

Podcast 006 Accusations and Advocacy

by Mike Stroud

Mike: Let's start out by going to Revelations chapter 12 in the bible. I hope that we can have the holy ghost with us tonight. I pray for that so that we can discuss this concept. I was in the high priest group today on Joseph Smith the prophet by president Hunter which had to do with developing a new appreciation for the prophet Joseph, and for the things that he restored. One of the things that he restored had to do with what we call the doctrine of advocacy. We will talk a little bit about that. In other words, Christ being our advocate with the father. That is a great atonement principle, and a great atonement doctrine. But to understand the doctrine of advocacy, which is a legal term, and a lot of the gospel of Jesus Christ uses legal terminology: judge, advocate, pleading, bar of justice. All of these different things, guilty, not guilty... all of these things are legal terms that you will find within the school of legal thought in our country and in the world.

One of those is the doctrine of advocacy. In other words it is the term innocent, guilty, accuser... And I want to chat with you a little bit and put them together tonight and see what the Lord is trying to teach us with these various terms. In Revelation chapter 12 and we want to go to verse 10. Actually, let's skip up to verse 9. In the heading of Revelation 12 says, John *"sees the war in heaven in the beginning when Satan was cast out – he sees the continuation of that war on earth."* So what began as a war heaven was not ended when the garden of Eden was established and Adam and Eve were placed in the garden. It is simply been extended on earth and that war won't end until after the millennium. So it actually begins in the pre-mortal life goes all through the telestial world and goes through the millennium and doesn't end until the end of millennium after the final battle when Satan and his host are allowed one final time to go to war against Christ and his saints. So in verse 9 it says, *"... the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."* And they're here to stay and they provide in one form opposition for man. They oppose everything that is light and good and righteous. Now, look at verse 10, *"and I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ:"* and it's an interesting reason that replace that colon there, because we need to have the salvation and strengthen the kingdom of God and the power of his Christ because... What comes after the colon. *" for the accuser of our brethren is cast down, which accused them"*, the brethren, *"before our God day and night."*

So one of the names of Lucifer is 'the accuser of the brethren'. And the brethren of those who align themselves with Christ and the father. Now in verse 11, *"and they overcame him"*, meaning the brethren and overcame the accuser. How did they do? *"By the blood of the Lamb, and by the word of their testimony;"* these placements of these colons and semicolons are important with what comes after the, *"and they"* meaning the brethren, *"loved not their lives unto the death. Therefore"*, one more verse, *"rejoice, ye heavens, and you that dwell in them. Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth he has but a short time."* That is a great Scripture if they want to learn some things about Lucifer and about his tactics and what's he's trying to accomplish. If we can understand his strategy, his nature, his tactics. Remember you can come to know a lot about Jesus Christ by his opposition. In other words Christ can be known better in his adversary. The more you understand Lucifer and the powers of darkness the more... The better you can comprehend Christ and the powers of heaven. Things are made better known through their opposing factors. One understand light better come to understand darkness; want to come understand Christ better, you come to understand his enemy. And there's some truth in that. Now it's interesting... yeah, comment.

student: brother Stroud, I understood, all my life, that we are not to know the adversary... we're not to

dwell on the Darkside... Not to do that. Now you're saying here that by studying the adversary you get to know Christ better. How? How do I make that work?

Mike: well, it's a good question. For example one of the great principles of power, that I've learned, there's been a guiding principle in my life, is that I have learned that learn to understand through study what it means when we talk about devils and unclean spirits. I read about that all my life. And I always thought those two terms were referring to one group of class of individuals. By looking deeper into it and studying and pondering the Scriptures mentioning those terms I've come to understand something that I never did know before that those are two different groups of people; with different agendas, different powers, and must be dealt with specifically in different ways. If I had taken the time to look into that, I would not have ever had discovered... And had revealed to me, the things that have been revealed to me, that have given me great insight and power to deal with these spiritual forces of darkness, In my family, in my life, and as it turns out, have been able to be an instrument for good for the lives of others because I understood that doctrine. So it's not the same thing as going into it and becoming fascinated with the occult. It's not a ... It's not a titilization of dark things and wondering if Ouija boards and spiritual mediums work. We're in a warfare. In this verse in chapter 12 and Revelation and the heading talks about the war in heaven. I think it's a great question<student> it's a wonderful question. I think that as I study the Scriptures, here is another thing I found out, that the one word that our father in heaven and Christ use to describe the telestial world experience, that the children are going through, the one word he uses to describe is war. Now if you're in warfare, which I testify that we are, and you know that; it becomes really helpful for us to understand the battle strategy and plans the enemy. So you can understand him, then better you off you are overcoming and fighting the battle. Go ahead.

