

015 Priesthood

Mike Stroud

Mike: I'd like to start out with a quote from Joseph Smith. This is on Discourses of the Prophet Joseph Smith, 's page 364. Now that's different from Teachings of the Prophet, so you have to have a couple books there. This is a great quote and we've used it already in a couple of our lessons, but were going to use it in a little different application tonight. *"The Savior have used the words of eternal life. Nothing else can profit us. There is no salvation in believing in evil report against our neighbor. I advise all to go on to perfection and search deeper and deeper into the mysteries of godliness. A man can do nothing for himself unless God direct in a right way and the priesthood is revealed for that purpose."* There's a couple of things in that quote. And I'll have Margy put that quote up so you can have access for it. He talks about the words of Eternal life. The Words of Eternal Life are when Jesus Christ speaks to you personally and promises you from his own mouth, to you in your own name, that you shall inherit eternal life. That's the words of eternal life. I know we can interpret that several different ways. We can say well the words of eternal life are any of the words spoken of by God in the Scriptures are through his prophets. But a higher level words are of eternal life are: "Jay and Sharon Whitmore, I now seal upon you your exaltation, that where I am you may be also, and that you have part and portion, you have a lot, an inheritance with Christ in the celestial world. When he says those words, that's the words of eternal life. And the prophet Joseph Smith nothing else short of that can profit us. Then he says go on, search deeper and deeper into the mysteries of godliness. We talked about. Instead of what we usually hear or have heard in the past, we don't hear so much now, but what we've heard in the past is, 'leave the mysteries alone.' That is counter is counter to everything the Scriptures and the prophets say. And this part right here, he says, '*the priesthood is revealed for these purposes*'. See. The priesthood is revealed for that purpose.

I've got another quote here I want to give you on priesthood. That's just ... These are remarkable things. This is found in the History of the Church, again Joseph Smith, volume 4 page 207, and says this... Listen to this, 'the Melchizedek priesthood is the channel' ... There's that word. It really help me when I read this, that help me start get a feel for what priesthood is. 'The channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from heaven.' Man, isn't that a great statement. Going on. It is 'the channel', there's that word again... This is a history of the church volume 4 page 207 Joseph Smith. Then he uses this word again and I think this is just a marvelous work I think it's a better feel for is 'the channel' for which the Almighty commenced revealing his glory at the beginning of the creation of this earth and through just as which he has continued to reveal himself to the children of men to the present time, and through which he will make known his purposes to the end of time. All that now is a definition of Melchizedek priesthood. So when God reveals himself to man he reveals himself through this channel called the Melchizedek priesthood .

Let me give you one more to you. This was given... This is the History of the Church, volume 5, page 1 and 2, History of the Church, volume 5, page 1 and 2, this was in may of 1840 ...I think 1842... The go back and check on that. This is where the very first endowments were given in the red brick store house to Joseph Smith. Comment?

Student: I wanted to know the volume and page again.

Mike: okay, that is The History of the Church, volume 5, page 1 and 2. But all of these up in the handout. The history content and context was... this is a Joseph Smith journal entry, written on this day, and I'll put the day up ... was May something 1840, 1842 or..43. I should have looked. He said this, *I spent the day counsel instructing them, and then he listed, in a fuller quote, he lists the men that were there, instructing them in the principles and order of the priesthood, and so on, unto the highest order of the Melchizedek Priesthood, is the part I want you to me to pay attention to, the highest order of the Melchizedek priesthood setting forth all those plans and principles whereby anyone is enabled to*

secure the fullness of those blessings which have been prepared for the church. Now in that quote, Joseph Smith... what he was doing there, is he was officiating in the endowment ceremony, as it was at that time in the upper floor of the Joseph Smith red brick store. In that place, and Brigham Young's home, and in the mansion house, are three places that we know historically that endowment ceremony, has it was that at this time, was introduced and administer to certain brothern and later to certain men and women. The Nauvoo Temple was not above the first level at this point. Joseph knew that he was not going to see that temple finished. Actually these... these ordinances are designed to be performed in the upper floors of the temple, and at this point all we have is the basement and part of the first story completed at this late date. So the prophet knew that he was never going to see the temple completed so that he could officiate in these ordinances himself in the upper floors of the Nauvoo Temple. So we just went into his red brick store house and hung some veils there, brought in some potted plants, assign certain individual to play certain roles. Heber C. Kimball played the role of Satan, others play the roles of Elohim, Jehovah, and Michael, Adam and Eve, etc., etc. and he administered the endowment there in that upper floor. Here he calls it... he says, I instructed them in the principles in order of the priesthood and so on to the highest order of the priesthood unto the highest order of the Melchizedek priesthood. That is the part I want to emphasize. We talk about priesthood we have to use the words order... Orders. That brings us to a point that when we find out if there are various orders or degrees of the priesthood. Over in section 107, we can see the very first verse the Lord introduces this concept of the order of priesthood when he comes out in verse 1, there are in the church there are two priesthoods, namely the Melchizedek and the Aaronic, including the Levitical priesthood. So he's telling us now ... And In another place he says this, all priesthood is Melchizedek. Now that's a great clue there too. so all priesthood is Melchizedek, it's just that there are various orders of this priesthood.

