics skills to get there.
Hank Smith:	<u>01:01:21</u>	Line upon line.
Dr. Barbara Gar...:	<u>01:01:22</u>	Line upon line. Precept upon precept. We talk about this so often and people say, "Well, why didn't the Lord just tell the women?" Well, what would have happened in that day, and what would have happened in the 1860s, and what would have happened in the 1920s? I mean, you think about the world and progression. God is very wise and teaches line upon line. These doctrines and these principles that are set here are in the scriptures. This is straight 1830s.
John Bytheway:	<u>01:01:46</u>	It is there.
Dr. Barbara Gar...:	<u>01:01:46</u>	It is so there, and it is very clear. I mean, he is establishing the Relief Society with the intent that women are going to receive their endowments and receive power and authority. It was taught in Nauvoo in the 1840s, very clearly to these women, they understood it. They pass it along. You see these all through these women of the Church. But it's as if we, as a culture, are trying to catch up to the gospel of Jesus Christ. It's been there all

along. We're just finally to the point where we're really figuring it out. And we have a prophet who is making it a key emphasis today.

Hank Smith: 01:02:18

Right.

Dr. Barbara Gar...: 01:02:18

President Nelson in the last three years has asked the women of the Church to study priesthood power and authority two times consecutively in General Conference. He doesn't typically repeat himself, but he actually says, "I repeat my plea for the women of the Church to study priesthood power." That's uncommon. And then he gives them specific instructions on how to do that. That was 2019 and 2020 President Nelson has done that. And sometimes women struggle with that because they think, well, if women are setting priesthood, power and authority, maybe they're trying to be ordained to a priesthood office. But there are a number of reasons why women don't study that, and many of it is just because there's a culture of, if women try to study it, then they are trying to change the prophet. But the prophet is the one asking.

Dr. Barbara Gar...: 01:03:03

So it's important for the men to help the women also to understand, because if there is not a supportive man behind us, a woman, who's trying to follow the prophet, it's very difficult. If a man says to a woman, "Why are you studying the priesthood? Are you trying to be ordained to a priesthood office?" Well, he just slammed that woman down pretty hard, even though he may not have meant and intended that. The smallest nuance of negativity in this topic is extremely damaging to women because it has been a hot topic and many people have struggled with it over the years. So in this topic as we're studying in Section 84, it's extremely important that questions are allowed and asked for, that testimonies are born, that we understand that we have literally a prophet of the Church today who is pleading, using the word "pleading" coming from him for the women of the Church to understand their role in the priesthood.

Dr. Barbara Gar...: 01:03:53

So it's important that the men understand that, that that is the direction that the women have been given by the prophet.

John Bytheway: 01:04:02

Please join us for Part II of this podcast.

EPISODE 31 • PART II



Dr. Barbara Gardner

D&C 84

John Bytheway: 00:03

Welcome to Part II of this week's podcast.

Dr. Barbara Morgan ...: 00:07

I don't think the Fall caused Adam to think less of Eve. If anything, the Fall caused Adam to think more of Eve because God confirmed the choice of Eve was critical. The Fall put Adam and Eve into a position where they were mortal, and where Satan could tempt them, and where they were using their agency between truth and error, and good and bad. The fall made, specifically forced mankind to be completely dependent upon Jesus Christ. That's what the Fall does. So the Fall puts us into a position of mortality.

Dr. Barbara Morgan ...: 00:46

Mankind is who has fallen. It wasn't Eve that fell, it wasn't Adam that fell, mankind has fallen. And when we are obedient to the Lord and keep his commandments and we use the Atonement of Jesus Christ in our life, it brings us back up. I don't believe that Adam and Eve exercised unrighteous dominion, but I do believe that through time, unrighteous dominion did creep in because that is Satan's tool, not just with women and men, but within cultures, within people, within anything-

Hank Smith: 01:13

-governments.

Dr. Barbara Morgan ...: 01:13

-regarding humankind. Yeah. There's always going to be a tendency because of Satan's influence to have unrighteous dominion. Sister Jones talks about the roles of men and women, and she says, "So often, we talk about the role of women as this role of a man is this," and she says, "The role of every person is to learn to hear him and to obey Him. That's our role." It's extremely important that in our understanding, God is not a minimizer and God is not a separator and God is not a divider, God is one who was trying to help exalt all people to become like Him. In fact, I was in a conversation with one of my neighbors years ago, and he's not a member of the Church, and he just said...

Dr. Barbara Morgan ...: 01:55

We were talking about God and what he wants for us, and I asked the question, "What does God want for you?" And he says, "He wants me to be happy." And he just lists all these

things. And he has said to me, "What do you think God wants for you?" And I said, "He wants me to become like Him as we're taught in the Doctrine and Covenants. He wants us to become joint heirs with his son, Jesus Christ. He's not a God who was trying to get us like 99% of the way and then hold us back so we're always demeaned in some sorts. Jesus Christ, our Savior is a God who wants us to be able to receive and have all that he has." That's the kind of God that we're talking about.

Dr. Barbara Morgan ...: 02:30

Sometimes as humankind, we're great until somebody gets above us. It's President Benson's great talk on pride. We're fine until there is some type of competition. And if somebody gets above us, if they have more than we have, as President Benson talks about, then we have a problem. But as long as they're below us, or as long as we have the gain on something, then we're in trouble. And the pride is often from the bottom looking up. And as he says, more often so, but sometimes it's also from the top, looking down. The comparison is the problem. Anytime one person is trying to oppress another, that is not coming from God, period.

John Bytheway: 03:06

All right. Okay. Let's keep going, Barb.

Dr. Barbara Morgan ...: 03:10

Talking about the Aaronic Priesthood in verse 29, we're talking about the offices of elder and bishop, which are appendages, notice that word, appendage, that's also very important, belonging unto the high priesthood. And again, the office of teacher and deacon are necessary appendages belonging to the lesser priesthood, which priesthood was conferred upon Aaron and his sons. It's important we talk about appendages because we're recognizing that they're appendages. And this is what we were talking about perhaps a little bit before, is, they are not the priesthood, they are appendages to the priesthood.

Dr. Barbara Morgan ...: 03:40

So that's important scripturally. We do not say they are the priesthood, their offices are appendages to what God would call, in this case, the Aaronic Priesthood.

Hank Smith: 03:49

An appendage is like an arm.

Dr. Barbara Morgan ...: 03:52

It's a piece of something.

Hank Smith: 03:53

-I can use-

Dr. Barbara Morgan ...: 03:55

Right, exactly. Yeah. So we're not saying this is it. So again, just as John was saying about our priesthood, we wouldn't say to a young man, as a bishopric member, after passing a sacrament,

"We're so grateful for the Aaronic Priesthood, for passing the sacrament." It is completely inappropriate because the Aaronic Priesthood is not a person, it's an appendage to a greater thing, and a person holds or is ordained to a priesthood office. So that word, appendage is actually helpful in understanding the terminology as well that the prophets have asked us to use.

Hank Smith: 04:30

It's a little thing, but it's important, I think.

Dr. Barbara Morgan ...: 04:31

I've had people that said, "Why does this even matter? Who cares? It's just a matter of semantics." Well, I can give you a number of reasons why it matters, because if you're a 12-year-old girl and you just saw that 14-year-old boy making some decisions that were not very good, and the bishop just thanks the priesthood, which is him, for performing such a sacred duty, you just minimized the importance of the priesthood in that young girl's mind. If you have a wife who is constantly hearing how great the priesthood is, referring to her husband, but yet at home, he acts very differently than he does in public, she can't separate the priesthood from the man.