Student: how do you do that?

Mike: well mainly tactical and let me give you my experience on that is... That is if you let it, as your life unfolds, if you'll first of all understand this principle, the principle is: that we're in a warfare and we know all that we can about the tactics and strategy of the person who wants to defeat us in this war. If you come to that point where you accept that principle then the Holy Spirit will take you by the hand and bit by bit will lead you in the things you need to know personally to help you fight the good fight and come off victorious. I don't know if there's any particular books or manuals that we can get on... it's not like the war book written by the great Chinese warfare expert, who wrote the book the Art of war. We don't have anything like that. But a good portion of the book of Mormon, especially in Nephi and in 2 Nephi was spent showing us the tactics of the evil one. How he works. How he leads you carefully by the neck with a flaxen cord until he carefully grasps you with his strong chains forever. See there's information that we have where we can understand that he never comes at you, for example, here is his tactics, he never comes at you with the large heinous, horrendous, sins of this world. He just doesn't do that, Because he understands that each one of God's children has something within them called enmity between thee and the seed the woman from the garden of Eden. To do you remember that? *"I will place enmity between thee and the seed of the woman."* Enmity has many different meanings. One of them is: is a natural abhorance that God's children's have in this life for darkness and evil and those kind of things. So it's just a matter of when you... when the spirit touches you and awakens you in a particular area... Then move forward and follow the promptings and it will lead you to learn things that you personally need to know in order to come up victoriously. Does that help?

Student: yeah, yeah[13:08]

student: hey Mike, you have a handout on... I think... I think what really help me was the places are... Understanding what the places are... The places of the spirit... The places that the devil is at. I have a handout... I have those... And then also did you get that article I sent today about the set of missionaries when they attempted in England to open up missionary work.

Mike: I'm familiar with that story but I did it to read the article that the ones where they were attacked

and Preston England?

student: yeah, when Joseph Smith.... It was real to him... the devil tempted to take over Joseph Smith's life for a file... until Christ appeared to him and drove them away. He admitted lots of time where he had... And Oliver Calgary was... were three times you'd been possessed by evil spirits.

Mike: and, did not get those articles. And if any buddy listening to this wants this information we can see that it is available here for them. Thank you appreciate those comments. [14:30]

Mike: let's go back to verse 11, they overcome the accuser of the brethren by three things: the blood of the Lamb; I think that we can say safely that is by accessing the power of Christ's atonement to empower you in many ways, so that it can...the name of the game is we want to come off the victorious in this battle. So, the power of Christ's atonement, the word of their testimony. Isn't that interesting. That's the brethren now, remember that were talking about the brethren that are accused... And I think that the brethren who are accused by Lucifer are any one of those in mortality that have a stewardship to bless the lives of God's children. That would be from as loft is a place as the first presidency and the quorum of the 12 right down to fathers and mothers in their homes where they have a stewardship to rear and protect their children in righteousness... Their testimony. I found this interesting in verse 11, "they loved not their lives unto death". This warfare can cause your death. I think of the six lecture on faith, which is sacrifice, by the prophet Joseph Smith, where he said that if you're not willing to give to sacrifice everything, including your lives, for the cause of Christ... for the restored truth, then you're not worthy to enter into their presence. Now whether or not you are going to be required to do that, that is a another question. But you have to be willing to give up, sacrifice everything... and in some cases many people were given that opportunity and it says they love not their lives unto to death, see... They love not... In other words, a place with Christ and the Father was more precious to them than remaining in the telestial world. They willingly gave up their lives for Christ in the great battlefield of the telestial world. I want to come back to this thing 'the accuser of the brethren'. That is Lucifer's title. That is one of his names. As Christ is an 'advocate of the brethren', which is also a name of Christ; name/title. 'The accuser of the brethren' is also a name/title of the evil one. I remember that Markey and I were on a mission in New Jersey, I believe it was, when we came across... And the spirit taught us here... this principle. This is the heart all what I want to discuss with you in the next few minutes.