Student: so we have the deacons... that's one thing... is that some office.

Mike: that's an office

student: Aaronic... is the Aaronic priesthood, its Melchizedek too?

Mike: yes. Joseph said that all priesthood is Melchizedek, it's just that you have various orders within that priesthood. Now in verse 3 in section 107, he says the Melchizedek priesthood, before Melchizedek day, he said it's called the Melchizedek priesthood, in verse 2, because Melchizedek was such a great high priest. Now Melchizedek, the prophet Joseph taught, that Melchizedek is Shem the son of Noah. Shem the son of Noah, which is an interesting implication, so you have Abraham who came later and paying his tithes to Melchizedek. And Abraham receives an order of the priesthood from under the hand of Melchizedek, so we got all these great patriarchs who are contemporary. [10:00] now and Verse 3, it says before Melchizedek day, section 107 verse 3, before Melchizedek's day, this priesthood was called the holy priesthood after the order of the Son of God. And then later on in Enoch's day it's called the priesthood after the order of Enoch. A lot of people don't know that. But in Enoch day it was called the priesthood after the order of Enoch. So these have different names. And the Aaronic priesthood is in order called after Aaron. And we know that, okay, and is a preparatory order . So we talked about this in the past and said that everything in the gospel of Jesus Christ is designed to move us from where we are at any given time upwards. One of the ways that we move upwards in order of priesthood is through various orders as we move up. Brigham Young said this... that the purpose of the School of the Prophets in Kirtland and later on in Nauvoo, the purpose of the school of the prophets was to prepare the brothern and to receive that order of the Melchizedek priesthood that was called the order of Enoch. So we know from Scripture's that this priesthood has three names. In the early days of the patriarchs in Adam it was called the order after the Holy Order after the son of God; then later on in Enoch's day it's called the priesthood after the Order of Enoch. You see Enoch is before Melchizedek. Enoch is between Adam and Melchizedek. Then later when we get down to Shem who has his name changed, his new name, Shem's new name, his temple name is Melchizedek. And so because of who Melchizedek was the priesthood then and up to this day is referred to as the Holy Priesthood after the Order of Melchizedek. And that's what we have today we have an order of the

priesthood. In the church Joseph Smith said this, he said that there are he said this... this is in the Teachings of the prophet Joseph Smith, page 322 – 323. He said there are 3 grand orders of priesthood referred to here. And the here is: Hebrews chapter 7. Paul talks about these orders of priesthood. It's one of the great mysteries in the Christian world, They have no idea what he's talking about in the seventh chapter of Hebrews, but we do because we have the great Prophet, seer Joseph that opens up the mysteries for us. He says, In this chapter and he says there are three grand orders of priesthood, there is what is called the Levitical priesthood, consisting of priest to administer in outward ordinances made without an oath; number 2, the second priesthood is patriarchal authority. And then he said goes through and finish the temple and God will fit it with power and you will then receive more knowledge concerning this priesthood. Will come back to that when in a minute. Then he said there's another one of those holding the fullness of the Melchizedek priesthood are Kings and priests of the most high God holding the keys of power and blessing. Now out of those 3, the highest is the Patriarchal order. The Melchizedek order that we have in the church today is an administrative order of the priesthood. All of these orders have priesthood keys. For example keys to the Aaronic priesthood are: when John the Baptist laid his hands on Joseph and Oliver, he said, *I confer upon you the priesthood of Aaron which holds keys of the ministering of Angels, and of the gospel of repentance and baptism by immersion for the remission of sins.* See those are keys. Melchizedek priesthood, the administrative priesthood, that we have in the church of Jesus Christ of latter-day Saints also has keys and we hear a lot about that. These are keys to administers ordinances, these are keys to direct missionaries, these are keys to various things that make the church function and an orderly way. And then we have this other priesthood called Patriarchal Priesthood. And the Patriarchal Priesthood in the Book of Mormon has a name. It's called The Holy Order... The Holy Order.