Dr. Barbara Morgan ...: 05:09

It becomes very, very real. And I don't just mean women to men, I mean men to men as well. And so if you want to demean the priesthood, call it a human being. There is no perfect human being on the earth, there's not a single one. So even the most righteous man on the earth by calling him the priesthood is going to be demeaning to God's power and authority. So that's one reason that it's so important.

John Bytheway: 05:34

That is why I love [Section] 121. Well, that it may be conferred upon them, it is true. But as soon as this, this, this, well then, Amen, or in other words, *sayonara* to the priesthood, he doesn't have it anymore, he's not qualified anymore to... he doesn't have that power anymore. So I love 121 makes that distinction. It might be conferred upon you, it doesn't mean you have it.

Hank Smith: 06:01

It's important. I know that someone would say, "Well, the bishopric is doing their best up there. It's a difficult job, don't criticize." I don't think we're criticizing as much as we're saying, this is an important-

John Bytheway: 06:14

No, I love the clarity. When I was a bishop. I think I heard Sheri Dew say it the first time. You can help me, Barbara, did Sheri talk about that? It'd be proper to say, "We'd like to thank the priesthood for..." And I thought, "That's right." That is not exactly what happened, and so that helped me.

Dr. Barbara Morgan ...:	<u>06:33</u>	Yeah. Sheri Dew has done amazing foundational work on helping us understand priesthood itself, and then also its connection to women as well. So yes, definitely. It seems like a small thing, but it's huge. It's bigger than we can realize.
Hank Smith:	<u>06:52</u>	Bishopric members do a lot of work and it's not like, "Well, get everything perfectly." But this one seems-
John Bytheway:	<u>06:59</u>	No, it was helpful.
Hank Smith:	<u>07:01</u>	... important enough to mention.
John Bytheway:	<u>07:02</u>	It was one of those of course things when I heard it. "Yeah, I'm going to watch that."
Dr. Barbara Morgan ...:	<u>07:07</u>	Yep. Again, it's something that's been traditional, but not something that is definitely sound to say. We're learning, we're improving step by step, again. It's good. So as we're continuing on, we're looking at 31 and again, now we're getting into the Oath and Covenant of the Priesthood. And we can talk about this in terms of the patriarchal priesthood as well. In fact, it's extremely important that we do. For those who have entered the temple and received their endowments and especially their initiatories, some of this wording may actually even sound somewhat familiar for women as well as for men. I think it's important that men also realize that the terminology and gender doesn't change for the women in the temple.
Dr. Barbara Morgan ...:	<u>07:52</u>	So it doesn't change to a she or a her, it doesn't say any from sons to daughters, but the women are receiving the same blessings. That's extremely important. Many men don't understand that. And so that similar terminology is coming from the Book of Exodus, but women are hearing the similar phraseology when they enter the temple as well. So then you talk about this idea of, first of all, Moses and the sacrifice in the house. And so we're, again, we're talking about temple, that House of the Lord. We talk about the sons of Moses and if Aaron shall be filled with the glory of the Lord.
Dr. Barbara Morgan ...:	<u>08:22</u>	And then we get into verse 33. And I'm going to stop here for a second because many people, although the Oath and Covenant of the Priesthood is going to apply to men, just an invitation to see how it does apply to women as well. In fact, recently President Nelson was asked by Sister Bingham in just a short interview that they did, part of it was placed on General Conference, but part of it wasn't. And she simply said to him, "President Nelson, does the Oath and Covenant of the

Priesthood apply to women? And he said, "Absolutely, of course does. Why wouldn't it?" Kind of that idea, of course it does.

Dr. Barbara Morgan ...: 08:58

And so you look at this and how does it apply to women as well. And I can walk through this, but before I even do that, just a simple testimony. I had Sister Burton who was General Relief Society President, gosh, 10 years ago, yeah, about 10 years ago, who asked the BYU Women's Conference for the women of the Church to memorize the Oath and Covenant of the Priesthood. I did not memorize it when I first heard it, although I thought it was a great idea. She was inspired, I'm trying to say, but it stuck in my head that I should. And I thought about it a number of times, and I thought, "You know, memorize the Oath and Covenant of the Priesthood. That's great, but that's just more work, and that's something that men are supposed to do."

Dr. Barbara Morgan ...: 09:36

The men pass that off, women have their own thing. But then I was asked to speak at Women's Conference on the topic of "Women and the Priesthood," and I realized that if I was going to speak on the topic, then I needed to fulfill what our President of the Church under the keys of the prophet asked us to do, and that was to memorize the Oath and Covenant of the Priesthood. And so I went to the temple, sat in the initiatory session and took the scriptures out and I memorized. It took me a long time, because I'm not a good memorizer, but I memorized the Oath and Covenant of the Priesthood.

Dr. Barbara Morgan ...: 10:07

And my understanding of women and priesthood and the initiatory and the temple completely changed that day, 100%, because I had it in my head. And then when the promises and then when the covenants and when the oaths were being read to me, or being said to me, I recognized, "Wait a second, I think that this actually applies to women too, because I think I'm hearing very similar things." And so you go through this and you talk about these two priesthoods. Where do you hear about two priesthoods at the same time? We learn about two priests in the temple.

Dr. Barbara Morgan ...: 10:40

And we can talk about that, as Elder Bednar said, we need to be talking about things of this nature more and more. And so we talk about the two priesthoods in the temple, and we talk about the sanctifying and renewing of bodies in the temple. And then we talk about becoming the sons of Moses and of Aaron and the seed of Abraham, and the Church and the kingdom and the elect of God. Well, how do you become the seed of Abraham? By making covenants with the Lord. And who is the seed of Abraham? Is it just the men? No, seed refers to all children. And

as we talked about before, Abraham was married, there would be no seed of Abraham if there was no woman.

Dr. Barbara Morgan ...: [11:17](#)

And in this case specifically, in the covenant relationship, is Abraham and Sarah, through the loins of the two and then through Isaac. And so how do you enter into the Abrahamic Covenant? You make and keep covenants, specifically in the temple, starting at baptism, which President Oaks says, "We make those covenants in the temple to be willing to take upon us the name of Christ, but we actually take upon us the name of Christ in the temple." So where are we taking upon us the name of Christ, and where do we specifically make these covenants in the temple? Where we become, as it says in 34, the elect of God. And then you continue on, "And also, all they who received this priesthood receive me."

Dr. Barbara Morgan ...: [11:56](#)

We can talk about that word receive. When do we receive the Holy Ghost? When we were ordained to a priesthood office or when we decide to receive it? So we talk about receiving, do women receive the priesthood? Well, yes they do. They receive the priesthood when they make and keep sacred ordinances with the Lord. 35, "And also, all they who receive this priesthood receive me, saith the Lord. For he that receiveth my service receiveth me." Both women and men receive God's servants. He that receiveth me receiveth my Father," again, both. And he that receiveth my Father receiveth my Father's kingdom, therefore all that my Father hath shall be given unto him."

Dr. Barbara Morgan ...: [12:35](#)

So when we're talking specifically about this Oath and Covenant of the Priesthood and the promises that are being made, we're talking about both women and men.

Hank Smith: [12:46](#)

Yeah. I've noticed Barb, that there's some interesting pronouns there, verse 33, magnifying, their calling, verse 35, "All they who receive the priesthood receive me." Other places he's using the male pronouns, but there, you can see there's a hint towards what I think what you're seeing here.

John Bytheway: [13:05](#)

And that's a good thing to circle out. Here's seed, that's everybody, here's they, that's everybody.