To the degree that we are accusatory in this life, is the degree that we accuse others, we take upon ourselves a satanic role. Now, the opposite of accusation is forgiveness. And what we will do as a result of this lecture tonight is: that we will look inside ourselves over the next several days and you'll be amazed just just how often we slip into this accusatory condition. It is really common among the fallen men and women in the telestial world. In fact this is one of the main things that we, through the blood of the Lamb, and the testimony of the brethren have to overcome if we want an inheritance with the father and the son. That is not easy because we really don't think too much about it. I think the prophet Joseph Smith... Another word for accusing, another legal term is indictment. If you bring an accusation, another legal term, for that is an indictment against somebody, by law requires some kind of a hearing. And the accuser or the person who is bringing the indictment is doing so, so that the hearing can be convened and their cause can be listed to and judged. So every time that we bring an accusation against somebody part of that process is not to have it ended with the accusation. It only begins the process that ends up bring in somebody before a judge, in a hearing, where innocence or guilt can be determined. That's the purpose of an indictment or an accusation. Now what I want is it to you tonight is, that is satanic. Now give us a role to think about that.

Now in Matthew chapter 7, you don't have to turn to that, but it's the sermon on the Mount, the last chapter of the sermon on the Mount. Lord comes out and says '*judge not that you be not judged.*' First of all, making an accusation is making a judgment based in their mind on innocent or guilt, right or wrong. And you're going to have to have a hearing that ends with a judgment from somebody in

authority in behalf or against the person making the accusation or the indictment. You see what were talking about here? Now Joseph Smith, he took Matthew 7 and he said, "*judge not that you be not judged, for what judgment ye judge you shall be judged.*" That Joseph Smith said, "*but judge righteous judgment*" now the only time that righteous judgment is made, brothers and sisters; let's go over to section 121 and see what the Lord says about this. This kind of thing should help us, remember, that true doctrine understood changes behavior. It isn't enough to simply say you shouldn't do that, it's wrong, and it's important that we see what the Lord has to say about it, so in section 121, we want to go to verse 43. If you're going to take it upon yourself to judge a person, to reprove a person, to correct a person, to chastise a person, verse 43 becomes the rule, section 121 verse 43, to make sure what you're doing is righteous. Remember what Joseph said, "*judge righteous judgment*" will here's a key to that. 'You reprove, we can put in there judge, reprove betimes with sharpness, this part, when moved upon by the Holy Ghost. So our judgment in order to be correct, in order to fulfill what Joseph said, "*judge righteous judgment*", you need to be in tune with the Holy Spirit, and the mind of Christ and the father, which is the Holy Spirit, according to the fifth lecture of faith. You need to have the mind of Christ in you so whatever you think, and do, or say is in accordance with his mind. At that point, Whatever judgment you make, whatever chastisement you make, whatever correction that you make, will be done right. Otherwise you end up in being in danger of judgment yourself, because you don't judge righteously.

Section 43 ends up and says that after you have made this correction, judgment, reproof, chastisement "*then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee thine enemy.*" So what we're saying here is, there is a way for you in your stewardship to correct, reprove, chasten, instruct, without being accusatory or condemning the person. That is the trick. Now the natural man wants just to make a statement and accuse a person: and you're wrong, and you do this, and I don't like this, and you're just this kind of person, you always been like this, and you will never change, this is your fault, and those kind of things are dark.