Less go to section 81 and let me show you one other thing here this kind of interesting as we talk about these various orders. We do not have all of the priesthood orders. There is much to come. In section 84 verse 18, there so much on this in section 84, 88, 121, 107, all are great priesthood sections that the Lord gives us. There little confusing sometimes and we misinterpret a lot of this in the church. I'm going to give you an example of one of those misinterpretations on something we have called the Oath and Covenant of the Priesthood. Let's go to verse 18. *The Lord confirmed*, noticed the word **a** priesthood, not **the** priesthood, *a priesthood*, see. When you put the word a there that now you tells you there you have more than one. *The Lord confirmed a priesthood also upon Aaron and his seed throughout all their generations which priesthood also continues in abideth forever with the holy priesthood which is after the*, look at this, *Holiest Order of God*. You should notice the word Holiest. Now when you use the word Holiest. You can't use that word holiest and less there are at least two other priesthood's that tie in with this. Because you have to have... here it is... you have to have Holy, Holier, and Holiest. Right? Does that make sense? And this Holiest order, look what this does now see, we don't have this. This Holiest order when we read section 84 in verse 18 were talking about the Melchizedek priesthood that's confirmed upon a 19-year-old when he is ordained an elder. That is a priesthood one us talk about here. Because look at verse 19 this greater priesthood the one is called the Holiest in verse 18, administers the gospel and holds the key, not keys, and hold the key of the mysteries of the kingdom, even the key of the knowledge of God. Now that's found in this Holiest order that section 84 is talking about. Read a little bit further verse 20 and therefore in the ordinances of this holiest order of the priesthood the power of godliness is manifest. See, we ought stop and ask yourself questions. What does that mean the power of godliness? What is that? Verse 21, without the ordinances of this Holiest order of the priesthood and the authority of the priesthood the power of godliness is not manifested to men in the flesh; for without this, without what? The key, power, and authority of this Holiest order of the priesthood, without this, no man can see the face of God, even the father and live. This Holiest order of the priesthood is designed to open up a conduit, a channel, that takes you right into the presence of the Holy Father. And the community with him face-to-face.

Go over to section 107 and I'll show you a little bit further. And yet we have to pull all these together you can't just take one. You have to look at them all and ask yourself these questions, what is all this talking about? So section 107, we see something in verse 18, 107 verse 18. *Now the power and authority of the higher or Melchizedek priesthood is to hold the keys of all the spiritual blessings of the church.* What are these? Look at this. *To have the privilege of receiving the mysteries of the kingdom of heaven.* now this is not this is not reserved for just the president of the church. These orders of the priesthood and these great privileges are not just reserved for 15th men. This is open to every man and woman irregardless of station, race, creed, color, and priesthood station and priesthood ordination has nothing to do with it. You come up and you receive this, as you'll see in just a minute, these priesthood orders were talking about here in verse 19, have the privilege of receiving the mysteries of the kingdom; number 2 to have the heavens opened up to them, that's literal that's literal... That's literal. 3 , to commune with the general assembly of the firstborn, that's the heavenly church. It is in the church of Jesus Christ of latter-day Saints. Number 4, to enjoy the communion and presence of God the Father and Jesus the mediator of the new covenant. [20:07] those are all privileges that go with this Holiest order of the priesthood. So here's the question. In the days the patriarchs there was no administrative priesthood, because there was no church. It's All of the patriarchs from Adam down to Noah there was no church, anywhere. The first church that we see... Church... With the word church was with Mosiah and Alma in the Book of Mormon. We have the tendency to think that they had buildings that they met in, and Ward houses, and they had bishops, they had relief society presidents, and stake presidents and high councils and so on. In reality the definite the church was: people who had repented of their sins, exercise faith in Christ, entering the waters of baptism, and met together. That was the church... they met together often. So we have a tendency, now, to think in terms of buildings, and organizations and so on because we use the word church. Comments?

Student: they did, so was Zion... Zion is 183 years before Christ, right?

Mike: right

student: okay, so I was going to mention that they are talking about churches in the New Testament, right?

Mike: yes

student: okay

Mike: so the time we start talking about people meeting in groups, whether it's in synagogues or whether in a catacomb, in the ?, prior to the time they meet together in groups of baptized people and discussed welfare of their own souls. Go ahead [22:00]

student: so, what you're saying is... Is that Jehovah was meeting with these people and setting this up and that the Book of Mormon is really the pattern that we have to look for our day.

