

We've talked about the celestial world, and we spent 2 lessons on the terrestrial world, so, guess what I'd like to talk about tonight? Celestial! Let's go to Section 76 and look at a couple of things here. This Section gives us a good launchpad to discuss these things. Verses 50-70 is all on the celestial world. I find it interesting that Joseph Smith said that what we have in 119 verses in Section 76 is only 1/100th of what he saw. Think about that for just a minute. We have 119 verses, and it represents only 1/100th of what he and Sidney saw at the John Johnson farm that day in what Church History calls "the vision". Imagine what he saw that he could have told us if we had been able to bear it. The only reason the Lord closes up visions or forbids prophets to continue to talk about or write about doctrinal subjects is that we're not ready for it. As we talked about numerous times, the Prophet spent numerous times right up to his martyrdom trying to prepare the LDS to receive what he had seen and been taught from on high. By and large, the society of the LDS, I say society because there were individuals that grasped this and got much more, but the society, basically, couldn't handle it.

Well, this week I had a discussion with a young man. I've had this discussion with several people, and it ties in with vs. 53. I want to take just a minute and discuss this with you because it's a principle that's not well understood. We teach it, and it's just not good doctrine. I don't say "false doctrine" any more, it's just not good doctrine. It's not that the Church teaches it, but somehow this has crept in as a tradition among LDS. You'll recognize it. In vs. 53, talking about the celestial world, it says: 53 And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

This "sealed by the Holy Spirit of promise" is the thing that we don't really understand much. Let's go over to Section 132. We have this term used again. Go to vs. 7: 7 And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.

This verse is the Lord's description of being sealed by priesthood power. The key to this whole thing is "the Holy Spirit of promise". Now, let's look at vs. 7, the 1st 2 words: "all covenants". The word is ALL. that doesn't leave out anything. "All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations". This includes ordinances performed in temples and performed in the Church, and covenants and laws... everything that are not made and entered into "and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power" (That's talking about a person who holds this sealing power, at that time it was Joseph Smith) "(and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred),"

There is never but one on the earth at a time on whom this power and the keys of this Priesthood are conferred. Now we're going where it says: "that are not made and entered into and sealed by the Holy Spirit of promise" (now skip all that in between and go down to this: priesthood are conferred), are of no efficacy," (this is a continuation of that statement) "virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead."

Student: Can I ask a question? The Holy Spirit of Promise is the Holy Ghost, right? Mike: It is, yes.

So, the Holy Ghost, I'm going to say, if you were to ask what the functions of the H.G. were, you could probably put 4-5 top ones in there:

He testifies of all truth; He testifies of the Father and the Son; He is the sanctifier. So, men and women who obtain a state of sanctification in this world, do so by the power of the Holy Ghost. The H.G. sanctifies. Sanctified means to "make holy". *The Holy Ghost is a purifier.* So when we read in the scriptures about men and women being made "pure", it's the Holy Ghost that does this. The other thing that He does is *He places a seal on all covenants, ordinances, contracts, bonds, everything like that.*

The Holy Spirit of promise is describing the sealing, ratifying, certification, any words that have to do with that, that this man places upon all ordinances, vows, contracts, obligations, etc. In essence, when He places His ratifying seal, when he certifies this, which is one of his assignments, that ordinance, that contract, that bond, that vow, is good not

only in this life, but in eternity. So, that seal, by the Holy Spirit of promise takes a relationship here in this world and allows it to continue as such in the world to come, and into eternity. Now what a lot of people, way too many people, and it came up again this week, and it's come up several times in the last few months, there is the feeling that once you go to the temple, and let's take a marriage ceremony, since we're talking about the celestial world tonight, you have a marriage ceremony performed by the sealer there. We've all knelt at the alter and we've all seen that, and we've all heard the words. I have the sealing ceremony memorized. When you've seen that, in spite of the words, we're missing out on one little phrase in that sealing ceremony, that makes that whole ordinance conditional. It's conditional as are most, I'm going to say, all ordinances performed in the temple that you and I are experiencing right now, are conditional in nature. Every ordinance that we see there, from initiatory, to washing, to anointings, to sealings in the sealing room that we do for the living and the dead, are ALL conditional, meaning there's an "out clause". It says you have the blessings of thrones, principalities, powers, dominions, exaltations, all the blessings of Abraham, Isaac and Jacob, are sealed upon you according to your faithfulness, that's your clause. That clause, and similar wording, are placed upon all ordinances that are performed in the Church that you and I have experienced, until you come up to a higher ordinance, called a second anointing. That condition that you hear "according to your faithfulness", in the second anointing ordinance, that clause is removed. In the second anointing ordinance, it's not conditional.

