

Tonight I want to talk about the greatest crowning achievement we can obtain while in mortality. According to the Prophet Joseph and others, that greatest achievement that we can obtain is to have a personal audience with the Lord Jesus Christ. It has a name, it's called the Second Comforter. There's actually been quite a bit written about it. It's not something we talk a lot about in the Church anymore, but there is still plenty of information on it. So, hopefully, tonight this lesson will give us a foundation that will peak our interest and cause us to seek a little more into this great opportunity that we have ahead of us as members of The Church of Jesus Christ of Latter-day Saints. The scriptures are full of it, and I want to start out with the one the prophet Joseph Smith uses to introduce this concept. It's in the N.T. Gospel of John. This will be our take-off scripture. We want to start in John 14:16. First, I'll read this to you, and then I'll tell you what the Prophet Joseph Smith said and also a comment by Elder Bruce R McConkie. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;"

17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Now, this first comforter is the Holy Ghost. There are 2 comforters that are spoken of by the prophets and in the scriptures. There is a reason why they are called "comforters". Until we obtain these comforters, we remain in a state of unrest. These comforters are designed to move you from a state of agitation, or unrest, into a condition or a state of "rest" and peace. We'll come back to that in just a moment. Vs. 18, the Lord said to His Twelve: 18 I will not leave you comfortless: I will come to you.

Now, we're moving into something else. Notice in vs. 17 it says that the First Comforter, even the spirit of truth, He will dwell with you and be in you. Then in vs. 18 we see a whole new concept. "I will not leave you comfortless, I will come to you." Now, we're moving in to something else. Notice that in vs. 17, he said the First Comforter will be with you and "in you", and then vs. 18 says "I will come to you". It's interesting that these verses show a sequence. You have to become experienced with the First Comforter and have an inter-action with Him before you can obtain the Second Comforter. The First Comforter prepares you to receive the Second Comforter. The Second Comforter is the person ministration of the Lord Jesus Christ. Let's go to vs 19:

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

Mike: We talked a lot about that last week. Now, watch this. 21 is the verse that is a mystery to the Christian world.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I (this is Jesus speaking) will love him, and will manifest myself to him.

Mike: Now, there's the promise. If you keep the commandments and you love the Lord, that He will come and manifest Himself to you. The Christian world reading this think it's a symbolic representation of Jesus dwelling in the heart of man. In the Christian world they can do that because they have Jesus being a spirit, and the Father being a spirit, and the Holy Ghost being a spirit, and all 3 are one, one is 3, etc....

Joseph Smith said that that is an old sectarian notion and is not true. This has reference to a personal manifestation of the Lord himself where you can have a personal audience with Jesus Christ, and I want to emphasize IN THIS LIFE. The part I want to emphasize in tonight's lesson is this: Whenever we think about this high and lofty doctrine of having a personal encounter with the resurrected Christ, we want to always push that into some future, non-mortal period of time. We want to push that into the spirit world after we die, or we want to push it into the millennium when Christ reigns personally upon the earth, or we want to push it on into eternity after the resurrection in the celestial world, but none of these appearances that I'm going to talk to you about tonight are referring to anything further than mortality. This is designed to happen now! That's why we started the lesson out tonight by saying that the crowning experience of mortality is to have a personal audience with the resurrected Christ. So, I want you to know that everything that we're talking about here, tonight, has to do with what the scriptures call, "while yet in the flesh". That means, while you're still mortals. This is before your physical death, this is before your resurrection, this is before the spirit world, this is now. You can tell that we're talking about now, because there are all kinds of conditions that are necessary in order for you to experience an encounter with the Lord. In other words, in the millennium, if you're in the millennium, there's no condition, other than the fact that you are qualified to get to the millennium. But, there are conditions here. Notice vs. 21: He that hath my commandments, and keepeth them, (see, there's a condition) he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Now in the other scriptural places you're going to see all kinds of conditions that must be met by mortal men and women in order to have this experience. So when we see the Savior after mortality, for example, all eyes will see Him in the millennium. You'll see him after the resurrection of the dead. Everyone will be brought forth from the dead and resurrected and stand before the judgment bar of God, to be judged of their works. Everybody is going to see him. That is a default encounter. That means, everybody is going to do that at some future time. The scriptures say that every knee shall bow and every tongue confess that Jesus is the Lord. See, that's a default. There's no conditions there. Everyone

will be brought forth. So, whenever we see any conditions or stipulations or qualifications that must be met before this encounter, it's always pertaining to mortal life. Does that make sense?

