

016 Priesthood Continued

Mike Stroud

Mike: Let's go over to section 84 for just a minute. I want to talk to you about something call the Oath and Covenant of the Priesthood. Now that's something we talk about in the church, but I'd like to share with you that the way were teaching it, the way we teach it, and I've done this for 30 years, is incorrect. We are not teaching it correctly. And I like to point out a couple of things to you and show you how subtle just a few little words will change things. So in section 84, and it starts in verse 33. The Oath and Covenant of the Priesthood that we quote in verses 33 thru 39. You see in verse 39 it says this, "*And this is according to the oath and covenant which beloneths to the priesthood.*" Actually, it goes all the way down to verse 43 in order to get a feel for it. So, The oath and covenant of the priesthood; any time a young man is going to receive the Melchizedek priesthood and he is interviewed by his bishop and the stake president. And they go over with him what is called the doctrine of the oath and covenant of the priesthood. And they quote verses 33 thru 39, but I would like to share with you that what we're quoting isn't what this scripture is teaching. And I know we don't do it maliciously. We're just not looking carefully. This, I believe, is one of those examples, where we have not done well in preserving what God restores. And we allow the precepts of man and the traditions of fathers to come in an altar what God reveals. It's a very, very... and I'm not finding fault... because this so extraordinary that whenever God reveals his Son to man, immediately all the powers of the earth do everything they can to alter and change that revelation and so it becomes a great challenge to successfully preserve God's revealed work. So what Joseph received from God; we have to ask ourselves the question, How well did we preserve that? Is in the doctrinal purity that Joseph gave us. And here's one of those examples. And again, I'm not finding fault, I don't want to do that, I just want to point out to you that we need to be careful. Again it's evidence, brothers and sisters, of not putting your trust in man. You need to... we all need to... come to a point where we put our trust in the Lord, and seek personal Revelation, and the companionship of the Holy Ghost... Otherwise in any other way, anything short of that, we're in jeopardy to one degree to another. Remember, here in section 45 says, that in the coming day, up to and into the coming of Christ, are those that have gone two things: number one, have received the truth. That your first criteria. And number two, taken the Holy Spirit for their guide. So here is an example of something that we teaches doctrine, and we have to ask ourselves the question: are we receiving the truth, or have we missed it a little bit, are we a little bit off the mark, and if were off the mark does it alter the end result... Of having a relationship with the Father and the Son. Verse 33, and I'm just going to point out a couple of things to you, and it says "*For whoso is faithful unto the obtaining*"; this part right here, "*these two priesthoods*" Now this verse is telling us that were talking about two priesthoods. In the previous verses those priesthoods are the Aaronic, which is the lesser preparatory priesthood; and Melchizedek, which is the everlasting priesthood or higher priesthood. Says, "*Whoso is faithful unto the obtaining these two*", I want you to pay attention to two priesthoods. "*Of which I have spoken, and the magnifying their callings, are sanctified by the Spirit unto the renewing of their bodies. They*" those who receive these two prieshoods, "become the sons of Moses" That's Melchizedek"... and Aaron" that's Aaronic... "and the seed of Abraham, in the church and kingdom, and the elect of God." Now stop right there. Were not going to go into what it means to be sanctified and have your bodies were renewed. I just want to point out that verse 33 and 34 are talking about two priesthoods. Agreed? It's pretty obvious isn't it?

Now, look at verse 35, now it's a whole different ballgame and here is where we mess up. "And also all they who received this priesthood" now were talking about something different. We have gone from two priesthoods, now, to one. And everyone, myself included, for 30 years of teaching this, missed that.

I have read these verses hundreds of times and taught them hundreds of times and miss that distinction. Now in verse 35 were talking about something differently. Were talking about something that is

