

I'd like to chat with you a little bit tonight, but first of all a little follow-up on last weeks lesson on the Second Comforter. I got some good feedback on that, and a lot of people enjoyed the information. I gave you 2 or 3 examples of the 2nd C. from the D&C, and I'd like to give you one from the B of M. The words "Second Comforter" aren't used, but if you could learn to recognize these encounters with Jesus Christ, you can see them all through the scriptures. Let's go to 2 Nephi 31:2. In vs. 2, Nephi is giving his final address. These are the last writings of Nephi. He's in his 70's, and he's closing out his book and about to deliver up the records to his brother Jacob.

2 Wherefore, the things which I have written sufficeth me, save it be a few words which I must speak concerning the doctrine of Christ;.... Mike: and then he goes on, all the way through the 31st chapter, and on over into the 32nd chapter, and in vs. 6 he says:

6 Behold, this is the doctrine of Christ, Mike: So, from 2 Nephi 31:2 all the way to 2 Nephi 32:6, you have "the doctrine of Christ". Whatever that is, and really, the doctrine of Christ is the system, the plan, designed to bring man from his natural fallen unredeemed state in a celestial world all the way up into the presence of Jesus Christ, while in the flesh, while still in mortality, and be redeemed from the fall. So, the B of M description of being redeemed from the fall is to be brought back into the presence of Christ, and have a personal encounter with him. That is the B of M definition of being redeemed from the fall. Now after he does that, I want to go back to vs. 6, and we're looking for that time when you're at the veil, and you're invited through the veil, into the presence of Christ. Nephi has had this experience. He says..."this is the doctrine of Christ, and there will be no more doctrine given until after he (Christ) shall manifest himself unto you in the flesh. And when he shall manifest himself unto you in the flesh, the things which he shall say unto you shall ye observe to do."

That is so bold, and so clear, and so plain. A lot of people would interpret this as the time of the 2nd Coming, or that's going to be in the Millennium. No it isn't, because all of the conditions for him to manifest himself unto you in the flesh are found in the "Doctrine of Christ". The doctrine of Christ is the conditions necessary to have this encounter. That plan is laid out now, from 2 Nephi 31:2 to 32:6. It is the systematic, organized plan on how to be redeemed from the fall, enter in to the presence of Christ, and have that personal encounter in the flesh. I've read and taught these verses 100's of times, over 30 years in the Church Education System, and until you're ready and the spirit shows it to you, these things remain hidden. They are truly hidden in plain sight. Once you see them, you wonder how you have always missed them. Look at the rest of vs. 6:"...And when he shall manifest himself unto you in the flesh, the things which he shall say unto you shall ye observe to do."

You see that? He has an agenda for the personal encounter. There is reserved for you, when you come to this point where you stand in the presence, there is a unique personal experience just for you. Section 50 kind of gives you a little bit of a hint on what that is, but let's look a bit further now. Look at vs. 7 of Ch.32:

7 And now I, Nephi, cannot say more (He wanted to tell us more, he has much more to tell us. He's had this encounter, he's had this ordination, he's had the Savior lay his hands on his head. He's seen the prints of the nails in his hands and in his feet. He's been invited to thrust his hand into the Savior's side. He is an apostolic witness of the resurrected body of Jesus Christ. He wants to tell us more about it, but he says...); the Spirit stoppeth mine utterance, (Now, don't wish he had been allowed to tell us more? Why do you think he was stopped? Why do you think the Spirit said "this far and no further"?) Student: It would condemn us.

Mike: Why would it condemn us? Student: We would be accountable for something that we weren't prepared for. Mike: Good comment. It ends up being so personal, and it was for Nephi only, right? So, if you want to know what Nephi found out, you have to seek the same experience.

Student: I also think it's because he wants us to exercise faith, so we can work out to get this blessing, this personal encounter, and we have to pay the price. Mike: Very good, good comment.