So, the big stumbling block on this is, when ever anyone talks about seeing the Lord, they always want to push it into some other realm other than mortal life, and that's not what the scriptures are talking about. Now look at vs. 22 (going back to John) : Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

Mike: See, Judas has a question there. Are you talking about a personal experience where we see you at some future time while we're still in this world? See, he has a question. Or, is this referring to some time when everyone in the world is going to see you? Now look at what the Lord says here: vs. 23 Jesus answered and said unto him, If a man love me, he will keep my words: (now here's a stipulation again, you have to keep the commandments, you have to live the words of Christ) and my Father will love him, and we will come unto him, (meaning the Father and the Son) and make our abode with him.

Abode means what? It means they'll take up a residence with you. They are going to come to where you live and visit you and see you, and there are many men and women who have had this experience throughout the history of the world. Student: It's not always in the temple, then? Mike: No, most of the times it takes place is NOT in the temple. Now, keep in mind that we've talked in the past, that this encounter can take place in vision, or it could be a visitation. Remember the difference of a "vision". What Joseph Smith saw, he encountered the Father and the Son. That's a Second Comforter experience. He talked to them, they talked to him, there was a free discussion back and forth, but it was a vision, meaning that whether Joseph and others who have had this will say, "whether in the flesh or out of the flesh, I know not". I don't know if I was on earth or some other place, I don't know where I was. But, I saw them, they saw me, I talked to them and they talked back to me. That's a Second Comforter experience. A visitation is where you see and hear and touch something, and in this case, you not only touch Him, but He touches you. There's an ordination that takes place and we'll talk a little bit about that. You actually receive a higher order of the Priesthood along with this audience. So, there's the take off on that.

The Prophet Joseph Smith said this, in the Teachings of the Prophet Joseph Smith pg 150, "This could also be experienced by the Saints in the last dispensation as well." And, that's a promise we have. "When the Lord has thoroughly proved him (meaning a LDS man or women) and finds that the man is determined to serve Him at all hazards, then the man will find his calling and election made sure, then it will be his privilege to receive the other comforter, which the Lord has promised the Saints." The other comforter is the Lord Jesus Christ himself, to come.

Now, when you're going through the temple, everything in the temple, the whole temple allegory, is teaching you how to come up in this life and obtain this personal audience with the Lord. The whole temple endowment, the whole ceremony allegory is pointing you towards receiving the Second Comforter, which you do at the veil. The purpose of the Second Comforter, the Lord Jesus Christ, is to prepare you in all things to be received into the presence and have an audience with the Father. So, here we have 3 Gods. We have God, the Holy Ghost, we have God, the Son, Jesus Christ, and we have God, the Holy Father. You can see that one of the main purposes of the Holy Ghost, if not THE main purpose, is to prepare you in all things, is to enter in and have a personal audience with the Lord, Jesus Christ, and enter into his presence. That's the purpose of the H.G., the First Comforter, is to prepare you to receive the Second Comforter. The God of the telestial world that we are in, is the H.G. His purpose is to prepare you to meet the God of the terrestrial world, which is the Lord, Jesus Christ. The purpose of the Lord, Jesus Christ, the Second Comforter, is to prepare you in all things to enter into the presence of the God of the Celestial World, which is the Holy Father. Each one of these 3 beings have a main purpose, and that's to prepare you in all things to enter into the presence and receive from that person, at a higher level, what's reserved for you, and what you need to complete your journey back to the Father. The temple allegory is showing us step by step, how to do that. When you enter into the Terrestrial Room in the temple, it is symbolic of a third estate. The Third Estate is a millennial, terrestrial world. That is the world of the Lord, Jesus Christ. The Son of God presides over that Terrestrial Millennial World. The H.G.'s purpose is to sanctify and cleanse and purify and transform men and women in the Telestial World, and to prepare them to physically, emotionally and spiritually be able to encounter the God of the Terrestrial World and survive the encounter. If you are taken into the presence of the Son of God, the God of the Terrestrial World, and you are not prepared to enter His presence, you would die in the attempt, because the glory of the terrestrial is greater than the glory of the telestial, and telestial beings, without being transformed, transfigured, translated, changed, taken into the presence of a terrestrial being, will die in the encounter. They have to be changed. The same is true of entering a terrestrial world. A person entering a terrestrial/millennial world has to be changed again and brought up to a level where they can go into the celestial world and be able to abide the presence and glory of God, the Father. Does that make sense?