different from the two priesthoods mentioned in verse 33 and 34. 35 – "... *All they who receive this priesthood receive me, saith the Lord; [36] for he that receiveth my servants receiveth me; [37] and he that receiveth me receiveth my father; and he that receiveth my father receiveth my father's kingdom; therefore all my father hath shall be given unto him. [39] And this is according to the oath and covenant which belongeth to the priesthood.*" Now, in these verses we are talking about three priesthoods... Not 2... 3. [6:44] We're talking about 2 in verses 33 in 34, and were talking about another order of priesthood. Remember last week we talked about. When you talk about priesthood you have to talk in terms of orders... The Aaronic order, the Melchizedek order, the order after the son of God, and the priesthood order after Enoch, the Melchizedek order, the order of the son of God after Melchizedek, etc. etc. Now watch, this the priesthood that were talking about goes on in verse 44 and verse 40. "*therefore those who receive The priesthood received this oath and covenant of my father which he cannot break neither can it be moved*" now we're okay thus far. What we teach in the church, brothers and sisters, is that... that young elder, that 19-year-old that is being interviewed to receive the Melchizedek priesthood, that this all pertains to that ordination that he is about to receive under the hands of his state president, his Bishop, or his father, or some other Melchizedek priesthood bearer that can track his lineage back to Peter, James, and John, through the three witnesses in the book of Mormon; which every Melchizedek priesthood bearer of the church can do. This order of the priesthood does not come down through mortal hands. This order of the priesthood that were talking about from verse 35 through 40 is an order of the priesthood that come under God's hand. This is the highest, holiest order of the Melchizedek priesthood... It's called patriarchal. Here's the part that throws everybody... If you stop right there, you could probably get by with it, but verse 41 throws a monkeywrench in the whole works. And we never go to verse 41, so therefore, nobody ever asks or challenges the idea of the way we teach the oath and covenant. Verse 41, "*whoso breaketh at this covenant*". now the way we teach it as through verse 33 through 40. The way I'm teaching it is from verse 35 to verse 40. "*Who so breaketh this covenant after he has received it and altogether turneth there from*" look at this "*shall not have forgiveness of sins in this world nor in the world to come*" now are we talking about a young man who receives the Melchizedek priesthood from his state president, or Bishop, or his father? And then goes inactive... becomes a son perdition, because that's what verse 41 is talking about. You just described a son perdition. There is no way that verse 41 can refer to the oath and covenant of the priesthood the way we teach in the church.

Student: A 16 year old... A 16-year-old cannot take upon that responsibility.... the Lord wouldn't put that kind of responsibility on them.

Mike: Well a 16-year-old is still in the Aaronic priesthood but lets take it up to a 19-year-old Has been tutored in the Aaronic priesthood and is now ready to be ordained an elder, receive the Melchizedek priesthood, have it conferred and then be ordained an elder. And then let's say that that missionary, Under that circumstance, every return missionary that leaves the church and goes inactive, and turns against the church, and breaks his covenant becomes a son of perdition because of verse 41. [10:35]It can't be.

Student: even if they were 40, 50 or 60.

Mike: even if... it can't be...So there has to be something else that were teaching here that were missing. Now let's look at verse 42, "*woe unto those who come not unto this priesthood*" notice it's not the 2 mentioned in 33... it's 1. So all of verse 35 through to the verse 42 is talking about of the highest order of the Melchizedek priesthood that doesn't come by man but comes under the hand of God. And is administered by an oath under his hand; is what is called... this priesthood is without mother and father, without beginning of days or end of years, and is everlasting. The reason it is called everlasting priesthood is because it is administered by him who is everlasting. So why does show you this?

Let's go back to Verse 42, "*woe unto those who come not unto this priesthood, which ye have received, which I now confirm upon you a present this day five mine own voice.*" now here is another thing you

want to triple underline. This isn't something that is happening in an institution, it isn't something that is happening by mortal man laying fleshy hands upon another person's head. This is coming by Revelation under the direction of God's own voice and there is an ordination is here where God puts his hands on these man and ordains them to the priesthood... to this priesthood. *"By mine own voice out of the heavens even as I have given the heavenly host my angels charge concerning you. I now given to you a commandment to beware concerning yourselves and give diligent heed to the words of eternal life."* From Adam up to Moses and from Moses up to Jesus Christ, but particularly from Adam up to Moses. If you'll notice in the temple, we break the Old Testament time into two sections. From Adam up to Moses and from Moses to Christ. You remember that? They offered up the first fruits of the field and the firstlings of the flock which continued until the death of Christ which ended sacrifice by the shedding of blood. Do you remember that statement? Why is the Old Testament broken up into two parts? Why do we go from Adam to Moses? Because from Adam to Moses there was only patriarchal priesthood on the earth. Now you can see that referred to in section 84. Now let me give you an example of it. Section 107 shows that this priesthood was designed to be handed down from father to righteous son, Patriarchal. There... from Adam up to Moses is something that God was about to restore through the prophet Joseph Smith. This is the priesthood that you talk about, and the order you enter into in the temple. This order of the priesthood that we're talking about here is not administered in the Church of Jesus Christ of Latter-day Saints. You have to go through the church to qualify, but it is temple centered. Now, go over to section 50, and that me show you what the blessings of this priesthood are. So I show you that, just as an example, that this is something that every Sunday throughout the world is taught thousands of times in priesthood meetings and interviewing and preparing men to receive the Melchizedek priesthood. Were teaching this and we stop... obviously stop at 39 because if you go to 40 and 41 it raises questions that you can't answer. But that is all a part of that same thing. [14:38]