Student: are you saying that in the temple, if there is a script for that, that it's not in the script?

Mike: You mean like the sealing script is written down and kept in the temple presidencies safe, etc. ? Yes, there is a script. There is a sheet of paper. It's like, if you're in the temple, and you have to evacuate the temple, there are certain people that are entrusted with gathering up all the written material on which the initiatory wording, the endowment ceremony, any thing that is written down, and you'll see ordinance workers and sealers, especially if they're new before they have it memorized, they'll refer to a written document. Now, those documents are to be gathered up in the case of an emergency, by a specified person, and they're entrusted to take those out of the temple and see that they are kept safe. The second anointing, and any other ordinances that are performed in temples have a script. If you were to see the script for the second anointing, however, the difference on that would be that "according to your faithfulness" or any similar wording that makes it conditional are removed. That's why in the temple you hear, "if you are true and faithful the day will come when you'll be chosen, called up and anointed kings and queens, priests and priestesses, whereas you are now, only anointed to become such." That's the conditional part. The day comes when you are called up, that condition is removed. What members of the Church don't realize is that when you have a temple sealing, you've had an ordinance performed that the efficacy of that ordinance depends upon your subsequent faithfulness while you're alive. Members don't understand that. I came up against it again this week. There's a feeling, way too much in the Church, that once the ordinance has been performed and he now says "I seal you husband and wife for time and all eternity", they don't hear the rest of it. All they've heard is that because that is what they've been taught. So, they go out of the temple, thinking now, no matter what, even if these people divorce each other, which is the case with the young man I was talking about, whose parents were married in the temple and divorced, and are now living apart with no desire to ever get together, and the husband has remarried in the temple, this young man thought that in eternity, his mom and dad would get back together, and they'd be a family unit. I sat down and explained that, and talked to him about it, and he was very open, but it was definitely not his understanding that that's the way it was.

Now, here's something else. Even if you have the priesthood second anointing ordinance performed in the temple, even though the wording takes out the conditional clause, even those promises, which is where you receive the fulness of the Melchizedek Priesthood, and you are not anointed to become a king and a priest, a queen and a priestess, but you are anointed a king and a queen, a priest and a priestess, that's what happens in the second anointing, but even **that** is of no efficacy or force in and after the resurrection of the dead, unless even that ordinance is ratified by the Holy Spirit of promise. The wording is taken out, but still requires the Holy Spirit of promise to place His seal, His certification, His ratification upon the ordinance in order for it to be binding in eternity. This is why, people who receive their second anointing type blessing from an angel don't have to worry about the clause nor the sealing by the Holy Spirit of promise, because that angel isn't going to come under the direction of God, unless the Holy Ghost knows you are already right and is already in tune with all of that, unless He's already placed His seal on that, you are not going to have that performed by an immortal. That's why most people who understand this doctrine about having your calling and election made sure, and being sealed up to eternal life, receiving the fulness of the Melchizedek Priesthood, would rather have it performed by an angel, a translated being or an immortal under the direct direction of God than to have it performed as a Priesthood ordinance in the temple. I'm not saying that it's not desirable to do that, and my feeling is that we're going to see a whole lot more of that in the near future. The point is, when done under an immortal hand, under the direction of God, and not through mortals in an institution, that it is already in a condition of being ratified in life, and in effect, eternity. Does that make sense? Now, you can lose this. Once it's done, you can lose this. It's possible to lose this.

Let's go back to Section 76 again. Let's talk about a couple more things on that. Subsequent unrighteousness,