Student: Everything is step by step by step...always preparing for something bigger.

Mike: That is a great concept, if we can grab hold of that. It gives us a wonderful view and insight into the purpose of mortality and what we're doing here and what we're trying to accomplish before our time here ends.

Let's go to the first scripture in the D&C that the Lord reveals to us this doctrine of the Second Comforter. D&C 67.

This is 18 months after the official restoration and organization of the Church. It's only been 18 months since they had that little mtg at the Peter Whitmer farm where the Church was officially organized. That's not much time. But, even this early in the history of the Church, look at what the Lord says here:

Vs. 10 And again, verily I say unto you that it is your privilege, (I have that word underlined) and a promise (I have that word underlined as well) I give unto you that have been ordained unto this ministry, (Now, we've got something here, the Lord says "I'm giving you a privilege and a promise to do something. Now, here's the conditions." If this were something in the future, something after death, he wouldn't need to do these conditions) that inasmuch as you (1) strip yourselves from jealousies and (2) fears, and (3) humble yourselves before me, for ye are not sufficiently humble, (Do you see those 3 conditions? Now here's the promise) the veil shall be rent and you shall see me and know that I am— (That is the first reference in this dispensation, in modern scripture, that tells us about a personal encounter with the Lord, Jesus Christ.) not with the carnal neither natural mind, but with the spiritual (mind).

Now, notice vs. 11. We talked about how in order for this to happen, you have to be changed. This can't happen yet to these people. They're 18 months into the history of the Church, and they're not ready to obtain this privilege and promise. Vs. 11: For no man has seen God at any time in the flesh, except quickened by the Spirit of God.

Mike: That tells you that there has to be some changes made from the state that we're in, right now, in our natural man, fallen state. There has to be some changes made. You just can't survive this encounter. Vs. 12:

Neither can any natural man abide the presence of God, neither after the carnal mind.

Mike: And then he tells them in vs. 13: Ye are not able to abide the presence of God now, neither the ministering of angels; wherefore, continue in patience until ye are perfected.

We talked about that last week, in fact, that's one of the scriptures we used. That's your first promise in modern day revealed restoration scripture that you have a privilege and a promise that God gives you, that you can have a personal audience with the Lord, Jesus Christ. Isn't that exciting? I'd like to read you a comment by Elder Bruce R McConkie. This is from The Mortal Messiah, pg 575. "After the true saints"

(And I underlined "true saints". If you have true saints, you have to have false saints, or "latter-day aint's". This Friday I'm going with a friend up to Utah, a friend's wife passed away 2 days ago and he asked me to speak at her funeral. I was talking to him last night and this man has been a temple president and a mission president and very well experienced in the doctrine of the Church. I asked him, "What do you want me to talk about?" And he said, "Well, the room is going to be filled with "social latter-day saints". That was the comment he used, so he invited me to speak on a subject that would help them. So, back to E. McConkie's quote):

"After the true saints receive and enjoy the gift of the Holy Ghost (#1);" (Now, you're going to see a sequence here. Here is a list) "after they know how to attune themselves to the voice of the Spirit (#2); after they mature spiritually so that they see visions, work miracles, and entertain angels (#3); after they make their calling and election sure and prove themselves worthy of every trust—after all this and more—it becomes their right and privilege to see the Lord and commune with him face to face. Revelations, visions, angelic visitations, the rending of the heavens, and appearances among men of the Lord himself—all these things are for all of the faithful. They are not reserved for apostles and prophets only. God is no respecter of persons. They are not reserved for one age only, or for a select lineage or people. We are all our Father's children. All men are welcome. "And he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile." (2 Ne. 26:33.)

Let's go to the next one and look at some scriptures in the D&C that will allude to this. Section 76:22 (This section is known as "The Vision".) Right in the very first part of that... Joseph Smith and Sidney Rigdon are at the John Johnson home in Hyrum, Ohio. They are working on the revision of the Bible, what we call the Joseph Smith Translation. While they were translating in the 5th chap. of the Gospel of John, this was in Feb. 1832, while they were translating, they had a question about the resurrection of the dead and this whole vision opens up that is 119 vs. long. J.S. said that that 119 verses of scriptures only represents 1/100th of what they saw. So they only wrote down 1/100th of these things they saw:

22 And now, after the many testimonies which have been given of him (Christ), this is the testimony, last of all, which we give of him: That he lives!