Now look what he says, "I am left to mourn because of (here's the key) the unbelief, and the wickedness, and the ignorance, and the stiffneckedness of men;

There are the reasons why he couldn't go further, and I want to say tonight, brothers and sisters, those are the reasons that will keep us from having this experience that Nephi is talking about. So let's look at those things again, what is he saying? Here it is again, "unbelief, and the wickedness, and the ignorance, and the stiffneckedness of men;" and look how he ends it up, "for they will not search knowledge, (now thing of the scripture over in John 17:3, it said, "This is life eternal, that

they might know thee and Jesus Christ, whom thou has sent." That vs. is talking about knowledge, and that knowledge is "perfect knowledge". When you stand in his presence and obtain this Second Comforter, your faith, at least in that experience, is finished. That's why, in another place, Jesus is referred to as "the author and the finisher of our faith". I first thought that, when I read that a while back, "what does it mean to have your faith "finished"? Well, faith finished, is replaced by knowledge, perfect knowledge. Notice the condemnation there: "for they will not search knowledge, nor understand great knowledge, when it is given unto them in plainness, even as plain as word can be." Now, I would ask you, "What greater knowledge can there be in mortality, then to stand in the presence of Christ and have your faith, in that thing, finished, and have perfect knowledge that He is?" Even when it is given them in plainness, "even as plain as word can be".

Now, Nephi cannot give this to us any more clear, in any more plainness than he's done there. So, if we want to take this message of what the doctrine of Christ is all about and where it is leading us, and, if we want to twist that around and wrest that, and make it mean something more than the literal words portrayed, then we do so to our own damnation. So, here the doctrine of Christ is the same as the temple allegory. The temple allegory, from initiatory to on through to the veil, is the "Doctrine of Christ". It's how Christ, through his plan, his atonement, brings us up through a step by step process, redeems us from our fallen state, changes our very nature, sanctifies us, introduces us at the veil, and the veil is parted and we're invited in. Well, that's the doctrine of Christ. In another place, it's referred to as the "history of Godliness". Because, when you enter into his presence, and obtain what he has, you obtain promises that have to do with immortality and eternal life. For you, the mortal probation, the second estate, even while you're still living in it, you graduate from it, you pass from it, the judgment day is advanced, as far as you're concerned, and you have passed the second estate, even though you're still living and breathing in it. It's a past estate. You have kept your 2nd estate. Isn't that marvelous? Comments or thoughts on that? Student: I want that. Mike: We all want that. And, by the way, as I said last week about the second Comforter is not limited to men, nor to married couples. Single women and men can have this experience. In fact, I think that a husband and wife who have this, have it individually before they will experience together because this 2nd Comforter is so intimate and so personal and so individual. You know that it is because the example in the B of m was 2500 people were there and he invited them to come forward one by one. He didn't invite them to come up in 2's, 3's or 5's of dozens, one by one. That gives us the indicator of how we can experience that. When it happens, it will be you and the Savior. I might mention also, at this funeral I spoke at yesterday, a friend of mine died--his wife died, and I spoke at the funeral, at his request, down in St. George. His requested subject was to talk about how his wife wanted to be, and how to obtain the status of "a daughter of Zion". When we would get together, we would talk, and our study time together, whether in St. George or AZ, there was always 1-2 hrs. of in-depth study time, just the 4 of us. It always centered on the topic of "Zion". I might mention that when you enter into the presence of the Lord, and obtain the second Comforter, you have obtained a "Zion status". You can't have that experience and come out of that, and not be a Zion man or a Zion woman. The other thing we talked about was that we talk a lot about a society, also about building a city. We also talk about real estate in Jackson Co. MO. We talk about the city called "New Jerusalem", but all of that is a moot point until you have men and women who have, on an individual basis, come up and obtained a personal Zion. What the definition of that is, and it all ties in, is this: Zion is a terrestrial principle. Zion is not celestial. So, when you obtain these great blessings, have these experiences that we've been talking about the last 2 weeks, you become a terrestrial man or woman, still living in a celestial world. There are so many things that happen. When you have this encounter with the Lord, you're also ushered into a new organization, a new church, called The Church of the Firstborn. All of these things are tied in with this. That doesn't mean that you cease your membership in The Church of Jesus Christ of Latter-day Saints. You just, now, hold dual membership. One is in what the Brethren call the "outward church below"--where we are now, the "below" meaning the celestial world and "outward" meaning it's a physical organization, maintained and led by physical, mortal people, okay? It's purpose is to prepare you in all things to enter into membership into the "inner church". The inner church is terrestrial, and it's Zion).