Go to section 50 and let me show you this patriarchal priesthood that comes under the hands of God himself. Section 50 verse 17, we've talked about this little bit so we will go over it quickly. *"Verily I say you, he that is ordained of me,"* Take that literally, that doesn't mean ordained by my servants, or ordained by my authorized ministers... it's ordained by me. And then go to verse 26, *"and he that is ordained of God"*; take that literally. God is laying his hands upon your head and ordaining you. That's the priesthood were talking about here in section 84, that if you turn you against this, you become a son perdition. So this is obviously not what we usually teach. Now here's the blessing, look at the power involved in this order of the priesthood. Verse 26, *"...the same is appointed to be the greatest, notwithstanding he is the least and the servant of all."* whoever receives his ordination from God has the title of the greatest. 27, *"wherefore,"* because he has a title and is pointed be the greatest you, *"wherefore, he is the possessor of all things."* Think about that for just a second. [16:00] And obviously isn't talking about a 19-year-old being ordained to the Melchizedek priesthood in the church. *"For all things are subject unto him, both in heaven and on earth, the life and the light, the spirit and the power, sent forth by the will of the Father through Jesus Christ his Son."* That's the power associated with this order of the priesthood that comes under the hand of God. That if you turn against this, that you commit the forgivable sin against the Holy Ghost, and your destination is outer darkness... a son of perdition. 28, *"but no man is process her of all things except he be purified and cleansed from all sin. And if ye are purified and cleansed from all sin, you shall ask what so ever do well in the name of Jesus and it shall be done. But know this, it shall be given you What you shall ask; and as you are appointed to the head, the spirit shall be subject unto you."* In other words, you have the power of God.

Would you like to see an example of where a man received this priesthood and what he was able to do with it in the Book of Mormon. Let's go to Helaman chapter 10, now this is Nephi. Book of Mormon,

Helaman 10. Now look at the chapter heading. And you get an idea of a man who has priesthood that is not like what we talk about in the church. Just look at the chapter heading. The Lord gives Nephi the sealing power. now this sealing power that Nephi has here is not the same sealing power we see used in the temple. There are different kinds of sealing powers. There's not just one... there different orders and are different levels of that. Notice, it says, *He is empowered to bind and loose on earth and in heaven - he commands the people to repent or parish.* A look at this, the spirit carries him from congregation to congregation. This is all because this man has received this order of the priesthood ordination under the hand of God. So now let's look at it and see what it says. Verse 2 "... *That Nephi went his way toward his own house, pondering upon the things which the Lord has shown unto him. And it came to pass as he was thus pondering - being much cast down because of the wickedness of the people of the Nephites, their secret works of darkness, and their murdering's, and their plunderings, and all manner of iniquities - and it came to pass as he was thus pondering in his heart, behold, a voice came unto him saying:*" Who do you think is speaking to him here, a stake president, a bishop; it's God, Now, notice he doesn't see god at this point. This is something that we've talked about. He hears a voice, came unto him... this is called 'the more sure word of prophecy'; it's also 'making your calling and election sure'. That is the key that opens the door for you to have a personal encounter with the Lord Jesus Christ and receive the second comforter. This precedes all that, goes right along with this priesthood that were talking about. "*Blessed art thou, Nephi, for those things which thou hast done; for I have beheld how thou hast with unwaryingness declared the word, which I have given unto thee, unto this people. Thou hast not fear them, and hast not sought thine own life, but has sought my will, and to keep my commandments. And now, because thou hast done this with such unwaryingness, behold, I will bless thee for ever;*" That is Nephi's calling and election made sure. He has now obtain from the voice of the Lord direct to him a promise of eternal life, and with that promise comes a promise of an inheritance in the celestial world with the Father and the Son. Now, where you say that where you getting that from, brother Stroud? I'm taking many sources, and many Scriptures, and many words of the prophets, now, and putting that all in the one place; and telling you that what's happening here embodies all of that.