Mike: well.... Over In the Pearl of Great Price, and in Moses chapter 6, six it says this same priesthood which was in the beginning shall be in the end also. So this is brother Stroud now, this is Mike Stroud, what the Church of Jesus Christ of Latter-day Saints is trying to get us to do, is come to that ancient order that has been on the earth before but is not now. In fact I want to take you a step further, you might find this a little bit interesting, that when the prophet Joseph Smith had the heavens open to him he started receiving this communication, this information. I don't believe it was his intention to ever organize and New Testament Church. As I read some of his writings I note that this whole idea of putting together the church, the New Testament church, came from the new converts that were coming into the church by the hundreds. Because the Lord had already prepared many, many people in the early days of the church by visions and dreams and having the Scriptures open, and the Holy Ghost speaking to them they were looking for a church pattern after which they read about in the Bible. And they were looking around them selves at the Baptist, and the Methodist, and the Presbyterian and what they were seeing in the Bible they were not seeing in their institutions. So they were looking for something. So when Joseph Smith comes and talks about angelic ministrations, and ancient prophets

landing their hands upon, and the gift of the Holy Ghost, and different things like that, these people really get excited, and they say here it is this is what we've been looking for. But it's my feeling that Joseph... what Joseph had in mind was something more ancient. He had in mind something that he called the Order after the Ancient of Days... The Order after the Ancient of Days. Of course we know the Ancient of Days was Adam. So he's looking for something to come back on the earth that the patriarchs enjoyed. And that was not an institution that had officers and callings. It was something the Book of Mormon had. The Book of Mormon enjoyed it. It's called the Holy Order.

Now, go with me that me show you this order in the Book of Mormon. We'll just glance off this a little bit. Go to Alma 13. Alma chapter 13, I believe, is one of the great chapters in the book of Mormon, if not the greatest priesthood chapter in the Book of Mormon.[25:17] think you have to understand that on Alma 13 is at the first 9 versus is talking about the pre-mortal life. That will help you. The first 9 versus are talking about the pre-mortal life. You'll see words like this, being called and prepared from from the foundation of the world, see. That takes us back before the fall, before the garden of Eden. And the whole 9 versus is talking about something called the Holy Order. Look at verse one, *"and again, my brethren, I would cite your minds forward to the time when the Lord gave these commandments unto the children; I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people. And those priests"* and watch this, *"were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption. And this is the manner after which they were ordained – being called and prepared from the foundations of the world"* that's pre-mortal life. *"according to the foreknowledge of God, on account of their exceeding faith and good works;"* where? In the pre-mortal world. *"In the first place"* meaning the pre-mortal life. They were *"left to choose good or evil;"* see, this is all before this world. *"Therefore they"* these people that we see or ordained in life to the holy priesthood, the holy order, *"they have a chosen good, and exercising exceedingly great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such. And thus they have been called to this holy calling on account of their faith,"* in the pre-mortal life. *"While others would reject the spirit of God"* in the pre-mortal life. *"On account of the hardness of their hearts and blindness of their minds, while, if it had not been for this"* this rejection, *"they might have had as great privileges as their brethren."* So what Alma is telling us is that we come into and obtain these order of the priesthood in this life is because we were foreordained to them before we came. And Joseph Smith taught that every man was ordained to the Melchizedek priesthood in this life was ordained to that same priesthood before here came here. So you're receiving second ordination to the priesthood of that priesthood. So let's leave that for just a second. And here's the question we want to ask. So here's the question: where do we come into contact with this higher order of the priesthood as members of The Church of Jesus Christ of Latter-day Saints, or do we?

Student: In the temple

Mike: in the temple is where you come into contact. So this higher order of the priesthood is called Patriarchal because it's family order. There are no ... There are no offices, there are no callings, etc. in the Patriarchal priesthood you have a couple of things. You have men who are Kings, and you have women who are Queens, you have men who are priests and you have women priestesses... That's the Holy Order. Because in heaven you don't have elders, you don't have apostles, in heaven you have fathers and mothers. So this priesthood that we have today, even the Melchizedek priesthood, that we have in the church is preparing us for something greater, for something higher, something that's family centered. Does that make sense? Now it's interesting that you can't get to the temple unless you've been ordained to this institutional Melchizedek priesthood that's found in the church of Jesus Christ of latter-day Saints. You can't get to the temple and even be introduced and initiated into this higher order of things until you have had this Melchizedek priesthood in the church conferred upon you. And then you

have a period of Time for you to see what you do with it. To see if you're going to honor it. To see if are going to be true to your covenants, etc. [30:32] When you go to the temple, the initiatory is an initiation. The Holy Order of the Priesthood belongs to a church and that church is called the Church of the Firstborn. And that's a heavenly church, that's heavenly order. The Melchizedek order that we're involved with now belongs to The Church of Jesus Christ of Latter-day Saints... Necessary. Necessary, preparatory institution and priesthood orders. It's interesting... Don't you find it interesting that you're not going to be ordained to the Melchizedek priesthood until you have some experience with the lesser order called the Aaronic priesthood. For 12 year old boys it take six years. And they're going to move up through 3 different callings of this preparatory priesthood. If a man comes into the church and the is an adult convert, they're at least going to ordained him to a priest in the Aaronic priesthood and gave him some experience with ordaining other people and in blessed the sacrament and baptizing, which are ordinances which belong to that priesthood. Everybody who comes into the the Melchizedek priesthood, that I know of, needs to have some time and some experience with a preparatory priesthood that order called the Aaronic priesthood. So if you're going to enter into the higher order of the priesthood, which is temple centered, you're going to have to have some experience with the Melchizedek priesthood in the Church of Jesus Christ of Latter-day Saints, which is preparing you for something higher.