Dr. Barbara Morgan ...: [13:13](#)

Yeah. This whole entire idea, the other thing that's important to understand with sometimes the Oath and Covenant, it's important to know that it is the Lord who squares with an oath, that everyone who keeps the covenants that are connected to them or cares of the priesthood will receive the blessings. So God is the one who swears this oath, and God's for this oath that we would become, in a sense, joint heirs with Christ, which

is what he's saying in verse 38. "All that my Father has shall be given unto him." And we know as both women and men, that there is no blessing a priesthood holder is going to receive that one who also makes and keeps covenants with the Lord are not going to receive.

Dr. Barbara Morgan ...: 13:54

So all blessings are going to be the same. And this becomes important as well, and I know that for some, this may sound crazy, but there are many women who believe that it is for the men to receive all that God has. It's surprising to think that many women don't believe that. And it's surprising to know that there are some men who have a hard time believing that. In fact, I'll be personal, I had a man who was a stake president, who was incredible, extremely bright. And he sat at my dinner table recently and he said, "I've been a temple worker, I've been a stake president, I've been a bishop, I've been in charge of all the assignments. And it wasn't until recently studying the Oath and Covenant of the Priesthood and studying women's priesthood power and authority that I actually realized that women had all of the same ability to call upon, receive revelation, and have power and authority in our home as I did."

Dr. Barbara Morgan ...: 14:40

He said, "I just didn't even know it." He's like, "How differently I would have treated my Relief Society President as a stake president and as a bishop and how differently I would have treated my wife had I understood priesthood power and authority as taught this way." This isn't an 11-year-old boy, this is a man who was in his late 60s, early 70s being called as a mission president who finally, for the first time, after having many ecclesiastical assignments realizing this. I can't tell you how many letters that I have received from men who are humble and good and kind saying, "I had no idea."

Dr. Barbara Morgan ...: 15:10

So this is something that we are needing to learn a lot about. It'll make a huge difference in the Church if we can synergistically work together and understand these concepts.

John Bytheway: 15:20

Barbara, I'd love you to comment on this because this is 22 years ago, October, 1999, President James E. Faust said, "In his infinite wisdom, the Lord requires worthy brethren to wear the mantle of the priesthood in order to enter the temple, but he permits his sisters to enter solely by virtue of their personal worthiness." And that's just a fun one to ponder. Well, I'd love to hear what you think about that."

Dr. Barbara Morgan ...: 15:48

Yeah, I would love to have an answer for that, why it is that women could enter the temple and receive and be endowed with priesthood power and authority without having been, at

least in mortality, ordained to a priesthood office. I don't have an answer to that. I do think it's fascinating, and I think it's for women and men to both understand it. President Nelson talks about how one day he looks forward to dwelling in the hereafter. And he actually says, regarding his wife, we will have been faithful to the covenants made in the temple and to the Oath and Covenant of the Priesthood, which have assured us in the words of the Lord, that all that my Father has shall be given unto you."

Dr. Barbara Morgan ...: 16:30

And he says, "Faithful sisters share the blessings of the priesthood." I don't know why women can enter the temple without being ordained to a priesthood office. I have ideas and I've had a lot of people give me their opinions on this, but I have never heard again, the prophet or I've never read in the scriptures the reason behind it. But I do think it's for women, something that if understood and thought about, I think the Spirit, once again, is going to teach with empowering thoughts and feelings, as the Spirit often does.

John Bytheway: 17:00

I feel like it's an empowering thought that there's something that they perhaps inherently have. And so I love that. It's caused me to think, "Wow, that's..." And it makes sense to me too.

Dr. Barbara Morgan ...: 17:16

It's also interesting that Elder Pieper of the Seventy had a quote recently, just a few years ago, where he talks about, in regards to the Oath and Covenant of the Priesthood, and again, we're talking about this in context of the temple, but he says, "Note that he," and he's talking about in verse 33, "Whoso is faithful unto the obtaining of these two priesthoods?" And he says, "Note that the Lord doesn't use the word ordaining, he uses the word obtaining. He doesn't use the word ordaining again, he uses the word receiving." And both women and men obtain and receive, although one does not necessarily need to be ordained to that priesthood office.

Dr. Barbara Morgan ...: 17:50

I think it's fascinating that we can obtain and receive the priesthood and all the blessings associated with priesthood simply through our purity and through our covenants. Which is true for women, and as men continue with their purity, their power increases as well. But it is very interesting. Thanks, John.

John Bytheway: 18:09

Thank you. That same talk is referred to in the *Come, Follow Me Manual* and the words obtain and receive. And I've always liked the word receive because it implies more of, I'm allowing it, I'm inviting it in, it's conferred. It's like, I receive this, I take it in. We talked about that before with the Holy Ghost, receive the Holy Ghost, which we're all invited to do.

Dr. Barbara Morgan ...:	<u>18:33</u>	Six times in the Oath and Covenant of the Priesthood just between 35 and 40-
John Bytheway:	<u>18:36</u>	The word receive.
Dr. Barbara Morgan ...:	<u>18:37</u>	The word received is used there. And I think it is significant that it's not ordained, it is received. It's requiring a decision on the part of the receiver to act.
Hank Smith:	<u>18:50</u>	Who was it, John, in one of our podcasts interviews, someone said, think of a wide receiver.
John Bytheway:	<u>18:57</u>	Brad did.
Hank Smith:	<u>18:58</u>	The quarterback throws the ball, but the receiver's got to receive.
John Bytheway:	<u>19:02</u>	He's got to take it in, yeah. When you read closely the parable of the sower, he that received seed, it uses that same word. You just fall down, but you receive seed and then it can grow.
Dr. Barbara Morgan ...:	<u>19:18</u>	I just want to make that point though, too, that in the Oath and Covenant of the Priesthood, we're talking about, "But whoso breaketh this covenant." And it's very serious for both women and men that this covenant is serious and that we as members of The Church of Jesus Christ of Latter-day Saints, when we enter the temple and we were making covenants with the Lord, that we need to be clean and we need to do all we can and we need to repent. If there's a problem, that we turn to the Lord and say, "Yes, I recognize that I have faltered, and through and through the Atonement of Jesus Christ, I need help becoming better."
Dr. Barbara Morgan ...:	<u>19:50</u>	Sometimes we see this and sometimes it can be so heavy handed as if, maybe I shouldn't go to the temple because gosh, I could be condemned forever. I don't think that that is the way that the Lord works. As President Packer says, "We need to repent and repent and repent and repent, and continue to repent." And so I think that that's the same idea here, that we are diligent in doing all that we can living by the word of God and repenting, if in some way we are not perfect, which none of us are.
Hank Smith:	<u>20:16</u>	Yeah. So maybe verse 41, breaking the covenant means stop repenting, like, "I'm done repenting, I'm going a different way."

John Bytheway:	<u>20:24</u>	I'm not making course corrections anymore. When I was a bishop, boy, the impression, whenever people would come in for recommends was always, "The Lord wants this person in the temple." I loved how often I felt that no matter where they were at, the Lord wanted them in the temple.
Hank Smith:	<u>20:44</u>	Yeah. I noticed that. Yeah, I think you're right here, Barb. It's not about making a mistake, it's turning, "All together turneth therefrom." That's in verse 41. I'm not interested anymore in you. That's a scary place. I'm glad. Heavy handed is right if you think of it as, if you make a mistake after going to the temple, that's it. You're choosing not to be forgiven because you're choosing not to repent.
Dr. Barbara Morgan ...:	<u>21:20</u>	And I think we have to be careful, and sometimes it depends on what side of the pendulum we're on at times. But in 38, God is giving us, he says, Jesus Christ, "All that my Father has shall be given unto him." And there's nothing more you can give than everything. It's everything.
Hank Smith:	<u>21:41</u>	A pretty high percentage.
Dr. Barbara Morgan ...:	<u>21:43</u>	And then at the same time, sometimes I'm thinking, "I don't know if it's worth the price. If I mess up, then, gosh, I lose everything too." But that's not the case here. It is through the Atonement of Jesus Christ that we are able to receive everything as long as we are willing to receive Him. And as we receive Him, he continues that promise and it continues on and on and on and on. I think we do need to be careful though of that cheap grace idea, God does expect effort. God does expect us to work. God does expect us, as President Nelson said, he expected Moses, as is talked about here in this Section 84, not to meet him at the bottom of the mountain, not the middle of the mountain, but at the top of the mountain.
Dr. Barbara Morgan ...:	<u>22:20</u>	And God is willing to give us all that He has, but there is a price that has to be paid. Christ paid the ultimate price, and He does expect effort and He does expect us to receive Him. He does expect us to be serious about this priesthood and to really give our lives to the Lord and sacrifice all that we have, as President Nelson has talked so much about, especially in terms of covenant Israel.
John Bytheway:	<u>22:45</u>	I like it was that idea of, yeah, we don't want to go all the way to... We want to talk about effort. Look at 43 and 44, "Give diligent heed to the words of eternal life for you shall live by every word that proceedeth forth from the mouth of God." I love the idea of striving, that you just keep trying. That it's not