Let's go on over to Section 107, and let me give you a definition from the scriptures of this transition from one place to another. Section 107, on Priesthood, and we go to vs. 18. The Melchizedek Priesthood that we have in the "outer church below", The Church of Jesus Christ of Latter-day Saints, is to train you, and tutor you in it's ordinances and rights and laws to come up and obtain a higher order of the priesthood. That higher order of the priesthood cannot be conferred by mortal men. It's not something you obtain by priesthood ordination by other priesthood bearers--mortal men. This higher ordination comes under the hands of God. You are called into that by His own voice. This can come under the hands of Jesus Christ himself, or he can authorize what he calls in the scriptures, "the angel of his presence". There are angels that have the authority to act in the name of Christ. For example, the angel that went before the Children of Israel when they rejected the invitation on Sinai to come into the presence of the Lord (Section 84 talks about that). The Lord said that that angel has my name on him, which is an interesting statement. He's called the angel of the presence of the Lord. "He has my name", which means "he speaks in my name as though he were me". This principle is called "divine investiture of authority". In the celestial kingdom we call it "power of attorney". In other words, you have an agent who is authorized to

act in their behalf, as though they were that person. When we went on our mission, we had a legal document drawn up where my niece could be my power of attorney. She can sign documents in my name and she can act as though she's my agent in every way. So, whether it comes from the hand of Christ himself, or whether he authorizes a heavenly messenger to bestow these promises and these ordinations on you, it's still eternal and binding in nature. It's the same. Same kind of principle when a prophet speaks for Christ, in his behalf. Now lets look at Section 107:18 The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church—(Notice the dash; now we're going to list those blessings. Watch what they are.)

19 To have the privilege of (#1) receiving the mysteries of the kingdom of heaven,"

Mike: Don't you find that interesting? That's the first thing listed...to receive the mysteries. I think of what Joseph Smith said, "I exhort all of you to go to perfection and seek deeper and deeper into the mysteries of God." That's the Prophet Joseph. So, periodically, not so much anymore, we'll have well-meaning members of the Church come up and say, "Leave the mysteries alone. They're not important to our salvation." That is a counter statement to everything scriptural and prophetic that comes from God and His spokesman. I spoke about the mysteries yesterday a little bit at that funeral because these people that we've been studying with were like sponges. We're talking about mysteries right here. These are the mysteries. And, the very first verse in the very first book in the B of M, I Nephi, Chapter 1, verse 1, you know, "I Nephi having been born of goodly parents" you know that one? You go down a few lines and it says, "wherefore, I had a great knowledge of the goodness of God and the mysteries of God"...see, right in the very first verse Nephi's telling us, "I have something here that I'm going to teach you how to get it." That's the whole purpose of the B of M, is for us to obtain what Nephi obtained. So, going back to vs.18 The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church—19 To have the (#1) privilege of receiving the mysteries of the kingdom of heaven, (#2) to have the heavens opened unto them, (#3) to commune with the general assembly and church of the Firstborn, and (#4) to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant.

Mike: That's what you get. All those privileges are yours as you stand in the presence of Christ, obtain and receive the second Comforter, and the promises and ordinations that are associated with that. You keep hearing me say "ordination". There is an ordination involved here. Let's go to D&C Section 50. It talks about men and women who come up to this level of godliness.

Vs. 17: Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth or some other way?

Who is the "me" that it's speaking of here?

Look at vs. 1: Hearken, O ye elders of my church, and give ear to the voice of the living God; and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the spirits which have gone abroad in the earth.