23 For we saw him, (This is a Second Comforter experience) even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

Now, let's go to the end of Section 76, and there's some marvelous promises involved at the very end. Let's start at vs. 113: This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit. (now look at vs. 114)

114 But great and marvelous are the works of the Lord, and the mysteries of his kingdom which he showed unto us, which surpass all understanding in glory, and in might, and in dominion; 115 Which he commanded us we should not write while we were yet in the Spirit, and are not lawful for man to utter;

Mike: A lot of the things that they saw, remember he said that this is only 1/100th of it that he wrote down. There were other things that he wanted to write down but they were commanded NOT to write them down. Now, vs. 116. Think of

the Second Comforter. Think about our privilege and promise.

116 Neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those (Here are your conditions. Remember that to have this encounter, there are conditions.) who love him, and purify themselves before him; 117 To whom he grants this privilege of seeing and knowing for themselves; 118 That through the power and manifestation of the Spirit, (this is a triple underliner) while in the flesh, they may be able to bear his presence in the world of glory.

Now, you look at that and you can see that if we meet certain conditions, and the Lord lays them out for us, we have the privilege of seeing and knowing for ourselves, while in the flesh, to be able to bear His presence. In other words, you're in the presence of Christ, and to bear means to survive it! It means you go into His presence in the world of Glory.

Either He comes here and changes you, or you are taken there. Either you see it in vision, or you have a personal visitation. This is why those who have had these experiences will say, like Paul and like Joseph, "whether in the flesh or out of the flesh, I know not... I don't know where I was, I don't know if I was mortal, I don't know if I was translated, I don't know if my body was transfigured, but I do know that I saw Him and spoke to Him and he spoke to me face to face as one man speaks with another". They may not understand the environment and the exact circumstances of the encounter, but there is no question about the encounter. They speak with God, face to face, as one man speaks to another. Questions or comments?

Let's go to another one. So, what the Lord is doing, is, He is preparing the saints, step by step, piece by piece, to have this experience. You know it's a commandment of God that you do this? Let's go to Section 101 for a minute. Let's throw one in here real quick.

The Lord says this in D&C 101:38: And seek the face of the Lord always, (that's the Second Comforter) that in patience ye may possess your souls, and ye shall have eternal life.

Now, let's go to Section 88. When you obtain this encounter with the Lord, there are a number of sequences for blessings that are inherent in this personal administration. You can't have this experience and not obtain certain things. Certain things go along with this. One of the things that goes along with this is the promise of eternal life. When you stand in the presence of Christ and have the Second Comforter experience, one of the things you have obtained from Him is His promise to you that you WILL have eternal life. There's no conditions set to it at this point. All through the scriptures it says "and if you keep my commandments and endure to the end, (then) ye shall have eternal life, which gift is the greatest gift of God." Notice that it starts with the word "if".

Well, when you have the Second Comforter, the "if" is removed. Everything up to this conditional. It's like a patriarchal blessing. There are blessings mentioned in the patriarchal blessing, and at the end of the blessing it will say, "these things are all conditional upon your faithfulness. Every temple ordinance we enter in to...the marriage ordinance talks about the blessings of Abraham, Isaac & Jacob, the kingdoms of thrones, principalities, powers, dominions and all of these things, these blessings, and then right there it says: upon your faithfulness. Is that a condition? So, all of these blessings are yours conditional on your faithfulness. When you have this Second Comforter experience, the condition is removed. When you enter into the presence of the Lord you obtain the promise of eternal life. He may lay his hands upon your head and ordain you a king and a priest, and if you're a woman: a queen and a priestess, and seal upon you eternal life in the Celestial World, that where I am, you may be also, that you have obtained part and portion with me in My Kingdom. These are words that have been spoken to mortals from the mouth of God himself as they stood in His presence.

Section 88:3 starts out: Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John. 4 This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom;

Now, that's what you obtain, that promise. Who gives you that promise? Where does it take place? It takes place as you stand in the presence of the resurrected Christ and obtain that promise. Can you see why it's called the Second Comforter? In this world, we are always in a state of questioning or quandary. What's my status before God? Am I pleasing to him? Is the course of my life that I'm pursuing acceptable to him? We always have this unrest. We'd like to know. Maybe we have a feeling that we're okay, but we don't have a sure witness.