"... *I will bless thee for ever; and I will make thee mighty in word and in deed, in faith and in works; yea,*" Look at this, "*even that all things*", Remember section 50, all this... Possessor of all things in heaven and earth... "*even that all things shall be done unto thee according to thy word,*" And here is your key word why. Why is Nephi been able to have obtained such tremendous power? "*for thou shalt not ask that which is contrary to mind will.* [21:23] There's your key. Now when we get up to a point in our progression where the Lord can say that, or similar things like this about and to us, we will find the same opportunities, privileges, and blessings bestowed and endowed upon us. Because he is no respecter of persons. How does a person get to a point where God says, "I will give you all my power because I know you won't ask anything contrary to my will. How you get to a point like that? You have to be tried and proven in the furnace of affliction and the crucible of fire. There is no other way. God has to know that he could trust you because, remember, brothers and sisters, if Nephi who receives this now, here's the whole pictured we are pulling section 84 together, if Nephi receives this and altogether turns from this covenant, these promises, and these privileges, what is his fate? He becomes a son of perdition. This is what constitutes committing the unpardonable/unforgivable sin. Now look at verse 6, "*thou art Nephi and I am God, I declare it unto thee in the presence of mine Angels that you shall have power over these people and shall smite the earth with famine, with pestilence, destruction according to the wickedness of this people. 7- I given to you power that whatsoever you shall seal on earth shall be sealed in heaven, whatsoever you loose on earth shall be loosed in heaven and thus shall ye have power among this people.*" And you read the rest of the story and you can see that he was faithful and true to everything that has been given to him. This man here was translated. Nephi obtained translation and was translated up into the city of Enoch.

Student: What I find interesting is when the people become so wicked that he asked the Lord to send a

famine. He didn't want the people destroyed by the sword... because Thou shalt not kill... right?

Mike: Interesting. Interesting. He had the power to do that without asking the Lord to intervene. He could do that. It also shows the great humility, and lowliness of heart, and the meekness of this man. This is the great example of all of us priesthood brethren. This is what were doing. So you get a feel for what were saying here, brothers and sisters, that everything... we kind of conclude our discussion on priesthood that when you go to the temple you're entering into a whole new realm of things; A whole new paradigm of gospel living; A whole new level of spiritual excellence that the Church of Jesus Christ of Latter-day Saints prepares you to receive. And everything in the temple, now, everything in the temple, is designed to move men and women towards this higher, family order of the priesthood, where men become kings and women become queens, men become priests and women become priestesses, fathers and mothers. This is the launchpad to become like the Elohim. The Elohim are men and women who live in the highest degrees of exaltation and our heavenly father's and heavenly mother's. That's the Elohim . We are their children. Telestial worlds like this one are the school houses/schoolrooms of the children of the gods. Where in school. The test is being administered, and were in the midst of it. Any questions or comments on that order of the priesthood?

And it's my feeling that Joseph had in mind... the desire to move us in this restoration to move us into this; what he calls the ancient Order of Adam or the Order after the Ancient of Days. When he first administered the endowment in Nauvoo in May of 1843 he called that whole... That whole experience... The Order after the Ancient of Days... It was Adamic. It had nothing to do with the New Testament church. It was something more ancient, something much more significant of a higher order, something designed to move you quicker into the presence of God and redeem you from the fall.

Now, when the Lord brought the children of Israel out of Egypt, and brought them out of bondage with an outstretched arm, his desire was to take that whole nation of former slaves and bring them to the temple and introduce them into the initiatory/endowment and to administer himself to them on Mount Sinai. Okay? So Moses was commanded by God, and you can read this in Exodus 19 and 20 all the way through to 23. If you want to read it, Exodus 19 through 23. And then he's talking about it in section 84, and alludes to it... Moses was commanded by God to prepare this whole nation, to sanctify them, take three days to sanctify them, wash their bodies, wash their clothes. There was to be no sexual relations between the husbands and wives. They were to put up a barrier around the mountain. They were not to go past the barrier and unless commanded to do so. And on the third day he was to bring them up there and God of heaven would come down in their midst and he would see them face-to-face. This was designed to be a mass, national second comforter experience. The only things similar to that that we read about is in 3 Nephi where 2,500 people at the bountiful Temple had this experience. But it's estimated that the children of Israel, here, were anywhere from 1,500,000 to 3,000,000 people. Now take the children out you still have a huge number, and he wanted to bring them into the presence of God. And God told him to prepared to do. It was his desire. So the day comes, they go up the bounds, the wall that was at the base of the mountain, and the Lord comes down in smoke, and in the fire, there's earthquakes, the whole mountain is trembling; and it scared the heck out of the people and they ran and stood afar off. And they said the Moses, 'We don't want to see him. you go talk to him and then tell us what he said.' As a result the Lord took Moses and the Patriarchal Higher Order of Melchizedek priesthood out of their midst and gave them a lesser preparatory priesthood and the law of performances and ordinances. They failed the test. Now here's a question. Are we much better than that?... because, guess what, we don't want to do anything. You tell our leaders you go talk to him and tell us what he said; instead of us going to the Lord and claiming are right to have these experiences. We cut ourselves off by telling our leaders, 'you go talk to him and then tell me what he said.' [30:00] That's what we do as a church.