My wife and I were talking about this today, and just kind of giving you an example, of how you help somebody correct themselves without being accusatory. Because a lot of times our accusations are based also on the lack of information. And I say most of the time they are. This last week there was a horse I had been working with, going out with a friend of mine... out to some cows at the sky boss ranch, just east of Centerville. I've been training this horse now for number weeks, and I when I went to saddle him up, and got them all saddle up and when you for my friend to come by with his trailer... so we could load the horses up and go and do some scouting around. I noticed that he was favoring his leg and I told Marty before that he was a little gimpy on that leg. And that I was going to take him out and she says why are you going to take them out on this... gathering up these cows, this round up... when you know that his leg is hurting. She said I don't think it's right that you should ride him out there if he's not well. You can make that leg worse. Now we had this discussion back and forth... she didn't come out and say, "you're wrong you should do this you know better than this". She simply said help me understand why you're going to take this horse out when you know he's lame and you may cause him further injury? I said, "a lot of times a horse when.... This is a 10-year-old horse... Horse can have a little bit of arthritis in his knee and that little bit of exercise out on the trail will take that out. I really won't know how bad it is until I'm on his back with the cows; and if it does not seem to correct itself, then I will simply take him back, unsaddle him and back putting in the trailer and do something else. And she said, "oh, well that makes sense". In this discussion back and forth, rather than accusing, her tactic was... She could've come out and said, "you know better than that Mike. You're going to hurt that animal. I thought you knew more about horses than that to take a horse that's lame out on a cattle drive. That's hard work." She didn't do any of that, she simply said help me understand why you're doing this. And so when I explained that. She said, well that makes sense. When I got him out to the trailer, I

noticed on his knee that there was a knot that hadn't been there before. When I went down and touch the knee with my hand he picked his leg up. So what I did was, when my friend came by I simply said I can't take this horse. I don't think it will be a good idea to take this horse out there. so I unsaddle him, took him out to the pasture and turned him loose. I got a ranch horse and went on that drive with the other horse. The point was: she didn't have to come out with a railing accusation and say you know better than that, etc. etc. to make it go around, the reason she did that. The reason she handled it that way. Was because both of us have been working on not falling into this trap of accusing people and going into the Darkside. It's tricky to do but it can be done.

Let me give you another example. Let's go over to John chapter 8. So, my premise tonight is, brothers and sisters, at our level in the gospel of our gospel understanding we need to avoid making accusations and condemning others because when we do, we literally fall into the role of 'the accuser of the brethren'. And you don't want to do that. None of us want to do that. Let's go to John chapter 8 and look at verse 1. I find it interesting that as I study the gospel I don't find the Lord accusing people. And I don't find him condemning; his ministry was not to accuse nor to condemn, his ministry was to forgive, to edify and to lift. And in that process we're allowed to have our own experiences in the journey of life and learn from those experiences and have those experiences be for our own good... What we have studied before.

Let's go down and see the story.. If Jesus and he's in the temple... Verse 2 "*the scribes and Pharisees*", come in verse 3 and they have a woman who has been taken in adultery and they sent her in the midst and they say, "*master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that she should be stoned: what sayest thou?*" Now look at This verse. They were "*tempting him, that they might have to accuse him...*" Do you see the role that is going on? Now they are not concerned at all with this woman spiritual welfare. They are more than prepared to take her outside the gates of the city and put her to death as was in the law of Moses as it was given. They came to him, tempting him that they might find a way to accuse him. "*...Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.*" It's an interesting thing to ponder. When they continued asking him, see it wasn't just a one time request, he just kind of ignored them and then they continued with this: what do you say... Moses says... You're a rabbi, you profess be in the son of God, so would you say about this? "*He that is without sin among you, let him first cast a stone at her.*" you know the story. Each one of them with the rocks, they start to drop, and they condemned them their own selves, convicted by their own conscience, left one by one. Verse 10, "*when Jesus had lifted up himself, and saw none but the woman, he said unto her, woman, where are those thine accusers? Have no man condemned thee?*" Now here's the words that we can learn from... Accusations.. Condemnation... That is a satanic.[31:19] and "*she said, no man, Lord.*" Where there is no accuser, there is no condemner. "*And Jesus said unto her, neither do I condemn thee: go, and sin no more.*" That is a great lesson in what were trying to talk about here tonight.