So, who's speaking here? This isn't Joseph Smith Speaking. This is God speaking. And, in vs. 17 he says, "he that is ordained of me". I take that literally. I don't take that as symbolic meaning, "well, my father ordained me and we traced his priesthood genealogy back to Peter, James and John, through 7 different levels. I don't it that way. That's my ordination into the Melchizedek Priesthood in the Church of Jesus Christ of Latter-day Saints. We're not talking about that one. That one has to proceed this one. What we've had happen to us as men in the Church is preparatory and anticipatory of this that we're talking about. Remember the mysteries of God are hidden in plain sight. How many times have we read that in vs. 17, and tie that into some physical ordination that takes place under the hands of a mortal man? Why do we change that? Why don't we take that literally? Now go over to vs. 26. Here it is again. "26 He that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is the least and the servant of all."

Mike: Well, we want to say that that takes place when my high priest groupleader (or the stake president or someone) ordains me to be a high priest. No, it doesn't mean that. Take it literally, because look what follows. Ask yourself this question. If what follows after these verses where it says "ordained of God", did this happen to you when you were ordained by your stake president, father, elders quorum president or someone else? Listen to this. "He that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding, he is the least and the servant of all."(vs. 26)

Mike: Did this happen to you when you were ordained and elder, Marcos? 27 Wherefore, he is possessor of all things; for all things are subject unto him, both in heaven and on the earth, the life and the light, the Spirit and the power, sent forth by the will of the Father through Jesus Christ, his Son.

Think about that, "all things". Think everything that you can think of, and you are in control of that, and, it obeys you. "all things are subject unto him, both in heaven and on the earth, the life and the light, the Spirit and the power, sent forth by the will of the Father through Jesus Christ, his Son."

Do you think that's something you get through a physical ordination in the priesthood in the church? I don't think so! Now, it gets better, watch.

28 But no man is possessor of all things except he be purified and cleansed from all sin.

See the "condition"? When I was ordained an elder I wasn't purified and cleansed from all sin. I didn't even know anything about it. I was just 19 yrs old and someone said, "get over here and sit down and we're going to lay hands on your head and make you an elder. Now look at the next verse. 29 And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done.

We're talking about a priesthood ordination here that is something more profound than what we are talking about in the Church. (student comment) Mike: Nephi received this ordination and you can read about it in the Book of Helaman, chapter 10. Here, Nephi, the son of Nephi, the son of Helaman, the son of Alma, the son of Alma obtains what Section 50 is talking about. Now, brothers and sisters, something is happening in the Church. Something magnificent is taking place. I caught a feel for it this last general conference. We, as men and women, priesthood bearers and sisters, and husbands and wives, are being asked to "step up". Basically, what we are being told by the Brethren is, "your activity in the Church, in the past, will not be enough to sustain you in the future. If we don't do something different from this point forward, we're not going to survive the day that's coming.

Student (Marcos): I have a memory of a general authority who said that when a prophet speaks in prophecy, you have about a 10 year period before these things will come to pass. I tried to put that to the test, so, I was listening to the 2006 General Conference and it was a little bit shocking, but it was surprising that everything that they were counseling about has been coming to pass to pass today, in 2016, as a society overall.

Mike: interesting. President Russel M.Nelson, and I would invite you to go back and read his address from the last general priesthood mtg. He did something very significant this time around. He built on something that Boyd K Packer had said 5-10 years ago in a general conference. Bro Packer said this, "We've generally done a good job in ordaining men to the priesthood, and we now have men all over the world who have been ordained to an office in the priesthood (whether Elder, H.P.,etc.) but we have not done well in teaching them how to have power in the priesthood." That was Bro Packer's lamentation. We've done good in ordaining them, but our ordained men don't have "power". Now let me read to you what Bro. Nelson said, listen to this statement. This is from this last conference. "I urgently plead with each one of us to live up to our privileges as bearers of the priesthood. In a coming day, only those men who have taken their priesthood seriously, by (listen to this) diligently seeking to be taught by the Lord Himself, (what have we been talking about the last 2 days) will be able to bless, guide, protect, strengthen and heal others. Only a man who has paid the price for priesthood power will be able to bring miracles to those he loves, and keep his marriage and family safe now and throughout eternity."