I believe that's what a reason why in 1832 the Lord said the whole church was under condemnation because they treat lightly the things which they received; And this vanity and unbelief has condemned the church even all the children of Zion. Something to think about. We look at our ancient ancestors, the children of Israel and say, how can they be so stupid? how can they make such mistakes? Why did they do what they did? We need to stop and say, how are we doing? How are we doing? Are we falling into the same traps that they do?

Student: is this priesthood.. when it is bestowed upon you... is that in the temple? Is it actual sealing or... I mean actual ordination in the temple?

Mike: The persons that I know of that have received this ordination have not received it in the temple. It can be done in a temple, certainly, God can do whatever he wants. But is not limited to a temple. I know of one person who was received this priesthood ordination under the hands of the Savior and it was done in the wilderness area, in a solitary place away from man; man and his polluted feet. So you know, the Lord... It's just another example of where we want something like this to be done at a certain point, but the Lord can do it whenever and wherever he sees fit. And it certainly can be done in the temple and there's no reason that could not be done. Any thoughts or comments on that?

Now, lastly I'd like to do.. all of this priesthood, and this higher priesthood is tied in with the doctrine of 'making your calling and election sure'. Now the prophet Joseph Smith said this, *I beseech all of you to go on to perfection and seek deeper and deeper into the mysteries of God and make your calling and election sure.* That was his admonition to all the brothers and sisters of the church. Now calling and election made sure is not limited to priesthood. Priesthood... it's my feeling, this is Mike Stroud, women don't need priesthood. Men need priesthood, because it is a schoolmaster, it is a tutor, it is an instrument to help us become basically what women already are by nature. That's not to say that there are not women who make mistakes, but by nature women are holy. I was teaching this the other day that anciently all covenants were made by the shedding of blood. This ancient priest order that were talking about, covenants were entered into and there was bloodshed. I want you to think about a woman sheds her blood monthly, and that blood is shed in behalf of another person. It has to do with life. The woman sheds blood monthly, there's a great lesson in this. A woman gives up everything, even her own identity and name when she enters into a marriage relationship. Men don't do this. A woman's whole life is the life of sacrifice. There is never a time, where she is doing what her nature persuades her to do, she sacrifices her life, all of her life. And the token of that sacrifice is the monthly shedding of blood. It's a token. Priesthood, brethren, is designed to help us come to a point of holiness by sacrificing which is difficult for a man. By nature men do not sacrifice easily. We have to learn this process and priesthood is the instrument and channel through which God reveals himself, and gives us keys, and helps, and gifts to help us become holy and without spot. Now, why do I say this about women and men? You go to the temple and in the initiatory for women is significantly different than the initiatory for man. Significantly different. If you haven't ever made a comparison, the next time you go to the temple and you're in the celestial room, or you're in the holy place there, you talk to your husband or your wife about the wording in the initiatory, asked him about it. It is significantly different. And so, we have this. So, women can also have their calling and election made sure. Priesthood is not required in order to obtain this. Women are not required to be married to a man in order to have their calling and election made sure. It's an individual, private, intimate, experience between the man or woman and his or her savior. And it comes as a result of being tested, and tried, and proven to see if God can trust you. The first step is for you to get to a point where you trust him; which is a major hurdle for us in this world. It's like the Doctrine and Covenants says, *trust in the Lord with all thine heart and lean not unto thine own understanding, in all thy ways acknowledge him and he shall direct thy paths.* Excuse me, not the Doctrine and Covenants but the Old Testament, Proverbs. It is difficult for us to trust what we don't see. But you have to be able to trust God before he can put you in a position where he can find out

if he can trust you. So this trust is on both sides. Go ahead.

Student: Mike... doesn't he already know he can trust us or not trust us? Meaning... he knows all things.