Now, There are different levels of godliness that you could grow into here. Now remember there are different levels in our progression. One level is: that when you were wrongfully accused, or persecuted, or someone seeks to condemn you in any way... Then let's go to section 64 and the Doctrine and Covenants and see what the Lord requires us.... What does the Lord require of us in that situation? Section 64, and we want to go to verse 5... are you all there? Section 64 verse 5.... verse 8 says, "*my disciples, in days of of old, sought occasion one against another*" what do you think that was?

Student: accusing

Mike: yeah they are accusing one another. So here we are smacked in the middle of what were talking about right here. I don't know what ... Don't know what the situation but that it says they "*sought occasion against one another and forgave not one another in their hearts; and for this evil they were*

afflicted and sorely chastened." See good stuff. Now we get into the heart of it. If you seek occasion against one another, whether you are the accuser or the accused, doesn't justify you. *"Wherefore, I say unto you, that ye ought to forgive one another."* That's what the Lord says. If you're the one who has been wrongfully persecuted or accused and you are the victim... You're the victim... And you truly are the victim, and your guiltless in this, then the Lord says you have an obligation to forgive those who accuse, condemn or persecute you. *"For he that forgives with not his brother his trespasses"* See? The Lord's spells it out here. If you are the victim, you *"standeth condemned before the Lord; for there remaineth in in him,"* the victim, *"the greater sin."* I want to share with you tonight why that is such a great sin. Why is it that the victim can find themselves in a position that the sin is greater than the original persecutor, or the original reviler, the or original accuser.

Student: I don't see that, I don't understand the victim it is a victim I don't see that

Mike: say that again<student>

student: I don't understand what you say there... I don't see that.

Mike: in verse 5 it says if you don't forgive your brother his trespasses... If your brother is trespassing against you... You're the victim, do you see that?

student: you're right

Mike: Lord says in a verse 10, *"I, the Lord, will forgive whom I will forgive, of you it is required to forgive all man."* Now to help you in the process, the Lord use you a state of mind to adopt. And attitude, a state of mind. In verse 11, *"and ye ought to say in your hearts –"* remember now, you're the victim. *"Let God judge between me and thee, and reward thee according to thy deeds."* So what is that? You're not in the position to bring the claim against this person... God sees all. You forgive, and to help you to forgive in a difficult situation, you take upon yourself the attitude and frame of mind, to let God, you ought to say in your heart, let God judge between thee and me and reward thee according to thy deeds. In other words, justice is mine saith the Lord and I will repay whom I will repay, and you walk away and muster up that forgiveness knowing that God will punish that person for unrighteously accusing, condemning, or persecuted you. Are we okay there?

Student: yeah

Mike: and in that situation you become justified. There is another legal term... Justified. In the Scriptures the term justified means found blameless or guiltless before the accuser. Now that's has to have... to require a hearing and a judge. So if you make an accusation it goes all the way through. Somewhere ... Somewhere at sometime in the person who makes the accusation; if it doesn't happen in life it will happen in eternity. That accusation has to be answered by law with a hearing before a judge. And if the accuser is wrong, and you truly are the victim, then as a result of that hearing, and that accusation, and that judgment that accuser will be punished for what they have done to you. But you are justified because you have forgiven them, but now, watch, your forgiveness of that person does not free them from the demands of your accusations. Did you catch that? That's an important part.

Student: repeat

Mike: that we say it again, your forgiveness does not free them from their actions. They are still going to have to account for what they did to you. That's why it says the Lord will judge them and reward them according to their deeds. Somewhere down the road, even though you have forgiven the person, that person will have to answer before God, before a judgment for their sins... And their sins against you. Now comments?

Student: yes, it occurred to me that Joseph Smith was going to court all the time. He knew... I think he knew the law of the land but he also knew the law of heaven... Though he pushed for and had different appearances and so forth... so that they wouldn't... So that they really really would fade away and that...? And he never spoke ill of the persecutors or the accuser's and he forgave them and he knew that their sins would be upon their heads for what they had done they would let go of it they would hang on to it

Mike: and as a result, there would have to be some future hearing on that case where judgment is

passed and punishments meted out. Right?

