

Tonight I want to talk to you about the word "Sure". S-U-R-E. It's a word that when we read it in the scriptures, it is throughout the scriptures in various ways, it ought to trigger us to pay special attention to what that means. Now, when you think of the word sure you probably, your mind goes to the Temple and there are some things in the Temple that use that word. Always the word sure ties something in and makes it secure. It secures something. It makes it so that it's stable and immovable and secure. In some cases, the way the word, the way Peter uses it. In 2 Peter 1 "that once you are made sure you cannot fall". When you think about in ancient times when they crucified a person, they crucified the person and drove the nails into their hands based upon the weight of the person that was being crucified. It's a well known fact among archeologists in the middle east that have found ample evidence of Roman Crucifixion. They were at best, economically minded. They did not want to expend time of energy or resources any further than they had too in the execution of criminals. So if they could secure a persons body to the cross by using nails in the palm then they would do that and be completely satisfied with it. However, if they judged that the persons body weight would pull the nail through the palm of the flesh of the hand, then they would go ahead and secure the persons weight, the persons body with nails through the wrists. This ensured that that body would not fall off the cross. And so they made that execution, made that persons body sure and secure that it could not fall. An interesting little sidelight to this is, and I have to find it, I didn't think about it until it was too late to find it. President Kimball, in talking about the crucifixion of the Savior, and I'll find this for you. President Kimball said that they fastened the body of the Savior with nails to his palms and then lifted him upon the cross. He intimated that they did not put nails in his wrists until he was upon the cross and then went up afterwards while he was up there and secured his body with nails through the wrists. It appears that they misjudged the weight of the Saviors body and so had to go up without taking his body down off the cross piece, they went up probably with ladders and fastened it with two more nails in his wrists. Thus securing it so his body would not fall. Now, with that in mind, that whole thing we hear about in ancient executions and as referred to in the Temple opens up a whole new pattern of things for us to look at.

Let's go to 2nd Peter, chapter 1. We're going to look at some scriptures that use the word sure in them. Then hope that what that'll do is kind of get you focused and looking in a direction that you haven't looked at before. 2 Peter 1 and you can read all of the verses down but I want to go down to verse 10. verses 1 through 10 lists out the steps to having what Peter calls, it's the only place in the scriptures where this term is used is in verse 10; "Wherefore the rather, brethren, give diligence to make your calling and election sure" So there's another term now that uses the word sure. By the way, that's the only place in all of the scriptures that the term calling and election made sure is used right there. Now the process and having one's calling and election as referred to and you can see it all through the scriptures but not referred to with that terminology. But look what comes after "give diligence to make your calling and election sure"; "for if ye do these things, ye shall never fall". Now there's your key. So anytime we see the word sure, and the Lord uses it in specific ways know that you're secured but you've obtained something that you can't fall from. And then verse 11; "For so an entrance shall minister unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ". That entrance is you entering into the presence of the Father and the Son to sit upon thrones and to inherit all that they have because you have made your calling and election sure and thou shalt never fall. We've talked about calling and election in the past so we won't go into that right now. Let's go to another one, let's go to the Doctrine and Covenants and we want to go to section 131, another place where this interesting word is used. Section 131:5, May 17th, 1843 the Lord said, the Prophet said this, gave a definition "the more sure word of prophesy", notice the key word sure? "The more sure word of prophesy means a mans knowing that he is sealed up unto eternal life by revelation and the spirit of prophesy through the power of the Holy Priesthood". Now we talked about the spirit of revelation, the spirit of prophesy last week. So you tie all of these keys in and they are like jigsaw puzzles that when you pull them together makes this marvelous ceramic that pulls things together and shows you a picture of your pathway back to the Father. When you obtain this more sure way of prophesy you know that you are sealed up to eternal life. You have obtained that promise. And the interesting term is "more sure word". You can receive a word of prophesy and obtain a promise, but this one makes it sure, meaning it cannot fail. You obtain promises from the Lord that ensure, and isn't it interesting that that word ensure has in it the word

sure, it ensures that you have a Heavenly inheritance with the Father and the Son. This is what we should seek for. We should seek for these things. You should ask the Lord, knock, and obtain these precious promises that Peter talks about.