Mike: He knows all those things, so basically it's you finding out for you, isn't it?

Student: It what?

Mike: it's you finding out. This is about you. You're right, he knows everything about you and you are finding out, so you have to put yourself in a position where he can extend promises and blessings to you and that you can have those come into your life to be sanctified and redeemed. A good point <student>. Good point.

Now let me just say this, that you can make your calling and election sure in at least two different ways. One is through a priesthood ordinance that is performed in the temple. Go to section 132 though and let me show you something that we... That we sometimes don't teach quite right. Section 132 verse 7 there... you would be surprised how many members of the church there are that thing that once they have been... Had a temple marriage sealing in the temple, that that is binding. Once the ordinance is performed, that ordinance is now binding in life and in death, and that they will be husband-and-wife in and after the resurrection of the dead. All of these ordinances are conditional, all of them are conditional. So when you are married in the temple, the sealer pronounced blessings, the blessings of Abraham, Isaac, and Jacob, the blessings of kingdoms, thrones, principalities, and powers and dominions, and exaltation's etc.; but we don't hear the last little step. All of these blessings I pronounce upon you in according to your faithfulness. That's the key condition. Which means that if you walk out of the temple, and within a week, you're not faithful to the ordinances and covenants, you have no temple marriage. It is conditional, up and until the Holy Ghost places the seal on that marriage ordinance. Now, that in verse 7, let's go to section 132 to verse 7. There are so many members of the church that they feel once the ordinance has been performed, that's all there is to it. I know the lady that I tried to get to go back to the temple. She went once, and received her endowment blessings and figured that was all that was necessary. And she immediately came back home and shortly went inactive and didn't go back to church. So she became active long enough to get a temple recommend, go and get her endowment blessing, and then went back and resumed her former lifestyle of inactivity. She felt that all the promises and all the blessings that she'd heard in the initiatory in the temple and the endowment allegory were hers because she had been there. She just couldn't fathom that it's conditioned on your faithfulness. That didn't even happen. I've had people look me in the face and argue until they're blue in the face and say that's wrong. Verse 7, here's the law, here it is right out of the Lord's own mouth, *"And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, vows, performances, connections, associations, or expectations, " here we go, " that are not made and entered into and sealed by the Holy Spirit of promise,"* now skip to the end of verse 7, *"for all contracts that are not made unto this end have end when men are dead."*

[40:00]

There it is. So all ordinances, vows, contracts, conditions, obligations, connections, performances, and associations unless they are sealed/ratified by the Holy Spirit of promise have no power and are not in effect, and voided when that man or woman dies. So what were trying to do here, brothers and sisters, is take our ordinances, that we've entered into, and so live our lives... all of our lives... so that when we leave this life we have the Holy Ghost, which is the Holy Spirit of promise. The Holy Spirit of promise is the function of the Holy Ghost. You can lie to a man, you can lie to apostles, you can lie to prophets, you can lie to bishops and stake presidents, and you can get away with that; but you cannot lie to the Holy Ghost. That's why the Holy Ghost has to seal these ordinances, because any other way it can be deceived. But you cannot deceive the Holy Ghost. So we want to live lives so that when we breathe our last breath, where what Elder Ballard used to say, safely dead... Safely dead... which means our covenants are in effect. If you die within your covenants, and you have been faithful and true then the

Holy Ghost places that seal... seals that ordinance is now in effect after you're dead and in eternity. So, there is an ordinance that is performed in the church called the second anointing. When you go through the temple for the first time, you go into the initiatory and receive a first a washing and a first anointing; then you go into the endowment and you are instructed in allegory form. In the endowment it says this, *'brothers and sisters, if you are true and faithful the day will come when you will be chosen called up and anointed.'* That said after you have been anointed. You have already been anointed in the initiatory. You are now hearing this after that anointing has took place. So you're now talking the about a second anointing, chosen, called up and anointed a Kings and Queens, Priests and Priestesses, whereas you are now anointed only to become such. That your first one. The second anointing is and ordinances that declares you a King and a Priest, a Queen and Priestesses, and gives you, what the church calls and what the Lord calls, the fullness of the priesthood. That also is a 'calling and election made sure ordinance'.