Student: right

student: yeah

Mike: section 64 says, now at least your justified. Being justified before the law means this: when you see the term justified, or just man, or justification, that means you are found guiltless and blameless before God and any judgment for what you have done.[39:58]

student: does justification come before sanctification?

Mike: it does... It does

Student: thanks a lot

Mike: it does come before that, you can't be sanctified before your justified first. So so remember that when you forgive a person of their wrongs, even if you have to come up to the level of where you're going to say god is going to take care of it, I'm not trouble myself any longer on this, you can bet your bottom dollar that there will be a future hearing and that person will be held accountable by God for what they did and punished for their sins if they do not repent.

Student: right

Mike: and if you walk away from that, and you don't seek for some kind of retaliation, or some kind of vengeance... You turn it over to God at that point and you are justified. And that's a good place to be. Remember, if you die in a state of justification, the demands of justice have no claim on you, and the atonement of Christ absolves you... And here's the legal term, Absolves you from all guilt and responsibility in the matter. That's not a bad place to be. My point is, brothers and sisters, that justification is a lesser step of where we want to be. So what were seeing here in section 64 is a wonderful place to be and is way up above the natural man because most people cannot find it in their hearts to forgive. You know how hard it is for the natural man to say, "I'm sorry. I was wrong can you forgive me, I love you?" Do you know how hard it is for the natural man to say those words?

Most people a lot of people will grow up in their whole lives carrying the grudge for something. And that so tragic because if they die and that because they die in a state of being unjustified. That's why the Lord says, "*With what measure you measure you shall be measured. With what judgment ye judge you shall be judged.*" If you want to be forgiven of your sins then do what... Forgive others. "If you want mercy... show mercy.

Student: this is fantastic. This is really, really good

Mike: so all of these things... put together in a state where we can learn to forgive, become justified, to move on and develop love for fellow man. But, I want to end the lesson tonight with something much more deeper and much more significant.

Turn to section 45 in the Doctrine and Covenants. Beyond forgiveness there is another step. In this step.. Being forgiving is truly Christlike... But this next step is godly. This next step but you in a place where the Elohim dwell. And this is a part that very few people discover, and Markey and I discovered this well we were on a mission in New Jersey. Let's go to section 45. We want to go to verse 3... we're going to do versus 3, 4, & 5... 3, 4, & 5 Are you all there? Section 45 versus 3, 4, & 5. This is a deeper and more significant, this puts you within the society of those who dwell among the Elohim, the fathers and mothers in heaven, who dwell in heaven to go no more out. Verse 3, "*Listen to him who is the advocate with the father,*" now that word advocate in old English, and if you go over to England today and here in the United States you will have signs outside Law offices saying 'Law firms ', 'Lawyer '; in England the word for lawyer is advocate. So advocate is representing somebody before the law. Isn't that right, isn't that what lawyers do? "*Listen to him who is the advocate with the father, who is pleading your cause before him*". Now think of the father as the judge, you are the aggrieved party and you have an advocate between you and the father who is the judge. This is a very, very graphic legal image that you can betray here... You can see how this works. Now listen to what the advocate says

what he pleads the cause of the plaintiff. By the way, we are all plaintiffs because we haven't earned anything in this life except one thing, you'll notice that the word earned is not found anywhere in Scriptures, but I will tell you that there is one thing that we have earned and that is to go to hell.

So we need ... We need somebody to plead our case. Now listen to what the advocate says, he says "*father, behold the suffering and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy son which was shed, the blood of him whom thou gave us that myself might be glorified;*" now notice that in his advocacy, the pleading. Here is something that is interesting; in a court of law, in this world, the lawyer pleads your cause and he stands before the judge, he is drawing the judge's attention to you, the plaintiff. The attorney in a legal case, in a world case, in the teletial world, never refers to his own life, his own circumstances in order to plead the cause of the plaintiff. They never does. He is drawing the judge's attention to the accused or to the plaintiff. Notice that here he crosses the attention to himself. Not once in verse 4 does the applicant mentioned the plaintiff.... Not once. He says look at me, remember my blood, remember Gethsemane, father; remember Golgotha father, remember the blood, remember the life, remember the ministry and everything he does when he pleads the cause before the father is pointing toward his atoning life. In the next verse.. Watch. "*Wherefore,*" verse 5, because you look at me. That werefore means because you're looking on me, because you are remembering what I did, because you were there with me in Gethsemane, because of the cross; "*wherefore, father, spare of these my brother that believe on my name, that they may come unto me have have everlasting life.*" That is a beautiful picture isn't it? Isn't that beautiful wonderful Scripture?