just verbal assent, but you just keep... Just the words alone aren't enough, you're going to keep trying.

Dr. Barbara Morgan ...: [23:18](#)

Yeah, that's beautiful. Yeah. We were studying the Doctrine and Covenants with our daughters this morning as well, and my husband just said, "How do you gain more light?" And my little five-year-old, I don't even know where she learned this, and she said, "By being obedient." Do you even know how intelligent you are, legitimately? That real word, intelligent, Section 93. I was just shocked by it. But somehow, in her very young mind, she understands the light, literal light comes through obedience to the gospel. And it's interesting that the Lord is teaching that here in verse 45 and then 46, "The Spirit giveth light to every man that cometh into the world." And then how we increase in that light is we continue to draw closer to the Lord.

John Bytheway: [24:02](#)

I just think light is one of the most fascinating topics to me. This takes me back to section 50, the verse that, "Which is of God is light and he that receiveth light and continueth in God receiveth more light." All those verses are so interesting to me. And the light glows brighter and brighter. It's not all on, all off, it just keeps glowing.

Hank Smith: [24:25](#)

And then you can go to Section 93, "The wicked one cometh and taketh away light."

John Bytheway: [24:29](#)

Yeah. And later on in this section, your minds have been darkened, in verse 54, "Your minds and times past have been darkened because of unbelief."

Dr. Barbara Morgan ...: [24:42](#)

Yeah. I love that, "Because of unbelief and because you've treated lightly the things which you have received." Sometimes, it is so easy in our world today to just take for granted what we have or to not understand that these are some of the most sacred things that God has for his children. And the world would just love to manipulate that, or to dilute that, or make righteous things silly or make evil good. We know these scriptures back and forth, but for God, you think about all that he has done, what he's willing to give us. And he's just saying, "Do not treat these things lightly." Because throughout Church History and even to our day, many have.

Dr. Barbara Morgan ...: [25:22](#)

And these are returned missionaries again, that the Lord is speaking to. And these are those who have had incredible experiences and the Lord is reminding them at this early stage in Church History, "This is the foundation of The Church of Jesus Christ of Latter-day Saints do not take these things lightly. You are setting the framework and the grounding for an incredible

international church that is going to eventually bring in the Second Coming of Jesus Christ. Don't take it lightly."

John Bytheway: 25:46

Well, I love what you said at the beginning, Oliver Cowdery comes in and is like, "Is anybody writing this down? Are you hearing this? This is incredible."

Dr. Barbara Morgan ...: 25:58

Yeah. And I thought to myself that same thing, like, "What am I taking lightly? What am I not writing down? What has the Lord done for me that I have just said, 'Yeah, it's not important enough to write down,' but in reality, it's probably the most important thing that's happened that year, that maybe it was just an answer to a prayer that I just took for granted"? It happens a lot.

Hank Smith: 26:16

There are so many parables of Jesus where the king goes, gives an invitation and they take it lightly.

John Bytheway: 26:21

They take it lightly.

Hank Smith: 26:22

They take it lightly. Can I say, don't take light lightly?

Dr. Barbara Morgan ...: 26:27

That's good.

Hank Smith: 26:28

I had to do it.

John Bytheway: 26:28

Very nice, very nice.

Hank Smith: 26:31

Don't take light lightly.

Dr. Barbara Morgan ...: 26:32

Well, and that leads us into the Book of Mormon. And that's what he's talking about here, don't take things lightly. And he says, "And I am giving you the Book of Mormon." Of all the things to not take lightly, let's not take the sacred writings of these prophets in the ancient Americas lightly, they gave their life for it. They lived their life. They gave life for it. Let's not take this lightly.

John Bytheway: 26:51

I love when I start my Book of Mormon classes, sometimes I'll say, "Can we imagine that Lucy Mack Smith just walked into the room and maybe she would stand in front of us and say, "Do what it costs my family to bring you this book?" Just think of what she gave and her family gave, let alone all the people you just talked about who wrote the book and sacrificed, but look at what the Smith family gave to bring us this.

Dr. Barbara Morgan ...: 27:21

For a number of years, until recently, the Book of Mormon hasn't had the phenomenal place, the center place, as it now does in Church, especially among missionary work.

John Bytheway: 27:33

I think it's probably fair to say that presidents of the Church wouldn't want to be known for some specific doctrine, but all of them are trying to lead us to the Savior and everything. But President Benson, his emphasis on the Book of Mormon was so strong, and I used to have my students read *A Witness in a Warning* just for extra credit, because it was just conference talks. But so many of them were, "We've got to get back in the Book of Mormon." And I remember him in one of them saying that as he participated in the Mexico City temple dedication, he said, I received the distinct impression that the Lord is not pleased with our neglect of the Book of Mormon and of this, we must repent, and has not been the center of our teaching of our Family Home Evening.

John Bytheway: 28:15

And every conference, he was really hitting that. And so this verse 57, I think he also said that condemnation, that it's speaking of, has never been lifted.

Dr. Barbara Morgan ...: 28:27

Yeah. That's right.

John Bytheway: 28:28

That was a moment in the General Conference to go, "Whoa."

Dr. Barbara Morgan ...: 28:33

President Nelson actually talks about how he remembered President Benson calling him into his office when President Benson... President Benson was a prophet and President Nelson was first called as a member of the Quorum of the Twelve. He said, "President Benson expressed deep concern that the members of the Church did not fully appreciate the value of the Book of Mormon." And then he said, with emotion in his voice, he read to him versus 54, 55, 56 and 57. He said, "I shall never forget that lesson." Since then, president Howard W. Hunter, President Gordon, B. Hinckley, and many other leaders of the Church have continued to extol the Book of Mormon to people throughout the world.

Dr. Barbara Morgan ...: 29:09

And then he just says, "I will add my testimony of the divinity of this book. I have read it many times. I have also read much that has been written about it. Some others have focused upon its stories, its people, its vignettes of history. Others are intrigued by languages, structure or its records of weapons, geography, animals, life, etc." And then he says, "Interesting as these matters may be, study of the Book of Mormon is most rewarding when one focuses on its primary purpose to testify of Jesus Christ. By comparison, all other issues are incidental."

Dr. Barbara Morgan ...: 29:39

And then he just talks about the importance of us, as we study the Book of Mormon, to focus on the Lord Jesus Christ and the son of the living God, which he does now. How many times has President Nelson asked us to read the Book of Mormon?