That's performed in the church, in the temple, under the direction of the president of the church and can be performed by the first presidency, members of the 12, and I believe, members of the first quorum of the 70... I'm not sure about that, that I know the first presidency and the 12 can. Temple presidents do not perform that, mission presidents do not perform that. It's done in a Salt Lake Temple for years and years in the holy of holies, in the celestial room, and the president of the church performed that ordinance. Every temple, brothers and sisters, used to be there was only two temples that had a holy of holies where these ordinances, that were talking about, the second anointing ordinances, were performed. The stake presidents had two recommend books. They had a recommend books that recommended you for your first time to the temple, and then the stake presidents had a second recommend book that would recommend you to back to the temple and received your second anointing blessings. And for years and years the stake president interviewed and held those interviews. Then later on the church got larger, and the recommend process for the second anointing was refined, and came under the direction of the first presidency and the president of the church. And you received an invitation. And by the way, the second anointing blessings are only given to husbands and wives, these blessings are not administered to individual men and women. They are husband and wife ordinances. So every endowment you go into when you hear, 'if you are true and faithful the day will come' is referring to some future day. Now, from that day that you're in the temple, at some future day, you will be invited to come back to the temple and received the rest of the endowment blessings.

Student: but the stake here also does that second anointing... that second anointing,

Mike: that's... I'm going to come to that. [44:56] You're exactly right. Now here's the thing that we want to remember. Go back to section 132 verse 7 it says, "*All covenants, contracts, bonds, obligations,*" Notice the word ALL COVENANTS. That includes the second anointing covenant. You can go into the temple and have this ordinance performed. But unless it is sealed by the Holy Spirit of promise, just like your temple marriage, it is of no efficacy in and after the resurrection of the dead. It's an ordinance like all other ordinances that was conditional. And what's the condition? The condition is: it has to be sealed by the Holy Spirit of promise. That's the condition. If it's not done, you've just had an ordinance performed in a holy place but it has no power in eternity until ratified by the Holy Ghost. That makes... that okay? Are still being performed but on a limited base throughout the church. It's not something that is generally being done, however, even though the holy of holies is found only in two temples for the first hundred plus years of the church restoration. That was in the Salt Lake Temple and in the Manti temple. If you wanted to receive a second anointing's you had to make a trip to Salt Lake City and then later on to Manti, because that's where the holies of holies were. That's where these ordinances were performed. Every temple in the church today has within it, a place that is under lock and key, that's a small room, and only the temple president and general authorities hold the key to that little room. It's a little closet. That little closet is not the holy of holies. That little closet contains furnishings that are necessary in order to perform these ordinances. Which are similar to your first

initiatory, but are the conclusion. They are the concluding ordinance. The sealing room that contains that closet, that is locked, is the holy of holies for that temple when so dedicated. Those of us that go to the Snowflake Temple, it is the North sealing room, the large one. And if you look down in the corner of that room you will see a door. And it is a locked door. When you see that, I went to the Manhattan temple, I've been to the temple's all over the world, and I walk around and look at the various sealing rooms until I can find the room that has that little closet that's has a locked door. And that room is, can, and does function, when so dedicated, as the holy of holies for the performance of these second anointing blessings. And every temple that's built has that facility set up to do that. It's my feeling that we're not doing that generally, but the church is certainly prepared for that to become a more general application among the membership that it is now.

Now, in closing <student> brings up this: the same blessings, the same promises, this same ordination, the same bestowals of the endowments, that are incorporated within the ordinances of the second anointing can be performed by God himself with you personally. When you receive the more sure word of prophecy, and you converse with the Lord through the veil, and then you enter into his presence with the second comforter, you've received all that there is to receive. The interesting side of this is: is that when God administers this to you there is no condition. There is no need for the sealing of the Holy Ghost. The Holy Ghost is already there and has prepared you and taken you in to the presence of God who preforms this ordinance. So it is in effect. And if you sin against that, you become a son perdition if your male. So there are at least two ways that these higher ordinances and blessings of the Melchizedek priesthood can be received. [49:58]

All that we've talked about tonight, including the oath and covenant of the priesthood, are talking about priesthood orders and steps that take you step-by-step until we enter into the presence of the Lord and receive all that he has for us.

Student: elder Stroud

Mike: yes

student: all this that we have spoken of leads to that highest blessing,

Mike: they do

student: they are not all one and the same

Mike: all of them are parts and portions, and they come in sequence. It's hard for us to say that this comes first, this come first, this comes first, it's just all part of the package. And for me to limit and say that God cannot do 3 until 2 and 1 are done, that's my thinking. But I'm not about to tell him what sequence he can or cannot do things. He can do things according to his own good will and pleasure. But the answer to your question is: all of these things are a part of the total package that the Lord has keep reserved from before the foundation of the world, to be reserved and revealed to babes in the dispensation of the fullness of times. We're receiving things, brothers and sisters, were talking about things here tonight that have not been known in previous dispensations. These are the mysteries of godliness. That the Lord has promised to give us in this day.