Then he goes on to talk about how we obtain power in the priesthood. Now, that terminology: not power of the priesthood, but power in the priesthood, that terminology is only used in one place that I know of. It's not in the scriptures anywhere, and it's only used at the most sacred place at the veil just prior to entering in to the presence of the Lord. It's only used there. Then he goes on to talk about how we can obtain that. I was just thrilled. I said to Margie, "That was a historic speech. This is a mile marker in the progress of the Church in preparing a people for the second coming of the Lord. This is a call to rise up and do something more. " Then, Pres. Monson closed that priesthood address and he only spoke for about 6 minutes. He used an example of some friends he knew shot down during WW2, and found themselves in a raft in the Pacific Ocean for 3 days. After 3 days, they noticed a rescue ship looking for them, but it passed them by. A day later they noticed the ship again and it passed them by again and they began to despair, thinking they'd never be rescued. Read this talk by Pres. Monson, the closing priesthood talk. He said that the Spirit of the Lord said to his friend, "you have the Melchizedek Priesthood. Stand, and in the Name of Jesus Christ, you command that vessel to come and pick you up".

This man did that, and within minutes, that vessel rescued everyone. I think that what we're doing now, is moving into a phase where we've got to access these powers. If we always do what we've always done, we'll always get what we've always got. As a Church, we're not accessing the gifts and powers of the Priesthood like we need to, in order to be prepared for what's coming. Now, what's coming, brothers and sisters, is that this earth, and right now--this last week, I don't know if you follow the earthquakes and the volcanoes and the "ring of fire" and everything is very interesting. The whole earth is in turmoil, and men's hearts are failing them. So, all of the signs of the Second Coming are being fulfilled in a major way all around us. What's happening is, the earth is being prepared to move from a celestial to a terrestrial place. Those men and women who are on the earth, the earth is going to make this transition, it's going to go, and all the shaking and all the moving and everything right now are preparatory to this planet moving out of its place in this 9 planet solar system, lighted by a sun, and move somewhere closer in the Milky Way system, towards the center, where God and the Elohim dwell. It's going to move 1/3 of the way back. Right now we are 2/3 removed from the center of our system. The Mothers and Fathers, the Elohim, dwell in the galactic bulges of these huge galaxies where these big light bulges you see in the center are. You know why there is light there? It's because the men and women who live there in the center of these galaxies are beings of light. Light originates independently from them. They become light sources, because of the gospel plan of Jesus Christ. Now, we're 2/3 of the way out. We're so far out from the center that we need a sun, a planet, to give us light. We're behind a veil of darkness, a cosmic dust, the distance that we need, a planet that's on fire, to provide light for us. When the earth leaves that solar system, it will move back a third closer to the center. At that point,

there will be no need for a sun. Because, you now enter a terrestrial world, and the god of terrestrial world is the son. He will provide the light for the terrestrial millennial reign. After 1000 years, those of us who have been transformed, and can make the transition, will now go back to the Father of lights. That's what Hebrews call the "Holy Father". He's the Father of Lights. That's plural: lights. Something to ponder. We are living in a time in the history of the world when the earth is now in its preparatory stage to make the transition. All of the cataclysmic events: the tidal waves, the earthquakes, the tornados, the whirlwinds, the famine, etc... are all part of the transformation process that the earth goes through to go from a celestial world to a terrestrial world. We, as God's children, need to have those same transforming events take place in order for us to abide the change. Most of God's children on the earth won't make the transition. The majority of the population of the earth will not make this coming transition. Their bodies will die in a fire. Their spirits will go into a holding place, and they will be there for 1000 years, in a holding place, in a continuing education situation because they did not graduate from the celestial classroom. So, they now need to have a continuing education experience in a holding place where Satan still has power and the righteous will minister to them from a sacred place, and also enjoy a millennial reign for 1000 years where they'll see the presence of the Lord, a terrestrial world, the third estate. Questions or comments?

Student: Where do you get this teaching/ideas that we're going to move closer to the center...?