Student: how are the women... how are we.. How come we didn't have to... What I'm saying is we aren't prepared. Women are not prepared like men. In my day ... I'm just saying in our day were not prepared like they was, But I wasn't... All the women weren't.

Mike: well, it's interesting that in order for you to go to the temple as a woman and be introduced into this order, you also have to make covenants to be baptized into the church. It's true that ordination to Melchizedek priesthood, Aaronic priesthood, are not required, but you still have to have some preparation as a member of the church before you can to go to the temple.

Student: that's true

Mike: nobody comes to the temple without first being baptized into the church. See. So you have to do that. Here's how.. The initiatory, <student>, the initiatory is very interesting because the words of the temple initiatory ordination are different for women than they are for men. You may be can discuss that in the temple next time you go there. Both of you should have those wordings memorized. But it's very, very different. Woman is not responsible for missionary work, for preaching the gospel to mankind on the earth. They do not have a priesthood responsibility. They are not responsible for the blood and sins of this generation. Okay. If you think about initiatory and that, will see that that is true. Where as a man in initiatory has the ordinance performed and says that he can become clean from the blood and sins of this generation, but it depends upon his faithfulness. That is not at all mentioned for a woman. A woman has no responsibility for the blood and sins of the generation which they live. And now that tells me two things. Number 1, that calling a woman, we know that calling a woman, and you look at the family proclamation, you can see the roles of men and woman played out there. But even Priesthood in the future will be a part of the woman's role because we are told women will become priestesses. You can't be a priestess unless you bear the priesthood.

Student: Remember you told us that women have wisdom.

Mike: yeah

student: so they have enough wisdom that they can get themselves up to the temple.

Mike: men need the 'channel of the priesthood'. There is a different refinement for a man, and a different process to make a man holy than there is for women. If the whole different ballgame and a priesthood is part of that whole formula of making a man holy. Women don't need it. Priesthood is no more required for a woman than motherhood is required for men.

Student: why do you think that is the case?

Mike: I just... I just don't know all of that, I've pondered that a lot. And I just know that it's a lot harder for men to obtain holiness. There's nothing though more majestic, nothing more glorified than a holy

man. But it takes a good woman to get him there. And no man can obtain this level of holiness and sanctity without a good woman. Women by nature obtain this more readily than a man does. I believe that a woman, this Mike Stroud now, I believe that a woman can obtain holiness without man that there's no way a man can do it without a woman. That's just my opinion. This is why the Lord says in the temple, among other things, it is not good for man to be alone. And there's more to that than just being lonely, you know, being a loose cannon, danger to himself and everybody else, is more to that. But there's... once a man is... once a man is perfected in Christ, sanctified in Christ, and made holy and without sin, there's nothing in all of eternity more glorious, more powerful than that. But to get him there is a real tough deal.

Okay let's go look at something else. When you go to the temple, Brigham Young said this, all of the ordinances of the temple are the ordinances of the Church of the Firstborn. So what that means now is: that when you get your temple recommend, and you now are considered worthy to enter the house of the Lord, when you pass that recommend desk, you now you're entering into a whole new order of the priesthood. And the initiatory, which is the first ordinance of the endowment, is an initiation... It's an initiation. and that now... what's happening now... is your being initiated into the Church of the Firstborn. You don't have membership, but you're being initiated in... you're being instructed, you're have a ordinances performed that will help open up doors of understanding, and keys turned, that will give you knowledge, that you need that you can get in no other way to move upward and ultimately claim membership in the Church of the Firstborn. And the endowment and everything in it, is an allegory teaching you what you must do, a formula, step-by-step, if you will, a template... to find a Word template you have the order temple, template showing you, in an allegorical form, what you need to do in order to be reclaimed from your fallen nature, redeemed from the fall, and we enter into the presence of the Lord and receive from him these orders of the priesthood, these ordinations, these promises. The temple is a template... the temple is not the real deal.

student: yeah, yeah, yeah

Mike: it's just like there is no power of the priesthood, or power of the gospel that comes in and of itself through an ordination, or through an ordinance. There is no power in an ordinance in and of itself. It's what the ordinances teaching us. The ordinances opening up doors. The ordinance is taking a key and putting it into a lock, but prior to that is secure and that ordinances now giving you knowledge that you need to now go forward and obtain the real deal.

student: Mike

Mike: yes

student: I now know why... when I was very sick, very, very sick, [40:00] I felt like I was dying everyday. And the only thing that it was a power to go on... was the initiatory ordinances. I went there everyday at that point in my life, I was like I was going there just to save my life. And I now know why I was able to do that.. that there. I knew that it can be gave me hope but it was more to it than I knew then. I understand that now.