John Bytheway: 29:49

In fact, there's something I show my classes. In October, 2017 General Conference, President Nelson gave a talk called "The Book of Mormon, What Will Your Life Be Like Without It?" And it's only in the Ensign or online, but there's this thing called President Nelson's Book of Mormon Lists at the end of that, because it's not part of the talk, but it's bullet points. The Book of Mormon affirms, the Book of Mormon refutes, the Book of Mormon clarifies, the Book of Mormon, it's all these little things of.

John Bytheway: 30:16

One of those says--we can bring this back to our topic--"Talks about the Fall and the special wisdom of Eve. It mentions that in there.

Dr. Barbara Morgan ...: 30:26

When I was on my mission, I'll just tell a quickie. We were teaching this gentleman, it was Christmas Eve and my companion and I started discussing the Book of Mormon. We just read a passage out of it. And we were in downtown LA, kind of a scarier area. And I remember him just looking at us and he said, "What is the name of that book that you're reading?" And we said, "Well, what do you mean?" And he said, "What's the name of the book?" And we said that it's the Book of Mormon, it is on Spanish.

Dr. Barbara Morgan ...: 30:54

And he says, "Oh, that's so interesting because it reminds me of the same book that this man listens to every day on the way to work that I drive with." And we said, "Well, what is the name of that book?" And he goes, "I don't know, something about [foreign language 00:31:08] or something. Something like the Doctrine and Covenants or something." And we said, "Well, that's so funny." We held up our book and we said, "These are a part of the same thing." And he touched his heart and he just said, "I knew it must be from the same source, because I feel the same feeling when you're reading from the Book of Mormon, as I do every morning, when I drive to work with this man."

Dr. Barbara Morgan ...: 31:31

Long story short, you hear these stories and this is almost one of those insight stories, but he went back to that man and told him about some random sister missionaries knocking on his door and he ended up getting baptized shortly after. Equally importantly, I guess he asked us for as many copies of the Book of Mormon as he could possibly have. And he just delivered it to every person he could possibly find, his family, his friends, his

people at work, and he just fell in love with this book because of the spirit. And it was interesting that he was able to feel the same spirit with the Doctrine and Covenants as the Book of Mormon, without having any introduction to either except for that one evening. It's pretty fascinating.

Hank Smith: [32:02](#)

An Elder Holland has given some great talks in his life I think you both would agree. But the one I'll probably always remember was, I can't believe it's 12 years ago now, 2009 called "Safety for the Soul." You can't just read it, you have to listen to it.

John Bytheway: [32:21](#)

Yeah. Isn't that where he says that they are finding comfort and solace in a book in Carthage jail? Would they have done that from a book they created out of whole cloth? They would not do that. It's a powerful-

Dr. Barbara Morgan ...: [32:34](#)

Climb over it, climb under.

John Bytheway: [32:36](#)

You're going to have to go... But I think it makes me want to mention these exact words here in verse 57 because Elder Holland wrote his own Book of Mormon commentary and it's called *Christ and the New Covenant*. And this is the phrase here in verse 57, "Until they remember the new covenant, even the Book of Mormon." So it's another name for it. It is interesting, it's a new covenant.

Dr. Barbara Morgan ...: [33:05](#)

I love President Nelson's emphasis on that Book of Mormon. Again, quoting President Benson, President Nelson continues where he says, "Every Latter-day Saint should make the study of the Book of Mormon a lifetime pursuit, otherwise he is placing his soul in jeopardy and neglecting that which could give spiritual and intellectual unity to his whole life." This condemnation is real, and this section of the Doctrine and Covenants we have prophets today that are just saying, they don't just want us under condemnation, they don't want us just to read the Book of Mormon, they want our lives to become spiritually and intellectually unified.

Dr. Barbara Morgan ...: [33:39](#)

They want us to have a whole life. And the Book of Mormon does that for us. The Book of Mormon really does open our eyes. It helps us to sift through the things that aren't important. It helps us to understand the doctrine of the atonement of Jesus Christ, the hereafter. There's so many doctrines and teachings in the Book of Mormon that without it, we simply cannot understand the beauties of the plan of salvation and the eternal nature of what we have. And the focus on the priesthood too.

Hank Smith:	<u>34:03</u>	On the flip side, Barb, I've learned more about the Adversary in the Book of Mormon than anywhere else. It's like having a playbook.
John Bytheway:	<u>34:09</u>	It is.
Hank Smith:	<u>34:11</u>	What does President Benson say? The Book of Mormon exposes the enemies of Christ, it hands you their playbook. If you want your kids to be prepared for the type, what does he call them?
John Bytheway:	<u>34:21</u>	The type of apostates we have today are the same type that are in the Book of Mormon. In fact, that's in that witness and a warning. He says the Book of Mormon brings men to Christ in two ways by testifying of men and women to Christ, testifying of the gospel and bringing them to Jesus Christ and exposing the enemies of Christ. I love to ask my students, why would you give Korihor any airtime at all? And usually, they'll come up with it. Well, now we know the tactics, and thank heavens.
Hank Smith:	<u>34:48</u>	And Nehor and Sherem.
John Bytheway:	<u>34:52</u>	Nehor and Sherem, Amalickiah. There's a whole host of them in there.
Dr. Barbara Morgan ...:	<u>34:55</u>	The reality is that the tactics, you're saying this, but they aren't new. Every single tactic we hear today has already been exposed in the Book of Mormon.
John Bytheway:	<u>35:03</u>	"No devil, there is none."
Hank Smith:	<u>35:07</u>	"You're foolish, deranged mind."
John Bytheway:	<u>35:11</u>	"Traditions of your fathers."
Dr. Barbara Morgan ...:	<u>35:13</u>	And then I love also as we continue that, just this idea that Christ is going to be calling them his friends. I love him for 63, "Ye are my friends." And just this beautiful 77 again, "Again I say unto you, my friends, from henceforth, I shall call you friends. It is expedient that I give unto you this commandment that you become, even as my friends in days when I was with them, traveling to preach the gospel in power. Those who are teaching the gospel of Jesus Christ, those who are putting forth the effort to teach the good word of God and bring people to Christ, he considers his friends."
Dr. Barbara Morgan ...:	<u>35:48</u>	I just think that's such a beautiful, I used to say now in our pronoun to be able to speak to them in that type of nature.

John Bytheway:	<u>35:57</u>	Yeah. I think there's, I don't know, it would be fun to do some searching and see if there's a progression because it's time, it's my servants and it becomes friends. I love that progression like you said.
Dr. Barbara Morgan ...:	<u>36:13</u>	President Eyring actually did give a talk at BYU graduation regarding the Lord's use of the word friends in the Doctrine and Covenants. He does talk about the importance of God calling Joseph and others his friends. It's beautiful.
Hank Smith:	<u>36:26</u>	Okay. What's up? What's next?
John Bytheway:	<u>36:27</u>	Let's see. We got a bunch of promises made to the missionaries that sound very much like the Bible.
Hank Smith:	<u>36:34</u>	Yeah. There's lots of Matthew language.
John Bytheway:	<u>36:36</u>	Matthew language and Sermon on the Mount language.
Dr. Barbara Morgan ...:	<u>36:39</u>	I will say, when you get to 64 through 70, the Lord is talking about all the things that we can do in his name. And again, as President Oaks and Elder Bednar talked about, in the temple, we take upon ourselves his name, whereas the sacrament, we are willing to take upon his name. And then you see the things that God is commanding his missionaries in this case, but others also to do in his name. The wonderful works that they're able to do, casting out devils, healing the sick, opening the eyes of the blind, and stopping the ears of the deaf, having the tongues of the dumb, being able to speak, this power everything else.
Dr. Barbara Morgan ...:	<u>37:12</u>	And again, these may be things that we may take advantage of, or even take for granted of as members of the Church, but to see this promise happening to these early members of the Church, that this was the Church of Jesus Christ being established. And again, just talking about this priesthood and what those who hold the priesthood are told to do, but also those who receive and are endowed with priesthood power and the possibilities of what they were able to do as well as a result of this.
John Bytheway:	<u>37:36</u>	Yeah. That's pretty cool though, to think of it that way, is that us? We're going to do this too?
Dr. Barbara Morgan ...:	<u>37:43</u>	Yeah. You do think about the healing of the sick and the opening the eyes of the blind and things like that, and we think, how do we do that as ministers of the Lord's work here on the earth? And some things we have been taught that there are some

things that are required for one who is ordained to a priesthood office today, but there are other things that women can do through their endowment and through the power that they have, that is also very much applicable to some of these things here. But there is a lack of understanding that in the early days of the Church, women really did give priesthood blessings, especially blessings of healing.