Mike: That was taught by Joseph Smith, Brigham Young, Heber C Kimball, John Taylor, Wilford Woodruff and Parley P Pratt. You can read about it in some sources. One is called, Key to the Science of Theology by PP Pratt. It's spoken about extensively in the Journal of Discourses and Brigham Young just said, "yes, this planet moves back". Interesting that the place it moves back to is the place that it originally was. The Garden of Eden planet, the planet earth in its garden of Eden state is where this planet is returning back to for the millennium. That's why, if you want to run a pattern and see what it was like in the Garden of Eden, you can almost see an exact pattern of what it will be like in the millennium. The millennial third estate terrestrial world is an Edenic paradisiacal (paradise) state. That's why the tenth Article of Faith says, "the earth will be renewed and receive its paradisiacal glory". That is a terrestrial world. Jesus Christ is the God of the Terrestrial World. So, when you come down and you obtain these blessings that we're talking about, all these things that we've been talking about now, accompany the experience of the Second Comforter. It's even possible for you at that time to make a request, because God has you stand in His presence, and as the interview ends, will say, "My daughter, Sherry, is there anything you request of me before I go back to the Father?" Before you get to that point, you will have been inspired by the Holy Ghost. Before he asks you that question, you will have already had the request given to you by personal revelation so that when He asks you that question, you can answer with an inspired request, and your request shall be granted. Does that sound familiar? Does this wording sound familiar? How about this one. "What is wanted?" Does that sound familiar? You are invited to make an inspired request. At that point, when you're in His presence, at least some people have said this, "I want to remain on the earth as long as the earth stands and bring souls unto you until you come in glory." So, their request was what? To be translated. Others have said, "I want to come into your presence as soon as my ministry on the earth is completed." So, you go down and you see everyone of these great prophets from the scriptures, everyone of them have had this experience. They've stood in the presence of God. God asked them what they wanted. They made an inspired request. He grants it, and then you can see the fulfillment of that request later on in their ministry.

Student: When the 3 Nephites asked that question of the Lord, it said they felt a little bit shy. What does that mean?

Mike: Until you do that, people who have shared this experience say that when you stand in the presence of God, your first feeling is one of...how do I say this... You can see where He's at and where you're at, and the great distance between you is intimidating. You stand in His glory, and behold where you are at on the path, and the feeling is intimidating. But, everyone of the persons who have shared this said that that quickly disappears with an overflowing spirit of love and familiarity. But, your first feeling is, "Oh, my!" You remember what Isaiah said when he was brought into the presence of the Lord? He said, "I am undone". Do you remember what the brother of Jared did? He dropped to the ground to his face, and the Savior said, "Why hast thou fallen to the ground?" You see, it's just overwhelming, but quickly followed by a spirit of love and familiar intimacy, and then embraced and held in His arms.

Student: As if He's your best friend.

Mike: He's your best friend. He is, and He knows you so well, so perfectly, so intimately. One man I know, when he had this encounter, said, "It's you". That's what came out of his mouth! Think about that. "It's you!" Another person said, "You know what's the first thing the Savior says to you? You know the first words out of His mouth as you stand in His presence, and the immediate shock of this encounter wears off, you know what the Savior's first words are to you? After he calls you by name?" He calls you by your familiar name, not a formal name. "The first words he says is, Thank you. And then he lists some things he's grateful that you've accomplished. Think about it, brothers and sisters. It's no small thing for you to rise up in a stature of faith and confidence with the Lord, that you can enter into his presence. I think of when Nephi was interviewed by the H.G. over there in 1 Nephi 11. The H.G. asked him a question: "Do you believe the things which your father saw?" That's the question, see. And, Nephi says, "Yes, I believe all the words of my father."

Then, for the next 2 verses, the Holy Ghost is just ecstatic, and rejoices, and hallelujah, and praise the Lord. And you say, "Why is the H.G. so excited about Nephi when he said 'I believe all the words of my father'?" You wonder about that?

I've thought about that, and here's my opinion. It is so rare for a human being, a man or a woman, to come up to that level of faith and confidence, that when the angels finally find one, there is tremendous rejoicing in heaven. Tremendous, because the whole world is in darkness and unbelief. If you can find one man or one woman who says, "I believe it all", and not just words, but have it in your heart, you have the grain of a mustard seed. You have that. It's in you, and these angels and spirits know that and they rejoice because it's rare, but not impossible.