Now, let me show you another one. Go over to Isaiah, here's an interesting one Isaiah 22, don't know if you've ever seen this one or not, kind of fascinating, Isaiah knew about these things and spoke about them in kind of a cryptic way. We want to go to Isaiah 22 and start in verse 20. Isaiah 22:20; "and it shall come to pass in that day, that I will call my servant Eliakim, the son of Hilkiyah". Now look at your footnote 20a, "Eliakim shall replace Shebna. Moreover, the symbolic name Eliakim in ensuing verses, (in other words verses 21, 22, 23, on through 25) becomes representative of the Messiah the Savior especially v. 23-25, the name means God shall cause to arise". So now we're talking about from verse 21, we're now not talking about some of the high priests that lived in the day of Isaiah, but we're talking now about the Messiah. Notice what Isaiah says; "I will clothe him with thy robe and strengthen him with thy girdle. I will commit thy government into his hand, he shall be a father to the inhabitants of Jerusalem, and to the house of Judah". Notice the key words, robe and girdle, we're talking about Temple things here. A robe and a girdle are symbolic of a monarch who rules and reigns that sits on a throne. Look at 22; "and the key of the House of David (look at your footnote down there; 22a Priesthood keys; sealing power) will I lay upon his shoulder; so he shall open and none shall shut; and he shall shut and none shall open". Now that has reference to the sealing power. Knowing the Savior said; "I will give unto you the keys of the kingdom of Heaven. Whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven". When a person is made sure through priesthood, here is something to remember, once you obtain this sureness as it pertains to priesthood you obtain the power to (---?) on earth and in heaven, it goes with it. Now look at 23; "and I will fasten him as a nail in the sure place; (having reference to the future crucifixion of the Savior) and he shall be for a glorious throne to his Father's house (24) and they shall hang upon him all the glory of His Father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. (and look at this 25) and in that day (whenever you see Isaiah you use the terminology in that day or at that day or at that time always has reference to the latter days) and in that day saith the Lord of Hosts, shall the nail that is fastened in the sure place be removed, and be cut down and fall and the burden that was upon it shall be cut off; for the Lord hath spoken it". It has reference to the Savior completing his perfect atonement. The burden that was upon was the sins of all mankind. And through the atonement the ability of those sins to be erased, to cut off, to be removed is complete through Christ's perfect atonement. Notice the wording in verse 23; "I will fasten him as a nail in the sure place". Isn't that wonderful? So there's some references to that. So every time you see that, the word sure or, here's another one, you'll see the word assurance. Assurance is another scriptural term and right smack in the middle of the word assurance is the word sure. So the word sure in gospel dynamics has a very deep and poignant meaning. Something all of God's children should seek to obtain through promises and covenants and endowments should seek to obtain so that they can be made sure in this life. Once you have that surety in this life, brothers and sisters, here's another mystery, once you have that word used in your behalf while you're in this life you enter into something that the Lord calls the Rest of the Lord. You've now obtained promises, there's no question concerning your standing you have from God Himself obtained promises and assurance that when you leave this world, the celestial mortal world you will have an inheritance with Christ and the Father in the Celestial realm. So the word sure and assurance made sure, more sure word, all of these things point towards a state that the Lord refers too as the Rest of the Lord. Now if you look at that you can see a lot is spoken in Alma 11, 12, and 13 talks a lot about the Rest of the Lord. It's mentioned in all of the scriptures. Any questions or comments on that? That makes sense? Let's go to another place. Let's go to Ether 12, let me show you another one. Another term used in connect with all these things, somebody asked me this last week; is what you're talking about here a part of this or is it a part of that, and they were seeing bits and pieces like a jigsaw puzzle set on a table. And all of these terms. The Rest of the Lord, the more sure word of prophecy, calling and election made sure, all of these things are describing the same place, the same position want to might obtain. You may be talking about ordinances that need to be performed or something like that, but they're all talking about the same kind of a thing. Now let's go over to Ether 12:4, talking about Hope. I want you to notice the words that are used. "Wherefore, whoso believeth in God might with (look at that word) surety (there's that word again)