Dr. Barbara Morgan ...: 38:18

And many just struggle with that, well, why aren't women given the power or the authority to do so today? Well, that was relieved of women in the early 1900s, because they were going to scriptures and saying it is the elders of the Church that are supposed to be performing that. But it was very common in the early days of the Church and the direction of Joseph Smith for the women of the Church to actually perform blessings of healing. And not just faith blessings, they were doing so because of the power and authority of the temple that they believe that they had.

Dr. Barbara Morgan ...: 38:48

So sometimes as members of the Church, we too quickly say, "No, no, no. Those were just faith blessings, they really weren't there..." But no, they did. They used oil, they were healing, they knew they were doing so. And Joseph Smith actually said, why wouldn't the women of the Church perform healing blessings? They are so righteous. Of course, they're doing this. And we have Eliza Snow talking about healing blessings that she was performing in the 1880s. And so we need to be careful as we teach the gospel to not just say just because we don't do it today, they didn't do it then.

Dr. Barbara Morgan ...: 39:15

That's actually not right, and that's confusing for many people. They did perform healing blessings, they did perform those things. They didn't necessarily do it under the name of Jesus Christ by the power of the Melchizedek Priesthood as we would do it today. But it was very, very common for women to perform healing blessings in the early days of the Church.

Hank Smith: 39:30

Our friend, Anthony Sweat has a beautiful picture that he's painted of one of those blessings in the early days of the church. I don't know if you've both seen it.

Dr. Barbara Morgan ...: 39:41

Yeah, I love it.

Hank Smith: 39:42

His wonderful wife is the woman giving the, or is the woman receiving the blessing. I recognized her immediately. I was like, "Hey, that's Sister Sweat."

Dr. Barbara Morgan ...: [39:51](#)

I'm bringing this up, especially in terms of this because the Church is growing and there is a line upon line process. But as teachers, we have to be very careful to not just simply dismiss it and say, "No, that was actually a faith blessing." No, the records of the Church are actually very clear, and you can read in the writings of the women of the Church in their own personal journals, many, many diaries and many, many instances, even in the writings of the early brethren of the Church who were talking about the healing blessings of women.

Dr. Barbara Morgan ...: [40:18](#)

And that they were actually anointing with oil and they were actually sealing the anointing. And so we have to be careful to just dismiss it because when we dismiss the truth, we cause more confusion. And sometimes, in an attempt to make the Church more true today, we want to erase our past. By teaching that women performed healing blessings in the early days of the Church because of the temple endowment and the power and the way that they believed that they had in no way makes this Church any less true.

Dr. Barbara Morgan ...: [40:46](#)

It means that we were learning a line upon line process and women at that time were given the responsibility and even the privilege of doing so from the prophet. And that's great. I think that's fantastic. And it's also fantastic to know that in our day, we have men who are ordained to priesthood offices that are given the authority to then perform these priesthood functions. So both ways, the Church is still true, but let's be careful not to just diminish the past in order to make the presence seem perfect.

Hank Smith: [41:12](#)

Yeah. Make it a little more comfortable.

Dr. Barbara Morgan ...: [41:15](#)

Yeah.

John Bytheway: [41:17](#)

Barbara, there's some beautiful New Testament language here. I know that you liked verse 82.

Dr. Barbara Morgan ...: [41:23](#)

I do. This verse, "Consider the lilies of the field, how they grow, they toil not, neither do they spin. And the kingdom of the world and all their glory are not arrayed like one of these." I just love this idea of God knowing everything. He knows the lilies of the field, he knows our sorrows. He knows what we need to know, he knows what we struggle with. He knows our joys. In my life I've experienced that Christ really does consider the lilies of the field. He knows us, he knows our wants, our desires. He knows what is best and it's a matter of trusting in him.

Dr. Barbara Morgan ...:	<u>41:58</u>	But then this verse 84 that ties into this, "Therefore, let the morrow take thought for the things of itself." 85, "Neither take your thought beforehand what you shall say, but treasure up in your mind, continually the words of life. And it shall be given unto you at the very hour that portion that shall be needed unto every man." This emphasis that God is placing on making sure that we study and that we treasure in our mind, the words of eternal life, and that in the moment we need them, we will be able to say the right thing. We'll be guided by the spirit.
Hank Smith:	<u>42:28</u>	Well, I've noticed in Matthew, Chapter 10, the Lord seems to say, there's a difference between accepting the gospel and accepting the missionary or being-
John Bytheway:	<u>42:39</u>	The person.
Hank Smith:	<u>42:40</u>	Yeah. Being kind to the person. Because he says, "When you come to a house," this is Matthew 10 verse 12, "When you come to a house, salute it. And that the house be worthy," which means receptive, "Let your peace come to it," meaning your message, "But if they're not worthy, not receptive, then let your peace return unto you, don't try to teach." But then he says, "And whose souls shall not receive you nor hear your words." Like when they're not even, they're just what you said, John, it's just a flat out rejection. That's a little different, he says. And maybe that's the idea of like the Lord just doesn't like when any of us treat each other that way.
Hank Smith:	<u>43:21</u>	I got chased by a man with a baseball bat on my mission, I remember, and my companion wanted to stand up to him and tell him to repent. I was like, "We got to go."
John Bytheway:	<u>43:32</u>	I had a guy just threaten to shoot me in the head, but he was so drunk, I don't think he could have hit the broadside of a barn.
Hank Smith:	<u>43:42</u>	But I've never thought of cleansing my feet off there, Barb.
Dr. Barbara Morgan ...:	<u>43:44</u>	I was going to say the same thing. I think maybe specifically for these missionaries at that time, that may have been a commandment for them specifically. But I think the principle of just making sure that everyone has a chance to hear the voice of God.
Hank Smith:	<u>43:56</u>	I like that Barbara. And I think one other thing is sometimes missionaries have a tendency to not move on, they just think, "I'm going to try again. I'm going to try again. I'm going to try again." And the Lord might be saying here, "Listen, if someone

doesn't even feed you, give you anything," which is very common for that time, to take a stranger in and to let them sleep in the barn or let him give them a meal. He was like, "You can move on. It's okay to move on. You shall not return again to that man or that place. It's okay to move on."

Hank Smith: 44:28

And I don't know, it might be what we're saying, "I'll take care of it."

Dr. Barbara Morgan ...: 44:34

Yeah. That's good.

John Bytheway: 44:36

I think it's fascinating that President Nelson's recent talk about those who are willing to let God prevail. I thought, "Oh, well, that's interesting." Where is their heart? If they're willing to listen to you, they are Israel if they're willing to let God prevail, was a different way of looking at it. I'm just going to keep trying. No, are they willing to listen? That's a different question.

Dr. Barbara Morgan ...: 45:00

Yeah. A couple I served, we taught in our mission that... We knocked on her door and she opened up her Book of Mormon. It was full of all of the names of every missionary that had taught her. And it must have been at least 20 different companionships over a number of years. And I remember just thinking to myself, "Why waste our time?" She's making a point, why waste our time? But the spirit just simply said, give her a chance. It's like, "Oh my gosh, you gotta be kidding me." And she flat out rejected us.