Mike: Well you know the prophet Joseph said, and we quoted this alot, he said, "*a man or woman is saved no faster than they can get knowledge*" Notice that salvation comes through knowledge. With the ordinances, and what the temple allegory, and the priesthood is trying to teach us is: trying to give us knowledge so that we can actually do something that opens up the powers of heaven.

student: that's what happened.

Mike: and without these ordinances, which are teaching us something, you just don't have the key to open those doors to turn the locks.

Student: Don't know how to do that you think it brother Arnold have experience in his life?

Mike: I don't know, I wasn't here to hear him at all. I was down in the valley.

Student: That right you weren't there. He bore a very solemn testimony. And he said that he has had things happen to me that I can tell you, but I know that Jesus lives, I know this. And his life talked

about separation, warning us that time is short.

Mike: Well, I would be a bit surprised, that when I've sat in the presence of general authorities, and I've set in the presence of common ordinary Latter-day Saints, and had them bear that testimony. And in the general stake conference you can't be specific because their people in the audience that should not hear what he had to say. You know it what we talked about last week, about casting your pearls before swine. Here is the bottom line. go ahead...

student: president Hamlin talked, and then the temple president and his wife talked, then the mission president and his wife talked, and then brother Arnold was given 45 minutes to talk to us.

Mike: good

student: to warning us, and to encourage us, about the councils and things. And wished I could have recorded it. okay let's go on.

Mike: Lets go over in closing up tonight's class. Let's see this orders of the priesthood in action in the life of Melchizedek. Let's go over to the Joseph Smith's Translation in your Bible, it's just before the maps. Go to Joseph Smith Genesis chapter 14 versus 25 through 40. This order of the priesthood, this Holiest Order, this Patriarchal Order, the Holy Order, that were talking about, comes from God. Your being initiated through allegory with mortal men and women in the temple. You're been shown the way on how to come to this point. When it actually happens it's not going to happen under the hands of mortals. You can receive a ordinances, for example, when you go through the temple you receive in the endowment; the initiatory followed by the endowment. Then your promised if you proved faithful the day will come when you will be chosen, called up and anointed ordained Kings and Queens, priests and priestesses, whereas, now you're only anointed to become such, so there is another anointing. So when you go into the initiatory you receive a washing and in anointing. you receive a garment, you receive a name etc. etc. and you go through the allegory and you're taught how fallen man is redeemed from his fallen state, step-by-step, and brought back into the presence of the Lord. What happens when you're brought back into the presence of the Lord - he is going to lay his hands on his head, and he is going to ordained you to a higher order of the priesthood. You're going to obtain membership in the Church of the Firstborn. Prior to that, you're going to hear his voice before you see him. He is going to call you by name, you're going to obtain promises from him, you're going to obtain from him the words of eternal life, because he is going to seal you up with his own voice. Keep that in mind. You're going to see that here now in Genesis. He is going to seal you up with his own voice, calling you by name, to eternal lives and exultation. And you're going to obtain promises from him. And the next step is" that your first time to the veil, you notice when you go to the veil - there is twice you go to the veil. Obtaining this promise has some names, is called the more sure word of prophecy, its also called making your calling and election sure. Okay. it's obtaining the promise of eternal live and interns with Christ in the presence of his father that comes from him. now the second time you go to the veil, you're brought into his presence. This is called the second comforter. So, before you enter into the presence of God, you're going to obtain from him, without seeing him, information, obtained promises. So let's see if we can see that here in these verses. That is what the temple is teaching us.

Genesis 14 verse 25 through 40, are y'all there? Joseph Smith translation, *"And Melchizedek lifted up his voice and blessed Abram."* Now notice this is Abram; this is before Abram received his name change, his new name. Abram's new name is Abraham. His wife's new name is what? What was her name before? Sari. So Abraham's new Temple name goes from Abram to Abraham. Sarah's Temple new name goes from Sari to Sarah. Now look what it says, *"Now Melchizedek was a man of faith,"* keep in mind this is the son of Noah... This is Shem. *"Was a man of faith, Who wrought righteousness; and when a child he feared God, and stop the mouths of lions, and clenched the violence of fire."* This is as a child. *"And thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made with"* who? *"Enoch,"* so what was the priesthood after the order of the son