Student: so they were not preformed in those dispensation... or, I mean obviously we know Transfiguration's... We know of

Mike: go to section 121, and let me anticipate your question there, section 121, versus 26 through 31. Go to the end of verse 31, just the last sentence. The last sentence in verse 31, the last sentence says, "*shall be revealed in the days in the dispensation of the fullness of times.*" so that tells you that from verse 26 through 31, would ever verse 26 to verse 31's talking about has been reserved to be revealed in the days of the dispensation of the fullness of times. Now go to verse 26. Let's look at some of these things. "*God will give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost,*" here we go "*knowledge that has not been revealed since the world was until now.*" skip down to verse 28, "*A time to commune which nothing shall be withheld, whether there be one God or many*

gods, they shall be manifest." And that talks about the universe. And it talks about powers of the priesthood, verse 29, "*thrones, dominions, principalities, powers,*" all to be revealed in our day. Things that have never been revealed before are now being revealed to us in our day.

We've gone an hour in seven minutes. Kind of wraps up our three-week discussion on priesthood, the oath and covenant of the priesthood, the second anointings, and the fullness of the the Melchizedek priesthood, which we are initiated into at the time we go to the temple for our first blessings. And is concluded, either by a priesthood ordinance sealed by the Holy Spirit of promise, or an ordinance performed by God himself in which the conditions are all removed; And is sealed you up unto eternal life a King and a Queen, a Priest and a Priestess, with an inheritance with God and Christ in the celestial world.

Student: may I ask one more question?

Mike: sure

student: you have alluded before to the new name that are received in the temple, would you elaborate on that for just a minute?

Mike: It's just for a second on names. Names are identities. Whenever you receive a name it's referring to an identity. And that identity carries with it privileges, rights, blessings, responsibilities and obligations. The new name represents a new position in the eyes of God; A new identity, a new position, a new authority, a new privilege, a new responsibility and obligation. So, all the names that we talk about are things that identified men and women at various places in their progression on the journey back to the father. An example of that is: Christ is known as a man of many names, his Father is a man of many more names.

Mike Stroud has a few names. Some of Mike's names are: and the name is the same as a title or the same as a position; a son, Mike Stroud is a son, and as a son he had a name; Mike Stroud is now a father, now Mike Stroud, who is still a son and father, is now a grand father and great grandfather. And there are names that go along with that. What's the name? Son, father and grandfather, great-grandfather. And they all indicate, they are the same person, they just indicate where I'm at in my progression back to the father.

Student: how many names do you receive in the temple?

Mike: there are 4 names that are mentioned in the temple. There is the new name, your own name, there is a name that is associated with the Melchizedek priesthood, Then there's third a name received at the veil. The fourth name is the father's name. So what you're doing is as you progress, and for women, just change to mother in heaven, wife, Princess, Queen, Mother... Same thing. And their names that represent and indicate where you're at in your progression. And if you've been successful in completing various estates of progression. Does that help? Without going into it and we can't on an open forum like this because some things belong to the temple. But just say that each one of us have many, had have many names, do have, and will have many name/titles, positions, etc. Their significance in taking upon you the name of Christ, there is deep significance on that. That is something that you need to ponder, think about, what does it mean to take upon you the name of Christ. What is the name that King Benjamin speaks off in chapter 1 and two by which his people will be known. Why did he give them a new name by which they will be known?

That Abram's new name, Abram's new name is Abraham. Sahri's temple name is Sarah. Enoch, Enoch's new name is Raphael. Noah's new name is Gabriel. Every name that ends with the word EL, that's the name of God. Names that end in EL are Elohim's names... Michael, Ezekiel, Gabriel, Raphael, Urael, Those are all names of Gods. EL is the Hebrew word for god. Elohim is the plural word which means gods.

Well it's been fun. That's kind of a... that helpful. Next week what I want to talk to you about is something that has been on my mind. I want to chat with you about Devils and unclean spirits. And we may take a couple weeks on that. For sure it will take all of next week. Devils and unclean spirits.

References:

D&C 84:33-39

D&C 50:17-27

Helaman 10:2-

Exodus 19-23

3 Nephi

D&C 132:7

D&C 121:26-31