Dr. Barbara Morgan ...: 45:29

After teaching her for a couple of lessons, we were totally excited about her and just thought that this lady was golden, but then right before she was supposed to get baptized, she just said, "You know what, thanks, but no, thanks." And our names are written in the records of her Book of Mormon. And I remember thinking-

John Bytheway: 45:45

But before you go, sign here.

Dr. Barbara Morgan ...: 45:47

Exactly. That's what it was. I remember thinking, "This lady is going to be condemned." But on the positive side of this, in this instance, she actually came to the Visitor Center and visited us and she just said, "I recognize that God has given me so many chances that I am now making a mockery of him." And it was an interesting experience. I wasn't the missionary teaching her until she was baptized, but another couple did. And somehow the Spirit is the one who spoke to her and said, "You know the truth and it's time to go." But I'm glad that I wasn't the judge.

Dr. Barbara Morgan ...: 46:17

I'm glad that I was a part of the experience of helping this individual come into Christ, but I'm also glad that I wasn't in a sense giving up on her. I'm glad somebody else picked up on her. God is never going to give up on any of us.

John Bytheway: 46:29

Well, I like what you said. Let's just look at the principle, just keep spreading the news, keep inviting, keep spreading the gospel. This looks like poetry here in verses 99 through 102.

Dr. Barbara Morgan ...: 46:44

It's actually a beautiful song that they were asked to sing. The song is regarding the redemption of Zion and the coming forth of the millennial days. If you think again, I have to keep saying this, these missionaries were just, the church had only been established for a little over two years, and then singing songs about the redemption of Zion, "She's clothed with the glory of her God. For he stands in the midst of his people. Glory, and honor, and power, and might, be ascribed to..." This is just such high and amazing verbiage that we're using here and terminology we're using here, but they were believing, they were preparing themselves.

Dr. Barbara Morgan ...: 47:19

And again, in reference to the temple, these are the kinds of things that we understand that I cannot see, an ear cannot hear these wonderful, beautiful words that they were teaching. You see in 104, the establishment of Zion, and 106 is the strong spirit and edifying, the meekness becoming strong. And then it talks again about the lesser priesthood and the higher priesthood and things. So it brings us back into the importance of the priesthood and redemption of Zion, which is quite beautiful.

Hank Smith: 47:45

I felt that before in 106, I felt awesome teachers like you, Barb and others who are strong in the spirit, lifting up those who maybe are weak, that they can be edified, and they can become strong also. I've experienced that being at the foot of amazing teachers and just felt, "Yeah. Wow. I feel strong now because of this person teaching me."

Dr. Barbara Morgan ...: 48:16

Yeah. I had a wonderful mentor when I was struggling just with writing and things and he actually called and just said to me, "Barb, I would love to have you. If you wouldn't mind, come to my office every day for an hour and you and I can sit together and look at lesson plans and writing." And he had me go through every lesson plan and every writing that I ever did for probably two years. And if I didn't call him first, he called and reminded me and I would go and just meet with him. And he just quietly helped me through the process.

Dr. Barbara Morgan ...: 48:49

His name didn't end up on any of the material, but he was a humble, meek man whose intention was to edify me and others through the spirit, completely selfless and teaching. He was an amazing example and mentor for me. It's the edifying and helping each other. And that's what, jumping from 106 and then just talking about the importance of each person, each office, each calling. And then 110, "The body hath need of every member, that all may be edified together, that the system may be kept perfect."

Dr. Barbara Morgan ...: 49:19

President Oaks actually quoted Joseph Smith is saying, "While one portion of the human race is judging and condemning the other without mercy, the Great Parent of the universe looks upon the whole of the human family with a fatherly care and paternal regard; He views them as His offspring, and without any of those contracted feelings that influence the children of men." And then Elder Oaks continues, "Let us all heed our prophets call to repent, to change and to improve. Only the gospel of Jesus Christ can unite and bring peace to people of all races and nationalities. We who believe in that gospel, whatever our origins, must unite and love of each other and of our Savior Jesus Christ." That was to the BYU students in 2020.

Dr. Barbara Morgan ...: 50:00

And that whole idea of reaching out and loving every single individual as children of God. It's beautiful.

John Bytheway: 50:07

I love some of these phrases in 118, "I will not only shake the earth, but the starry heavens shall tremble."

Dr. Barbara Morgan ...: 50:16

And you think again, who created the heavens in the earth and by what power, it was the priesthood. It's interesting here that God, he's starting the whole section talking about the priesthood. It's talking about the temple, this missionary work. And there's the small efforts that were so important. And then when it comes right down to it, the world can say whatever they want to say. They can reject everything of the gospel of Jesus Christ, his missionaries can be rejected and they can feel that they have done nothing of value. But in reality, when it comes right down to it...

Dr. Barbara Morgan ...: 50:48

I just love 18. And 119, especially, "I the Lord, have put forth my hand to exert the powers of heaven; and then you cannot see it now, yet a little while and you shall see it, and know that I am, and that I will come and reign with my people. I am Alpha and Omega, the beginning and the end. Amen." God is in control, this is his priesthood power. Nothing in the world compares to it. Men can strive to have every other kind of power and

authority, but nothing compares to the power of God and his ability to reign and rule on the earth.

Dr. Barbara Morgan ...: 51:22

And although it may seem small this time, they may not be able to see it now, every knee will bow and every tongue will confess that Jesus is the Christ. There's no question whose power reigns, and it's the priesthood power. And the Lord has given us the opportunity to use it.

Hank Smith: 51:38

You cannot see it now, but you soon will.

Dr. Barbara Morgan ...: 51:44

And I think they would even to see us today, I think it would marvel at just how far this little seed has grown throughout this world. They were told to do this and even in 2021, the majority of this revelation has already been fulfilled.

Hank Smith: 52:03

Barb, you have shown us so much today. I have notes up and down, Section 84. I'm writing in the margins, in between the columns, trying to fit in everything I've learned. And I hope I can read my writing when I look at it again. But we're grateful that you've been here. You've been studying these things and writing about them for decades. I think you're our only chaplain. You are our returned missionary, a professor, a wife, a mother. What keeps you a woman of such brilliance really faithful in the Church, specifically, I want to ask you as a woman, how does that feel?

Dr. Barbara Morgan ...: 52:54

You have to be careful with this answer because it's a sensitive topic for many people. I was raised in a strong Latter-day Saint home by parents who were not raised in what would necessarily be considered strong Latter-day Saints homes. I have seen many women struggle throughout their lives, especially as they get older and start understanding and are being influenced in a sense, a little bit more through the world. The members of the church are not perfect. I love Sheri Dew . . . has a comment. I can't remember the exact terminology, but she said something to the effect of, never let a volunteer sway you from the truth or never be frustrated by a volunteer.

Dr. Barbara Morgan ...: 53:40

I can't remember exactly what it was. We are members of a perfect gospel where Jesus Christ does rule and he is in charge, but there are people who are not necessarily perfect, and we are to separate ourselves--that's Doctrine and Covenants, Section 1. So I think it's important first of all, that we understand that some women really have been hurt and some women perhaps really have been offended. And there are some very difficult situations that they have dealt with. On my side, although I have seen in some of those and experienced a few

things that are not necessarily that large, what has kept me grounded in the gospel of Jesus Christ is the gospel of Jesus Christ.