I just... How does that apply to the accuser which we talked about tonight? If you bring no accusation against those who abuse you. If you instead forgive them and then go to the next step... What's the next step? You pray for them. You plead for their cause before Christ and the father like Christ pleads for your cause to the father. When you do that you have taken upon yourself the role of a God. You become in Your Own Way, a Savior for that person who has accused and seeks to condemn you. You become a Savior for them. Because if you make no accusation, as you pray for them, the hearing is canceled in your behalf. There will be no hearing. There is no indictment. There would be no being brought before the judgment bar. That person will be held accountable for their own actions, but not as they are related to you. What has taken place between them and you is now erased. And in a very real way you have now saved a sinner from death Because you advocated their cause. You became Christlike in this situation as it relates to you as a person who seeks to accuse and condemn you. Comments?

Student: Mike, which are saying is that person but that person will be accountable...<??> Not accountable to whatever then not accountable for your part <??>. [50:25]

Mike: well, the interaction between you and them changes now dramatically. This doesn't mean because between you two has been handled properly that that will change their nature. In all likelihood this one thing that is taken place between you and them; the person soon receiving the greater benefit from this is the advocate. You're the one... you're the one that's receiving the greater benefit. Will this, can this have an effect on them because them to stop and consider which way they're going, and to come to Christ, and have a change of life, it sure can. Will it, I don't know. But the interaction between you two has been resolved in a godly way so that your blessed for your Christlike actions. Your nature is further transform. And they, at least, as it relates to you, will not be held accountable for their transgression against you because you interceded in their behalf and pled their cause before the father and the father will honor that because of your righteousness. You go to this level, this is... Brothers and sisters, this is beyond forgiveness. Forgiveness is marvelous; but this is beyond forgiveness.

Let me read to you a statement to you here by a person who understand this principle. When we accuse

others we interfere with their salvation. Now think about that a bit... Think About that for just a minute. If we are the one who was offended, you're the victim, and we make no accusation against them, then we become their Savior. Ooooh, that is such a deeply profound principle. That if we we probably understood this and we take our interactions with our fellow man to this deeper level, proving that we would take upon ourselves the nature of God the father and the son.

Student: that is Zion

Mike: a little bit louder... it's hard to hear you

student: I said, that is like Zion. That would be like a Zion people.

Mike: I think you're right. Going on with this comment by this person, listen to this. *Satan's right to accuse is inferior to ours as the victim of the offense.* Let me say that again. *Satan's right to accuse is inferior to ours as the victim of the offense.* We suffer in the flesh the wrong of others. If we make no claim for justice, surrender those claims, and seek instead for mercy upon behalf others... This is called intercession... Then Satan's accusations have no claim on them. We mimic Christ, follow his example, in our own limited way also atone for the sins of others. What we do? We suffer in the flesh the wrongs of others, and we make no claim for justice, and no accusations against them. Now go with me to 1 Nephi 19, we wrap up tonight's lesson.

Student: can you send me that quote?

Mike: I can send you that quote, yes. But, I won't... I won't give you a reference for it that because the person who gave that for me does not... Does not want... want known who he is. 1 Nephi 19,

student: where we turn now? Where Are we going?