Now, in closing tonight, just let me say this. This wasn't the lesson I had prepared to give tonight, but that's all right. The one thing that keeps us from all of this is not a lack of faith. It's not faithlessness that bars the path and shuts the gate to all of these blessings. It's "unbelief". Do you want to try a little interesting scriptural study this week? Go to lds.org and to "scriptures", and put in the word unbelief. Then, just read all of the scriptures, knowing that the B of M in Mormon 9 calls "unbelief" the iniquity of the gentiles and the curse of the House of Israel. All of the visions, all of the dreams, all of the manifestations and visitations, the miracles, signs, everything that you read about in the scriptures, are withheld because of "unbelief". Not unfaithfulness. You're probably saying, "what are you talking about, Bro Stroud?" Isn't faithlessness the same as unbelief? It's not. So, let me share with you my thoughts about these 2, and we'll end the lesson tonight.

To give us a launchpad on where we can begin to build now to obtain these promises and these blessings, faithlessness is where you just don't believe anything that is godly. You don't believe that there is a God. You believe that if there is a God, that He's powerless. You believe that maybe God worked at one time in history, but He doesn't work anymore. That's a great belief in the Christian world. You don't believe that there is anything like the ministration of angels or the Gifts of the Spirit. That's faithlessness. Now, let's bring it up. Let's say that you DO believe in all of those things. So, you have faith. You believe that these things written in the scriptures actually did happen. You have no doubt in your mind that when you read about these things in the holy word that they really did happen to men and women then and there. You have faith in that. You have no problem with that. Now we come down a little bit closer. Let's come on down, and come among the living. Let's leave all the dead prophets, and let's come among the living. So, do you believe that the First Presidency and the Quorum of the Twelve have access to all the things that are mentioned in the scriptures and the sacred experiences that we've been talking about for 2 weeks? We would say, "Sure, I believe that. I have faith in that". You have faith that Thomas Monson, Hal Eyring, Jeffery Holland and those Brethren have had a Second Comforter experience, and I do. I believe that. I don't know that all of them have, but I believe that some of them have. I don't have any problem with that. How about the Seventies? Yea, I don't have any question about that at all. How about your stake president? Now you're looking a little closer, aren't you? You might say, now, my stake president is a great spiritual giant and I don't have any problem with seeing my stake president in possession of these wonderful blessings and experiences. How about your bishop? Ahhh, well, you know, maybe... why not? How about you? And you bring it down now to (you). You bring it on down. And, you look in the mirror, and you read about all these experiences in the holy word, and you know they happen to others, but you just can't see it happening to you. That, my friends, is unbelief. So with that, I leave that with you, our time is up. We've been at it an hour. Some things to think about, and like the Lord says, "I leave these sayings with you to ponder in your hearts, all of us, and see if we can come to a point where "somehow" we can begin to entertain the idea that "Mike Stroud" could actually have a brother of Jared experience, that we can, in this life, have an encounter with the resurrected Christ, just one on one, face to face. You see, it has to be available, brothers and sisters. It has to be, or God is a liar. Because He says, "I am no respecter of persons and in me there is no shadow of changing. I am the same yesterday, today and forever." If you can't see this, and it's not available, you might not be able to see this, but the question is, is it available to you? Can it happen to you? The answer is a resounding, "Yes!" I believe God is a god of truth and cannot lie. So, the problem isn't with Him. the problem is with me. And, I'm so distracted in the celestial world. I am so frustrated with my weaknesses that I, like Nephi, look at myself and say, "Oh, wretched man that I am." I see that and I just cannot overcome the obstacle that's there that says, "This is your right and your privilege, Mike, to have the veil opened and know that I Am. And, every time that I go to the temple, from the beginning Initiatory to where I pass through the veil, the whole allegory is teaching me how to do this, in this life. Nothing in the temple, brothers and sisters, is pointing to after the physical death. Have you ever noticed that physical death is not mentioned anywhere in the temple allegory? We're the ones that put it after death. It's not there. Everything in the temple ceremony has to do with the system in the celestial world to redeem us from the fall and bring us back into the presence of God, while we're still in the flesh. Everything. When you see that, and start to grasp that, it changes your view, it increases your confidence that you can now begin to "Seek me and you will find me. Draw unto me while I am near and I will draw unto you".