When God, with his own mouth calls you by your name, and you obtain from him this promise, you enter in to His Rest. This means that all of these concerns that you have had are resolved and you are comforted and obtain what the scriptures call, "the rest of the Lord". Your concerns concerning your standing in mortality and your future in eternity are once and for all laid to rest. This is something that is obtained as you have this Second Comforter experience with the Lord Jesus Christ. The Holy Ghost is preparing you all along the way to have this encounter.

In the temple we have people called "presenters". We have temple workers that follow us all the way through the endowment allegory. The presenter is to prepare you in all things to have this encounter with the Lord. The presenter is very symbolically the Holy Ghost, or angels, or the spirits of just men made perfect, who work under the direction of the Holy Ghost who works under the direction of the Son of God. There's a hierarchy here, you can see it in the temple. You see one exalted being speak to another exalted being of a lower station and say, "go down and do this...and then come

back and report to me." So, you have various stations of people, gods if you will, (small g) who are in various stages of their own personal progression, and acting as ministers and servants and messengers for gods of a higher station to help bring up those to a higher level to where they're at. That's what that's all about. Let's go to Section 88:62 and look at something else here. There are times in eternity when Christ is nearer than other times. There are times when Christ is nearer his brothers and sisters, the children of the Father. There are times when he is not near. So, look what he says in vs. 62: And again, verily I say unto you, my friends, I leave these sayings with you to ponder in your hearts, (Think about the things we have talked about tonight. These are things which the Lord wants us to ponder.) with this commandment which I give unto you, that ye shall call upon me while I am near—

Mike: Now, this revelation in Section 88 was given Dec 1832. The Lord is near at times of restoration of lost truth. The Lord is not near in times of apostasy. So, when we have a restoration following an apostasy, the restorer of truth is near, and he's near now. Now, look what he says in vs. 63: Draw near unto me and I will draw near unto you;(See the conditions? You have to do something here. This encounter is not going to be something that is just bestowed upon us with no effort on our own.) "seek me diligently and ye shall find me;" (All through the scriptures we have this scriptural formula: ask, and you shall receive, seek and ye shall find, knock and it shall be opened unto you. It's all through the scriptures, but here in 88 is the only place where it says "seek me diligently and ye shall find me". That's an injunction to obtain the Second Comforter.)

"ask, and ye shall receive; knock, and it shall be opened unto you." (You knock at the veil. There is a way to knock.) Now, let's go to vs. 67, and here's more conditions: 67 And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things. (Now watch, this is the important one, think of second comforter) 68 Therefore, sanctify yourselves that your minds become single to God, and the days (not "day") will come that you shall see him; for he will unveil his face unto you, (that's second comforter) and it shall be in his own time, and in his own way, and according to his own will.

69 Remember the great and last promise which I have made unto you; cast away your idle thoughts and your excess of laughter far from you.

Mike: He refers to this promise, this appearance in vs. 68. He calls this "the great and last promise". There's lots of marvelous promises that God has in store for His children, but this one is "the great and last promise" that the day will come that you will see Him, for he will unveil his face unto you. (This is available to you. This is the crowning achievement of mortality. There is nothing greater that can happen in the 2nd estate than to be brought into the presence of Christ and have a face to face, one on one encounter with Him.) Go over the page to vs. 74-75:

74 And I give unto you, who are the first laborers in this last kingdom, a commandment (now remember, here are some conditions) that you assemble yourselves together, and organize yourselves, and prepare yourselves, and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; (Why does He want you to be clean?) 75 That I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation; (Now, here we go) that I may fulfil this promise, this great and last promise, which I have made unto you, when I will.

Mike: I will come to you. I will come and take up my abode with you. I will introduce you to the Father and He will come to you. See, the scriptures are loaded with this stuff if we are tuned into it, and we realize that it's not referring us into some distant, eternal time. It's the HERE AND NOW! It's desirable to have this experience now because the advantage it gives you while you're still alive in this world, and the advantage that you obtain in the next world from having this experience here are unspeakable. Let's go to Section 93, the last one from D&C, and then I'll take you to the B of M. Now, here is a list of 5 things. See, the Lord's been teaching us, starting from Section 67 to 76 to 88, and now to Section 93. The purpose of the D&C is to teach us doctrine step by step by step on how to obtain a personal audience with the resurrected Savior.