of God called at the time that Melchizedek receives his ordination. It's called the priesthood after the order of Enoch. The priesthood that Adam had was called the priesthood after the order of the son of God. And the same priesthood that Melchizedek is going to be honored ... his name is going to be honored because of these things that were reading about here. And today we have that same ... We have access to that same order of the priesthood with his name on it because of what it says ... He wrought righteousness and obtained favor with God and was ordained a high priest. Verse 28, "it", meaning the priesthood, *"It being after the order of the son of God; which order came, not by men, nor by the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God;"* there's your key. When you come up to... when you're knocking on the door of the higher orders of the priesthood you're going to receive this from God himself under his hands. I suspect it's Christ that ordains you this. [49:58] 29 and "it" meaning this orders of priesthood, *"was delivered unto men by the calling of his own voice,"* see that, this comes first. Whose own voice? God. *"According to his own will, unto as many as believed on his name. For God having sworn unto Enoch and into his seed with an oath by himself;"* here's a keyword, by himself, *"that everyone being ordained after this order"* this is not the Melchizedek that were receiving in the Church of Jesus Christ of Latter-day Saints. I guess that if there's one thing I want to get out of this lesson tonight is: is this order that we're talking about here is not the Melchizedek priesthood we're getting in the church. The Melchizedek priesthood we're getting in the church is preparatory to this, and is necessary to this. Verse 30, *"for God having sworn unto Enoch and into his seed with an oath by himself; that everyone being ordained after this order and calling should have power, by faith,"* now watch, here is the fruits of this priesthood. *"to break mountains, to divide the seas, to dry up waters, to turn them out of their course;*

student: Moses had it

Mike: see Moses had this order, so did Enoch, so did Melchizedek, *"to put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to His will,"* God's will. *"according to his command, subdue principalities and powers; and this by the will of the son of God which was before the foundation of the world."* Now here we go, *"and men having this faith, coming up unto this order of God, where translated and taken up into heaven."* You see that's a little different than what were talking about when we're in stake conference, we raised our hands, it's proposed the following man be preparing to the ordained to the following Melchizedek priesthood. Right? As we read your name please stand. See, were not talking about the same thing.

Student: Are you saying that that we ordain.. Where my own teaching families were ordained that we expected that firsthand

Mike: look at verse 33 now Melchizedek was a priest of this order, therefore, he obtained peace in Salem; and was called the, notice that this is capitalized, the 'Prince of Peace'. Now when you when you capitalize those you are now talking about a person. You're not talking about a state of being, your talking about a person. And he was called The Prince of Peace. Who else do you know that had that title?

Student: Christ

Mike: And that's one of the names of Christ, Isn't it? And his people, Melchizedek's people, Wrought righteousness and obtained heaven. You know how they obtained heaven? They were taken up off the earth and were translated. And sought for the city of Enoch, which God before had taken and separated from the earth having reserved them for the latter days at the end of the world. So here we have, brothers and sisters, and their some more that you can read that... this is such a marvelous thing. The oath and covenant of the priesthood, we don't have time for that tonight, But I'll do it next week. When you teach the oath and covenant of the priesthood is okay but incorrect. Who am I to say that it is incorrect. Well I'll show you from the Scriptures that the way we're teaching this and we're teaching when a person comes up and man is ordained an elder in the Church of Jesus Christ of Latter-day Saints; take section 84 and were using that section 84 to refer to take his ordination as an elder. And only a part of the verses that we read, which we began with section 84 verse 33 and go through 39, only

the first 2 verses of those Scripture verses are referring to what we do in the church with the Melchizedek priesthood ordination under the hands of man. The rest of the verses are talking about the Holy Order that can only be introduced at the temple.... In the temple through the ordinances and an allegory of the temple. We taken and lumped that altogether, and we say that verses 33 versus 39 are all talking about the same thing. And next week, what I'll do is go through that step-by-step and show you that we're not doing that correctly. It's not that were doing it on purpose, it's not were trying to deceive or anything, but its like me, having read those verses all of their life carefully, they always had a big question the way that we teach it in the church that could never be resolved. We could never resolve that, and we will talk about that next week. So next week what we want to do is, we want to take this a step further, now that we've introduced and shown that there are various orders of the priesthood. And outside the church you can't enter any of those. So none of these orders come into play until you are baptized a member of the church. Then these priesthood orders become what Joseph Smith calls 'channels' through which God reveals himself to man... these are channels, orders. And each priesthood order has with it greater responsibility, but also huge privileges. Each order opens up different levels of privileges, and rights, and keys, and knowledge. But you have to do... you guys know that...In the Nauvoo period, when they went through the temple endowment, I just find this interesting, likely due in the temple we have the Aaronic portion of the endowment and we have the Melchizedek portion of the endowment. Is that right?