hope for a better world yea even a place at the right hand of God". Now, in the church when we talk about hope, there's two kinds of hope. There's the hope that the world talks about and then there's the hope that the scriptures talk about, and they are two different things. The hope that the world talks about really puts what you desire out of your control. In other words, the Lord willing and the creek don't rise, if I'm a good boy and I do this and I do that, then maybe this will happen. I hope it does. That's not the hope the scriptures talk about, cause notice the hope the scriptures talk about have with it the word surety and you might with surety hope for a better world, yea even a place at the right hand of God (watch this) which hope cometh of faith (now here we have some key words) maketh an anchor (see that's another word, I would circled these words in this verse, I would circle the words surety, anchor) to the souls of men which would (here we go) make them sure and steadfast (another word) always abounding in good works being led to glorify God". Now that is the greatest definition of hope anywhere in the scriptures. If you want to define hope, that's your best definition. So notice what the words are, this hope that Moroni's talking about here, Moroni ties in the words surety, anchor, sure, and steadfast always abounding in good works and being led to glorify God. This hope is an assurance you obtain. It's a revelation from God, who gives you a promise of a future inheritance. You obtain from God a promise of a future inheritance. And as a result of that you obtain this hope that Moroni's talking about. It's hard for us to understand sometimes because we have a different paradigm of hope. We have hope almost tied in with wish and it's not the same thing, it's not the same thing at all. This thing is there because you have obtained a promise from God that he will not break, which is immutable and you can now, you now are at rest. You have no more concern for the welfare of your soul. All of these different things pull together and give you a little different feel for what we are talking about here on these kinds of things. Now, everything we've talked about over the last few weeks, just about every lesson that we have given, all are appendages that tie into this one thing. I had somebody this week that asked me if I would give some lessons on the signs of the last days. And I said I really didn't want to do that, because those signs, I've taught them all my life by the way, and at one time the signs of the second coming were really important to me. They are really not important to me right now, because things that change the human heart are more important to me than reading the signs of the times. Is reading the signs of the times important, sure it is, the Lord commands us to do that, be watchful continually, but I'm more concerned at this point with "How we can change the human heart to such a degree that that person becomes pure and then qualifies for all of the promises, all of the higher blessings of the gospel and the Melchizedek Priesthood, that's much more important to me. There are a lot of people that read the signs both in and outside the church. You can go on Youtube and put "times of the second coming, signs of the last days". You can see people that are very scripturally knowledgeable, but they do not understand how to access the power of the atonement of Christ so that the human heart can be changed and purified and you can have your sins remitted. So, rather than go there, I want to continue to focus on these kinds of things. And those are a couple of thoughts I wanted to give you on this, on these things, on sure and on hope, and, in reality I don't have anymore tonight on this Father's Day than that right there. That's all I wanted to share with you tonight. Thoughts? Comments? Student comment about crucifixion; Mike's response: Well, Romans were sure masters of it and they had it down to a fine art, but it was used by all ancient peoples. Can I just tell you that they crucified people sometimes by the thousands at a time. When you see the two thieves portrayed on the side of Christ they usually want to take the crucifixion and show Christ crucified, but they show the two thieves tied up with ropes and that's not true at all. It was a common form of execution and they have been known to line the sides of roads for miles with crucified persons to emphasize that you don't come out in open rebellion against Rome. So, lots of people crucified their people. Can I tell you that crucifixion is the form of death for everywhere in eternity. Everywhere in eternity, that's the form of death. And to be lifted up on a cross and killed in that manner has great symbolism. If you look in 3 Nephi 27, talks about that; "I have been lifted up upon the cross so I will draw all men up unto me. Joseph Smith taught that the Father of Jesus was a Savior and that he died for the sins of a world. And if you look at, you see all saved beings, if we believe in men and women who have been saved and exalted, they're called the Elohim, it has to be done through atonement sacrifice. There has to be an atoning one and crucifixion is the way that's done, because of all the symbolisms that is involve with that form of death. Joseph Smith taught in the King Follett discourse that Jesus said; "I can only do what I have seen my Father do". And then Joseph Smith said; "well Jesus, what did you see your Father do"? And he answers rhetorically, he said; "Well I saw my Father lay down his life for the sins of the world, and I do likewise". Then in another place

Joseph also taught; there never was a father who wasn't first a son and there never was a son that didn't have a father. And so there's a genealogy of heavenly parents that go back endlessly. And the process for them to become saved men and women in a Celestial world is the exact same process we are involved here. There is no other way. That's the pathway that all exalted men and women have trod before us and we are following in their footsteps. So, brothers and sister, unless you have any questions that will be short for tonight's Father's Day lesson.