Dr. Barbara Morgan ...: 54:19

It is my testimony of the Atonement of Jesus Christ. I have studied the gospel as a child. I watched my mother and my father alone, and as a family studied the scriptures. I knew that my mom was able to make important decisions and make it through very difficult situations in her life through her study of the scriptures. I saw my parents raise their family and I saw some of the struggles that come from just difficulties. And their life was based on applying the gospel of Jesus Christ as a family.

Dr. Barbara Morgan ...: 54:53

They weren't perfect, but I observed as a child that regardless of my gender, I knew what I knew, and I saw what I saw and I couldn't deny it. I saw the fruits of living the gospel of Jesus Christ in my own family. And so, as I continued on and I studied the scriptures, I was blessed to have a father who when I said, "I have a question about women in the priesthood, or I have a question about faith, or I have a question about this," his answer wasn't trite, or neither was my mother's. It was, "Well, let's talk about it. Let's study it. Let's ask more questions. Let's figure this out for ourselves. Let's go back to the scriptures and study and study, and study."

Dr. Barbara Morgan ...: 55:29

And so I was taught young to ask questions and find answers in the scriptures and through prayer. Personal revelation was very important to both of my parents. I remember knocking on the doors of my father's office and him not answering for sometimes a half an hour, and coming out. And I realized later that it was him praying because I could learn to recognize a little red dot on his forehead from his hand being there. And my dad pled for revelation on how to raise his children. And my mother was the same way. I came home many times when my mom was washing dishes, but I knew that she was pondering on the things of God. It was just clear.

Dr. Barbara Morgan ...: 56:08

So, as I went out throughout my life, and I became more educated, maybe in the world's terms of education and went through my master's and PhD programs, I put the gospel to the test. I understood what it was like to be single, I understood what it was like to be educated, I understood what it was like to be alone. And the gospel of Jesus Christ kept me from being too lonely. I saw the blessings of living the gospel. And I also saw the reality of understanding that doctrine really is what makes sense, that Satan and the world would love to confuse women. They would love to compare the women of the Church with the

women of the world. They would love to in a sense dilute what is most significant and the roles of women in life.

Dr. Barbara Morgan ...: [56:59](#)

But as we study and stay close to the gospel of Jesus Christ, the Lord keeps what's important, important in our minds, in our hearts. The temple especially has been an avenue where I have received revelation, and the Lord has confirmed to me in such a way that it would be harder for me not to believe than to believe. I've had too many answers to prayer, I have had too many broken hearts healed, I have had too many confusions clarified, etc, etc, etc. And so, as a woman in these positions, I have recognized that the more questions I ask, the more I've come to know God. The more I've struggled, the more God has shown himself to me.

Dr. Barbara Morgan ...: [57:44](#)

The more I've paid a price, the more he has answered that call. So to me, I guess it's just a matter of reality for me. God has made himself known to me, and God has made himself known through his gospel. Intellectually, the more I study, the more I learn. And that is exactly the same way with the gospel of Jesus Christ. It's interesting with the priesthood, Elder McConkie says that the only way we can learn about priesthood is through the Spirit. And that's true. You can read every book and every manual on the topic, but unless the Spirit is testifying and teaching you truth, you're not going to understand it.

Dr. Barbara Morgan ...: [58:17](#)

I'm skimming the surface of the priesthood and I've studied it for years, but I know I'm skimming the surface because the Lord has made it very clear that I know very little. And I think that is the truth of the gospel of Jesus Christ. We know very little, but I know enough to know that God is our Father, that we have Heavenly Parents, that Jesus is the Christ. There's no question. So yeah, sometimes things are frustrating, but nothing would be more frustrating than leaving truth for me. I love truth, and I have found it here.

Hank Smith: [58:47](#)

Thank you so much. We are so glad we had you back and that you accepted our invitation to come back

Dr. Barbara Morgan ...: [58:57](#)

A very different podcast this time, and Section 84 and the priesthood, isn't it?

John Bytheway: [59:01](#)

Yeah. But we still want you to come back again.

Dr. Barbara Morgan ...: [59:05](#)

Well, I love and appreciate you guys. Thank you for all you're doing.

John Bytheway:	<u>59:07</u>	Oh, thank you.
Hank Smith:	<u>59:08</u>	You're very kind to us and we love having you here. We want to thank Dr. Barbara Morgan Gardner for her time. We want to thank all of you for taking time, and listening, and watching. We're grateful for your support. Thank you to our executive producers, Steve and Shannon Sorensen, and our amazing production crew. John, we have a crew who takes this and makes it what it is. And we couldn't without them.
John Bytheway:	<u>59:36</u>	I know. I just sit here and nod thoughtfully, and these other people do all the work.
Hank Smith:	<u>59:40</u>	Yeah. It's wonderful. David Perry is one of them, Lisa Spice, Jamie Neilson, Kyle Nelson, Will Stoughton, and Maria Hilton. Thank you to that wonderful team. And we hope you will join us on our next episode of followHIM.

followHIM Favorites
D&C 84
Episode 31

Hank Smith:	00:00	Hello my friends. My name is Hank Smith and I am the host of a podcast called followHIM. I'm here with my co-host, the Incredible John Bytheway. We're doing a little clip we call followHIM Favorites, where we take just one piece of our Come Follow Me lesson. And we use that as our followHIM favorites. So, John section 84 is the entire lesson this week. What is your followHIM favorite?
John Bytheway:	00:25	There's so much here, but there's some things that I love in here that kind of sound like parts of the Sermon on the Mount. You know, why? Because they are parts of the Sermon on the Mount, but where the Lord's just, you know, there's a lot of anxiousness in our world. There's a lot of worry, there's a lot of concern, and I totally get it. But the Lord's saying, well, look, just consider the lilies of the field. I'm in verse 82. These are beautiful little flowers, "...how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these. For your Father, who is in heaven, knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself." And he's not saying don't think about tomorrow, but he is saying, you know what it says in the New Testament When it says thought, it says anxious concern. It means worry. Don't worry so much. Heavenly Father's got this. He's got you. And these lilies of the field that do nothing, are beautiful. He's gonna take even better care of you. So, you can just let some anxiety out, let some nervousness out. I'm gonna be okay. I love that teaching of the Savior right there.
Hank Smith:	01:34	Yeah. And today--you've got enough problems today Yeah. To worry about. I don't think we need to worry about tomorrow.
John Bytheway:	01:40	He's got you.
Hank Smith:	01:41	Yeah. Do your very best today. And tomorrow's gonna work itself out. I love my followHIM favorite is all the way over in verse 110. There's not very many places where you find verses up into the three digits. Right? He says, "...the body hath need of every member". Member means part there. So our body needs all of its parts that all may be edified together. So he is talking about the church and how the church needs every single person that all may be edified together, that the system may be perfect. There's nobody in this church that's an appendix, right.

That we can have an appendectomy and be like, we don't need you.

John Bytheway: 02:23 We don't need you.

Hank Smith: 02:24 Right? John, you know how important it is to have kidneys. Right? Because you're missing one.

John Bytheway: 02:29 I'm missing one.

Hank Smith: 02:31 Yeah. And you would like to have all have it back. So we need everybody, but everybody's also different. Right my, you know, fingers and thumbs and noses and ears. All these things are all different, but they work together and, and they need each other. So, I hope that you realize in your family, in the church that we, that you're needed, you're a valuable part. And we can treat everyone as if they're a valuable part because they are. It's almost like a choir, right John? everybody sings a different...

John Bytheway: 03:04 Yeah. Harmony is being different together. One of my favorites.

Hank Smith: 03:08 Yeah. Yeah. That fits Section 110.

John Bytheway: 03:10 Awesome.

Hank Smith: 03:11 Or verse 110. Well, we hope you'll join us on our podcast this week we're with Dr. Barbara Morgan Gardner. We think you'll love it. So, you can find us wherever you get your podcasts. We'll see you there.