Student: yeah

Mike: There's an Aaronic order in the temple and there's Melchizedek order. We get confused thinking that it's the Aaronic priesthood in the church and the Melchizedek priesthood in the church. It is not. It has the same names, but the Aaronic priesthood in the church, which is Deacon, teacher, and priest is different than from the Aaronic order that's being talked about in the temple that has signs, tokens, keywords, names. It's a whole different Ballgame. You have to think in terms of Aaronic as being preparatory to Melchizedek. We get mixed up because we see those same words used in the temple and say, oh, that's talking about Deacon, teacher, and priest, and elder, or 70, high priest, apostles, bishops, and it's not. Because the Aaronic order and the Melchizedek order in the temple have nothing to do with institutional orders that governed the Church of Jesus Christ of Latter-day Saints. They just carry the same name, but it's a whole different ballgame.

Student: so Mike, what is the... tell us again, what are the three orders... Holy, Holier, and Holiest. Tell us again the tree orders.

Mike: Holy priesthood, the lower level would be the Aaronic, Levitical... It's Holy. Because it's a priesthood.

Student: give us an example.

Mike: well in the temple and in the church, we can just lump them together, they are two different things trying to achieve two different things. But the bottom line is: all Aaronic priesthood, whether it's the temple order or the church order, is designed to prepare you for something higher. It is a preparatory priesthood. But keep in mind that Joseph also referred to the Aaronic priesthood as being an order of the Melchizedek priesthood. All priesthood is Melchizedek, He said... Just divided up into different orders. So the first order would be Aaronic, Levitical or Holy. The second order would be Melchizedek, which would be Holier. And the third order would be patriarchal or family, which would be Holiest.

Student: okay, thank you

Mike: There's some controversy on that. Some scholars want to put Melchizedek as the Holiest and patriarchal as Holier. I disagree with that because in the Elohim, in the realms of eternity, it's a family order with father there presiding... That's patriarchal. And you're not introduced into patriarchal priesthood in the Church of Jesus Christ of Latter-day Saints until you get a temple recommend and go to the house of the Lord. That and other reasons is why I put patriarchal as the Holiest; Then Joseph also said, let's get to the temple built and as soon as the temple is built I'll give you more if information

in this higher order of the priesthood. See, they already had the Melchizedek priesthood. They got that with Peter, James, and John passed on through ordination. But Joseph said I want to tell you more about this one, but I can't tell you about it until the temple is finished. See, that tells me is higher.

Student: The patriarch in our stake is an office in the Melchizedek

Mike: Yes, and that's an institutional order... See, that belongs to the Church of Jesus Christ of Latter-day Saints. You have to ask yourself the question: which order, and what offices, And what responsibilities belong to the church of Jesus Christ of latter-day Saints?

Student: I see.

Mike: There is no stake patriarch mentioned in any of the temple allegory, but there is in the church.

Student: Wow, that's true

Mike: Ultimately, Brigham Young taught that if we were worthy, we wouldn't need stake patriarchs, because every father could lay hands on his children's head and and declare their lineage through Revelation. But we are just, as a church and as fathers we're short of that. So we have a substitute father as stake assignment that comes in declares that lineage.

Student: wow

Student: In a way that's kind of sad, Isn't it?

Mike: Kind of sad, and it long with us, what the Lord will say, *'you live when will your privileges and below my expectations'*. But that's all right, we can turn it around, because brother Packer said, that the day will come when section 1, *'when every man would speak in the name of the Lord...'* Everyman. So every father becomes a prophet, of priest, and the king, and a patriarch, for his own kingdom for his own posterity and family and were working on that. And the Temple, the whole temple program is designed to help us come up to that level. And I believe that Joseph wanted to just go right over the New Testament church, I believe he wanted to take us right into this order and give us something - Adamic. But the people said, 'No'. The people wanted a New Testament church, and they got it.

Student: wow

Mike: And that is what we got today. I believe that. That's Mike Stroud. I believe that if Joseph had had his way, we would not have the New Testament church, but we would have a priesthood order that focuses on the family with husband and wife, mom and dad, being the center of that thing. Now the church is trying to get us to go to that way, and the temple is trying to get us to go that way. And the use the church organization to try to move everything to that end. I think Joseph wanted to go right there from the beginning, but the members of the church said, 'no.'

Hay..the Lord gives us what we want, if you want something bad enough, the Scriptures tell you, he will give it to you. So I hope that is some information that will help, and next week will talk briefly about the oath and covenant of the priesthood, and also talk to you about second anointing and what that is, making your calling and election sure through second anointing or making your calling and election sure through the more sure word of prophecy. Will talk a little bit about that next week.

Resources:

Discourses of the Prophet Joseph

HC, Vol 4, p 207

HC, Vol 5, p 1-2

D&C 107:18

Alma 13

Genesis 14:25-40