93:1 Verily, thus saith the Lord: It shall come to pass that (here we go) every soul (So, this now, is showing us that this is available to every man and woman. Women can obtain the Second Comforter with or without their husband. It's not required for you to be equally yoked to a husband or a wife in order to have this. This is an individual, personal, one on one.) (#1) who forsaketh his sins and (#2) cometh unto me (this is Christ speaking), and (#3) calleth on my name, and (#4) obeyeth my voice, and (#5) keepeth my commandments, (here it is) shall see my face and know that I am;

I have an acquaintance, who has a website, who has had this experience. He breaks down Section 93 into individual commentaries, into those 5 things. This is a man who has stood in the presence of Christ. He has had his "calling and election made sure".

Student: Why did he tell you that? We aren't supposed to tell these things, are we? Mike: Well, we're told that we aren't supposed to do that, but actually, when you have these experiences, you're under an obligation to tell others about it, it's just the "timing and WHO". If we were not to speak of these things, then you would not have a record of this any where in the D&C, because, somebody, somewhere is telling us these things and we're reading about it. If the brother of

Jared had not written down and talked about his experience with the Lord on the mountaintop, you and I would never know about it. The key is, you don't cast your pearls before swine, it doesn't say that you don't cast them. It just says you don't cast them before swine, otherwise they will turn and "rend" you. So, when you have a sacred experience, the Lord wants you to testify of that. You must testify of that. The key is "who, and when, and how". That has to be spirit directed. Does that make sense? Otherwise, if we don't testify of these experiences, then we can't be in a position to help others come up through our testimony and obtain the same experience. Let me give you an example of that, and then we'll come back to this. Go to Moroni 7. If you have the visitation of an angel, should you talk about it? If an angel comes and talks to you, should you talk about it? This is Moroni talking about faith, hope and charity, and if the gifts of the spirit have ceased, it's because faith has ceased.

Verse 29: And because he hath done this, my beloved brethren, have miracles ceased? Behold I say unto you, Nay; neither have angels ceased to minister unto the children of men. (Now, for the next 4 verses you have the most intense description of how to obtain the visitation and ministry of angels of anything found anywhere in the scriptures.) 30 For behold, they (the angels) are subject unto him (Christ), to minister according to the word of his (Christ's) command, showing themselves (the angels--You want to have angels visit you? There's the conditions that are required before you can have the visitation of angels.) unto them of strong faith and a firm mind in every form of godliness. (Now, why do they come? Watch)

31 And the office of their (angels) ministry is to (#1) call men unto repentance, and to fulfill and to do the work of the covenants of the Father (that's their job), which he hath made unto the children of men, (now watch) to prepare the way among the children of men, by declaring the word of Christ unto the chosen vessels of the Lord. (In other words, those who are of firm mind and strong faith in every form of godliness, the Lord refers to them as "chosen vessels of the Lord. These are the ones that angels appear to.) that they may bear testimony of him.

Mike: What are they supposed to do after they obtain these visitations and ministrations? They are to testify of it. They are to tell people about it. Why are they to testify of these sacred experiences?

32 "And by so doing," (testifying of it) "the Lord God prepareth the way that the residue" (that's the rest of us, the ones who are NOT the chosen vessels, that's those of us who are not having these experiences. If you hear from someone who does, and bears testimony of it.)

"that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts, according to the power thereof; and after this manner bringeth to pass the Father, the covenants which he hath made unto the children of men."

The purpose of talking about and testifying of these things is to help those who are not having these experiences to have faith in Christ, "that the Holy Ghost may have place in their hearts, according to the power thereof; and after this manner bringeth to pass the Father, the covenants which he hath made unto the children of men." Mike: So, you are to testify of these things, but you're only to testify as directed by the spirit, at a time and place and in a way, and to the person that the spirit directs. That way you don't cast your pearls before swine.

Let me read a comment to you. In A New Witness for the Articles of Faith, page 492, Bruce R McConkie said, under the heading "The crown revelation of life", Elder McConkie speaks about receiving a personal visitation of Christ. Remember the difference between vision and visitation.

"There is a true doctrine on these points, a doctrine unknown to many, and unbelieved by more, a doctrine that is spelled out as specifically and extensively in the revealed word as are any of the other great revealed truths. There is no need for uncertainty or misunderstanding, and surely, if the Lord reveals a doctrine, we should seek to learn its principles and strive to apply them in our lives. (Now, we've spent an hour showing, from the scriptures, that this is something the Lord wants us to do.) This doctrine is (here it is) that mortal man (and woman), while in the flesh, has it in his power to see the Lord, to stand in his presence, to feel the nail marks in his hands and feet, and to receive from him such blessings as are reserved for those only (here's your criteria / conditions) who keep all his commandments and who are qualified for that eternal life which includes being in his presence forever. (His last comment is this:) Let us at least sample the holy word and see what the Lord has promised as to seeing his face and being in his presence while we are yet pilgrims far removed from our heavenly home."