Mike: 1 Nephi 19, will and up the class tonight on this. 1 Nephi 19, let's go to verse 7. 1 Nephi 19 verse 7, we will go to verse 7, 8, and 9. *"For the things which some men esteem to be of great worth, both to the body and the soul, others set at naught and trample under their feet. Yea, even the very God of Israel do men trample under their feet; I say, trample under their feet but I would speak in other words – they set him it naught, and hearkened not to the voice of his councils."* Now tonight from the Scriptures, we've heard the voice of the Lord give us some counsel on how we should properly interact with our fellow man, with her husbands and wives, with our children. In your interactions, brothers and sisters, whenever we have an interaction with each other, and one or both parties walk away feeling the other is an enemy, then your interaction was done wrong. Anytime that we interact with each other and if one or both parties feel that you are an enemy, or in any way have any kind of animosity, then the way your interaction was is wrong. You need to resolve, ponder that and do it differently. Now we've learned some ways that we can do that tonight.

Go to the next verse, *"And behold he cometh, according to the words of the Angel, in 600 years from the time my father left Jerusalem."* This part right here, think about what we talk about tonight. Think about advocacy, think about accusation, think about condemnation, think about intercession. *"And the world, because of their iniquity, shall judge him to be a thing of naught;"* that word naught means worthless, no value. *"Wherefore they scourge him, and he suffereth it;"* now every time you see the word 'suffereth it' means that he does not make a claim. He does not accuse. He does not revile. He simply takes it. He does what I call, 'absorbs the hit'. You absorb the hit. You take it in and it stops with you. It goes no further than you. This is a true, in the sermon on the Mount, where it says blessed are the peacemakers for they shall inherit the earth. A peacemaker is a person, who is a victim, who takes the hit and does not pass it on. You take it and absorb it and the whole condition stops with you. Usually what we do and we take the hit... What we do?

Student: hit back.

Mike: yeah we get back. And then that person hits back, and then you hit back, and that person hits back, and then you hit back, and there is no end. Somebody has to absorb that hit. *"they scourge him,*

and he suffereth it; And they smite him, and he suffereth it. Yea, they spit upon him, and he suffereth it," how can we do this? And here is the answer of how he was able to do it. And I testify you tonight if we will practice the principles taught and talked about tonight, from the Scriptures, we can do this the same way Christ did. *"And he suffereth it Because of his loving kindness and his long-suffering toward the children of men."* When you advocate the cause of another person before God, it is not possible for you to not be transformed as a result of that process. You cannot do it. You want to know how to access the divine nature of the father and the son. You want to know how to take upon yourself the characteristics of God and become godly yourself. This is one of the primary... One of the ways... you forgive others of their trespasses. But, do you want to really transform? Do you really want to access the flow of divine power and grace in your life... Not only forgive them but pray for them. Can you see the Savior hanging on the cross pleading, he says, "father forgive them" see, we do that... We take the people that hang us on our own crosses, and spit on us and scourge us and revile us and persecute us. If you will pray for them to the father in the name of Christ... Pray for mercy for your enemies. You will see a transformation in your life to where you became a son or daughter of Christ so much more so rapidly that you could ever conceived before.

The deeper, more significant way that we follow Christ and transform us quicker and more completely which is really what were trying to do anyway is that, brothers and sisters, aren't we trying to become Christlike. So in 2 Nephi says "wherefore go and do the things which you seen that your Lord and your Redeemer should do. Go and do those things. And as you go and do what you have seen and learned what he has done then you will more quickly and more fully become like him. Any thoughts? That's it for tonight.

Student: we bless them... We bless them... Thank you brother Stroud. We appreciate it so much.

Mike: that was a lesson the Lord taught us while we were in the mission field in New Jersey and was one of the great... one of the great lessons and concepts and principles that we learned. I will tell you though that if you through this week ...If you plug this into this week of your awareness it will be a great awakening for you... How long we assume the role of and accuser and that is Satanic. We don't want to be that way. Now here's a way where knowledge is power. Remember Joseph Smith said, "a man or a woman can be saved no faster than they can get knowledge." we have studied the battle tactics of Lucifer and his followers tonight. We have also studied the great and mercy of our Savior. And that if we overcome the 'accuser of the brethren' by the blood of the Lamb and the testimony of the brethren.

References:

Revelation 12:9

D&C 121:43

John 8:1

D&C 64:5

D&C 45:3-5

1 Nephi 19:7-9

2 Nephi