Isn't that a great quote? Here's another one by Elder McConkie from The Promised Messiah, pg. 582. This is a wonderful thing for those of us who go to the temple.

"The purpose of the endowment in the house of the Lord is to prepare and sanctify his saints so that they will be able to see his face, here and now, as well as bear the glory of his presence in the eternal worlds."

That's the purpose of the endowment. One more statement I have.

Joseph Smith said: "The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him,

Son, thou shalt be exalted.

When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses..."

Mike: There's much more on this. Let me tell you about my friends online site, that I was telling you about. His site is called "The Perfect Day" blog. You will find a wealth of information on his site. He's LDS, he doesn't hold any high position of authority, he's not an apostle, or a 70, or a stake president, he's a faithful latter day saint man, and he's obtained these things we're talking about. What he does is, anonymously, shares with those who read his blog posts, how he was able to accomplish those things and what the Lord has taught him in the process. If you are interested in this subject, it is well worth your consideration to study the things he has written.

Satan is in the wings all the time to influence priestcraft and pride and to do things for "the following" and for "the pride of man", to be lifted up in the praise of man. It's a continual trap. You have to be able to do things with an eye single to the glory of God, and with no thought of what's in it for YOU.

Student: You don't have to have permission from the Brethren, right? Mike: No, in fact if you have to have permission on everything, you're being "acted upon" instead of "acting". You want to be able to step out, but you have to be careful. There is a safety net within the Church, but there is great information and the mysteries of God are not going to be revealed to you in a general conference address. The mysteries of godliness are going to come to you through revelation, through the power of the Holy Ghost. Along the way, on your path, the Lord will place mentors, messengers, and you will receive people that will help you along the way. You need to be familiar enough with the Spirit that if you hear something and you are mature enough in your spirituality, that when you hear something that "doesn't feel right, it just bothers you, it leaves you upset and disquieted" rather than resonate or distill upon you as the dews of heaven, you have to be able to discern: what to embrace and what to discard. Whatever you listen to or read, you need to be able to discern by the power of the Holy Ghost, whether it's true or false. You can't wait for the brethren to okay everything. If you're going to wait for the brethren to okay everything that comes into your pathway, you are going to miss much of what God has in reserved for you. I watch very carefully what I say, I try to stay in the scriptures and the words of the prophets, I try to do that which edifies and builds faith while at the same time, encouraging us to look into things that we ordinarily, as members of the Church, are reluctant, or don't know about, to look into those things, because those are where great treasures are that the Lord has reserved. For example, the doctrine of the Second Comforter was taught openly in the early days of the Church. It's not something that's taught right now.

Yet, the Brethren will refer to it periodically, but it's not something that's taught. So, if you want to know about this, you're going to have to go back into the restoration statements that were made in the early history of the Church. I invite any one who is listening to this podcast, if you have any questions, feel free to call me and I'll be glad to text with you or talk with you on the phone or email you back and forth. We do quite a bit of that during the week. My podcasts open up information that people haven't considered, and they don't answer all the questions, so many questions come throughout the week, and I'm happy to be able to answer those. My whole purpose is to help people understand the restoration doctrines that were revealed through the Prophet Joseph Smith, and to get a better feel for them, and, number, to seek for personal revelation and become more experienced in discerning truth from error, through the power of the Holy Ghost. Ultimately, brothers and sisters, the only hope we have of making it back to the presence of our Father, and successfully completing this estate, is to take Holy Spirit for our guide. Everything else: general conference, the brethren, the prophets, the writings of the apostles, are designed to move us towards that point where we become experienced and expert in receiving and recognizing the promptings of the Holy Ghost.

(This is the dropbox quotes that were on Mike's site)

"Seek the Face of the Lord Always" Elder Bruce R. McConkie of the Quorum of the Twelve
(excerpts from The Promised Messiah, Chapter 31, p.575-595)

After the true saints receive and enjoy the gift of the Holy Ghost; after they know how to attune themselves to the voice of the Spirit; after they mature spiritually so that they see visions, work miracles, and entertain angels; after they make their calling and election sure and prove themselves worthy of every trust—after all this and more—it becomes their right and privilege to see the Lord and commune with him face to face. Revelations, visions, angelic visitations, the rending of the heavens, and appearances among men of the Lord himself—all these things are for all of the faithful. They are not reserved for apostles and prophets only. God is no respecter of persons. They are not reserved for one age only, or for a select lineage or people. We are all our Father's children. All men are welcome. "And he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile." (2 Ne. 26:33.) Seeing the Lord is not a matter of lineage or rank or position or place of precedence. Joseph Smith said: "God hath not revealed anything to Joseph, but what he will make known unto the Twelve, and even the least saint may know all things as fast as

he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord; for all shall know him . . . from the least to the greatest." (Teachings, p. 149.) The fact is that the day of personal visitations from the Lord to faithful men on earth has no more ceased than has the day of miracles. God is an unchangeable Being; otherwise he would not be God. The sole issue is finding people who have faith and who work righteousness. "For if there be no faith among the children of men God can do no miracle among them; wherefore, he showeth not himself until after their faith." (Ether12:12.)

Elder Bruce R. McConkie elaborates (B. R. McConkie, *New Witness*, p. 492): What greater personal revelation could anyone receive than to see the face of his Maker? ...And is it an unseemly or unrighteous desire on man's part to hope and live and pray, all in such a way as to qualify for so great a manifestation? There is a true doctrine on these points, a doctrine that is spelled out as specifically and extensively in the revealed word as are any of the other great revealed truths. There is no need for uncertainty or misunderstanding and surely, if the Lord reveals a doctrine, we should seek to learn its principles and strive to apply them in our lives. This doctrine is that mortal man, while in the flesh, has it in his power to see the Lord, to stand in His presence, to feel the nail marks in His hands and feet, and to receive from Him such blessings as are reserved for those only who keep all His commandments and who are qualified for that eternal life which includes being in His presence forever.

Elder McConkie wrote (B. R. McConkie, *Promised Messiah*, pp. 582-584): "Therefore, sanctify yourselves that your minds become single to God" -and now we come to the crowning promise of the Gospel-"and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will" (D&C 88:68). That is the Lord's promise, His great promise, His crowning promise, His last promise. What is there that can excel in importance the obtaining of that spiritual stature which enables one to see the Lord? And so the next words spoken by the Lord to His friends were: "Remember the great and last promise which I have made unto you" (D&C 88:69).

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Elder McConkie wrote (B. R. McConkie, *Promised Messiah*, pp. 594-595): Few faithful people will stumble or feel disbelief at the doctrine here presented that the Lord's apostolic witnesses are entitled and expected to see his face, and that each one individually is obligated to "call upon Him in faith in mighty prayer" until he prevails. But the Twelve are only a dozen in number. There are seldom more than fifteen men on earth at a time who have been ordained to the holy apostleship, which brings us to another statement made by Elder Cowdery in his apostolic charge (J. Smith, Jr., *Documentary History*, 2:196): "God does not love you better or more than others." That is, apostles and prophets do not gain precedence with the Lord unless they earn it by personal righteousness. The Lord loves people, not office holders. Every

elder is entitled to the same blessings and privileges offered the apostles. Indeed, "an apostle is an elder" (D&C 20:38); such is the title by which he is proud to be addressed. The priesthood is greater than any of its offices. No office adds any power, dignity, or authority to the priesthood. All offices derive their rights, virtues, authorities, and prerogatives from the priesthood. It is greater to hold the Melchizedek Priesthood than it is to hold the office of an elder or of an apostle in that priesthood. The Lord loves his priesthood holders, all of whom are given the same opportunity to do good and work righteousness and keep the commandments. All of the elders in the kingdom are expected to live the law as strictly as do the members of the Council of the Twelve, and if they do so live, the same blessings will come to them that flow to apostles and prophets. Apostles and prophets are named as examples and patterns of what others should be. The Quorum of the Twelve should be a model quorum after which every elders quorum in the Church might pattern its course.... I repeat: apostles and prophets simply serve as patterns and examples to show all men what they may receive if they are true and faithful. There is nothing an apostle can receive that is not available to every elder in the kingdom. As we have heretofore quoted, from the Prophet's sermon on the Second Comforter

(J. Smith, Jr., *Teachings*, 27 June 1839, p. 149): "God has not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least saint may know all things as fast as he is able to bear them." It follows that everything stated by Elder Oliver Cowdery in his charge to the apostles could also be given as a charge to all elders. Every elder is entitled and expected to seek and obtain all the spiritual blessings of the Gospel, including the crowning blessing of seeing the Lord face to face.