subsequent sin, voids that out. But for those who have been sealed up for life under the hands of an immortal being, and if you come out in open rebellion against that, after having received this, this is knowing God, not knowing "about God" but knowing God, then you put Christ to open shame, you crucify Him anew, and the result is, you become a Son of Perdition. Now, I don't believe you can become a Son of Perdition by stepping away from that second anointing ordinance that's performed in the temple, unless it's ratified by the Holy Ghost and leads to an encounter with God face to face. What I'm saying is, on the internet, I read about a man a while back from England, who was a general authority, he was a mission president, he was a member of the Second Quorum of the Seventy, etc. He was invited into the London Temple by Jeffrey R. Holland, and received his second anointing blessings. He then fell away from that. He talks about the experience, it's quite an interesting thing. But, here's the point. His feeling is, he says of himself, "I'm a Son of Perdition. I don't believe he is. First of all, the second anointing blessing, to make your calling and election sure, is to lead you up to a point where you can receive a personal encounter with God himself, with the Son. This is due to 2 things, and we've talked about this in detail. You converse with the Lord through the veil, you hear His voice, and obtain promises from Him. That is a step that leads to the next step where you actually enter into the presence of the Lord and you see Him face to face as one man sees another man, Now, when you get to that point, and you turn against that, you're not in open rebellion, that's a Son of Perdition level. But, to have the ordinance of the second anointing performed in a temple by an apostle, and it goes no further than that, it's just an ordinance. In other words, it did not lead you to converse with the Lord through the veil. You did not have the more sure word of prophecy experience, where the Lord talks to you, you hear His voice, and you obtain promises. Then that opens the door at some time after that to actually enter into His presence and have a second comforter. If you don't have that, then I don't believe you can become a Son of Perdition, even though that upper level priesthood ordinance was performed in the temple by an apostle or a member of the First Presidency, unless it leads to where it's supposed to lead, and you sin against that, I don't think it's possible for you to be a Son of Perdition. This man believed on it, in the first place, both he and his wife, but they had questions about doctrinal things, and their questions were not answered satisfactorily by local authorities, so they went on up to a higher level, then went up to the general authorities, and still didn't answer it. They felt that the Church was hiding something, etc, etc. and so he apostatized away. When he originally went into the London Temple and had that, they were full of faith, believing, etc, etc... His problem, and I've read his whole story in detail, because I wanted to see what he was thinking about, his problem is that he lacks doctrinal understanding, he does not have a doctrinal understanding, even though he was a Church leader, that doesn't mean necessarily you have a correct understanding of doctrine, and he does not. I think he's been told by others that with what he's done, after having received these ordinances, that that's his fate. So, whether he believes it or not, that's what somebody in authority is saying about him. Here's the point. Very few people who are in mortality, in comparison to numbers in population, ever come to a point where they can even commit the sin against the Holy Ghost, where they crucify Christ anew, and put him to open shame and come out in open rebellion after you have known God in the purest sense of the word. He has revealed himself to you. You have had a personal encounter, and then you turn against that, and that's what it means to put the Son of God to open shame, you crucify Him anew, meaning, that after knowing these things, and if living in the meridian of time, would be in that group that would yell "crucify him". So, can you see that level is pretty difficult to reach? So, in order to be called a Son of Perdition, you have to have been announced as a candidate for exaltation in the celestial world, and then you come out in open rebellion against that. You can't fall that low unless you have ascended to that height. I guess that's what I'm saying.

Student: Elder Stroud, you have taught us that the Book of Mormon people were very favored of the Lord. Many of them had their calling and election made sure. But, would they have been to that level where they would be Sons of Perdition?

Mike: I think there were many in the Nephite society where they qualified to become Sons of Perdition. I think that they saw God. I think that they obtained promises. They had face to face encounters, and then turned against it. I do believe that when you read in Alma 9 where it talks about that society that were highly favored; "highly favored" is pointing you in this direction.

Student: So, there would be S. of P. Mike: There would be.

But comparatively speaking, the numbers are few, because comparatively speaking, with population numbers of the earth at any given time, those who will obtain exaltation in the highest degrees of heaven are also relatively few. Now, that few could number into millions, when you consider the billions that have been here. So there are S of P. I believe there are some who qualified that in the early history of the Church that were contemporaries of Joseph Smith. There were some people there that had some pretty potent encounters. In the bottom rung, when it's all said and done, Christ will be the judge as to who qualifies for this nefarious reputation, right? None the less, I think we will be surprised. Some people in the Church will say, well, you can count the S of P on one hand. I don't know about that, because there have been in all dispensations times when men and women have obtained glorious stature. In the N.T. Paul comes out and says "the Hebrew Church obtained the Church of the Firstborn". To obtain the Church of the Firstborn means that

you have had the heavens opened.

Let's go over to Section 107, and I'll show you what it means to have the Church of the Firstborn. Section 107 gives a pretty good description of that. We want to go to vs. 18. This is a description of the Church of the Firstborn inheritors: "18 The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church— (here we go: 19 (#1) To have the privilege of receiving the mysteries of the kingdom of heaven, (2) to have the heavens opened unto them, (3) to commune with the general assembly and church of the Firstborn,"

(In our case, that would be the Church of Enoch--that's the Church of the Firstborn that deals with us. Messengers who are on earth, that look like us, and can disguise themselves as mortals, but in reality, are translated beings, are coming from Enoch society. They're ministering to us because we are their family, we are their children. Our heritage, if we dig into that, those of us who are enjoined, the blessings of the gospel and the temple and the priesthood, if you were able to take your genealogical lines and run them back, we can take them back through patriarchal blessings to the House of Israel, but you know it goes back to Jacob/Israel, Isaac, to Abraham, to Noah and back through all the Patriarchs, back to Enoch, you're going to find out that your lineage is tied with these people. These are your fathers. So, the Church of the Firstborn that ministers to us in this telestial world, and they minister to those who are heirs of exaltation, meaning: you have these blessings, and you're enjoying some of these things, this is the society of people that come and minister to you) Next one:

"and (4) to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant." See, that's all of these blessings. That's where we're shooting for. When you get to this category, if you are living in this world, and you obtain these blessings, you are a celestial being, you just haven't obtained a celestial resurrection, a celestial inheritance, nor have you been authorized to propagate spirit offspring, to command the elements, and to create worlds, and to begin the process where your children will one day look to you for redemption and salvation and worship you as your father and mother. You're not up to that point. But, you've obtained the promises from God that you will be, and that's what we're talking about here. Now, you turn against that in this life, and you've sinned against great light. Does that make sense?

All of these pieces when you start to get these various pieces and all the podcasts that we've talked about, it's like various jigsaw puzzle pieces on a table. You should be able now, if you've become familiar with, and you guys have listened to enough of this, when you read the scriptures, you see a pattern that emerges from that. You can now understand things in the scriptures, that before, would have kept you veiled because you didn't understand certain doctrinal principles. Let's go back to Section 76. I'll show you another little secret. We'll probably have to take 2 lesson periods for this lesson on the celestial world. I want you to know that starting in verse 53, and going through 58, it's interesting wording when the Lord describes us. Look at 53: 53 And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

Look at "who overcome by faith, and are sealed". Look at that word "are". You may want to circle that. Go to vs. 54:

54 They are they who are the church of the Firstborn. Mike: "They are they". Circle that word "are". Vs. 55:

55 They are they into whose hands the Father has given all things—

Mike: They are either present in this telestial world, or have been obtained in the telestial world. Vs. 56:

56 They are they who are priests and kings, who have received of his fulness, and of his glory;

Mike: Notice all the points about what happens in this world. Vs. 57: 57 And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. 58 Wherefore, as it is written, they are gods, even the sons of God—

Mike: Notice the small g and big G. This is all referring to men and women who obtain these blessings in this life. These people here obtained these, when it says "are" and "have" obtained these in this life. Now go to vs. 60 and let me show you the difference.

60 And they (talking about the same group) shall overcome all things.

Mike: That future. Vs. 61:

61 Wherefore, let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet. 62 These (talking about all the people in vs. 50) shall dwell in the presence of God and his Christ forever and ever. 63 These are they whom he shall bring with him, when he shall come in the clouds of heaven to reign on the earth over his people. 64 These are they who shall have part (and so on...) in the first resurrection.

Mike: What this is doing is pointing in the direction of what can be and should be sought for in this life. We shouldn't

postpone these things and wait for them. I gave a lesson today in Priesthood. The name of the lesson was "The Temple, the great symbol of our membership". It was Howard W. Hunter. One of the things that I said was, "the importance of the temple is such that members who, in this life, have a reasonable opportunity to get to the temple, and that's becoming more and more easily done because temples are now throughout the world, what is it, Margie, most of the population of the earth are within 300 miles to a temple. I can remember when I lived in AZ, the people in South and Central America, and Mexico had the Mesa, AZ temple to get their blessings. I can remember that. It's not been too many years since that was the case. It was like in the 1970's--mid 70's. Now, if you have a reasonable opportunity to get to the temple, and for whatever reason, you choose not to do that, the purpose of your membership in The Church of Jesus Christ of Latter-day Saints is frustrated and largely futile. The whole purpose of Church membership, think about everything that the Church offers, everything that the Church is trying to do as an institution, is to take families and to perform ordinances that will make family units eternal. Now, in our day, that can't be done on mountain tops, and it can't be done outside the institution of the Church of Jesus Christ of Latter-day Saints. It has to be done in temples. So, if you are not getting to the temple, you are forfeiting eternal life, exaltation and a celestial inheritance.

Remember that we taught before, "there are no covenants or ordinances required for a telestial or a terrestrial world". All ordinances, beginning with the initial ordinance of baptism is to open the gate, unlock the door, and give you the opportunity to move into the celestial world. All Church ordinances pertain to the Celestial Kingdom of God. Everything. Nothing points to the terrestrial world.

Let's talk about this celestial world for just a minute. Let's go to D&C 88. The Lord has quite a bit to say about that. We mentioned this a little earlier, but I'd like to go to vs. 17. One of the things I taught in that class today was some standard mainstream doctrine about temples, the purpose of them, redemption of the dead, etc. I went over the temple recommend questions with the brethren in there and we had a discussion about that, and then I made the statement: in the temple ceremony, in the allegory of the temple, no mention is made of physical, mortal death. Physical, mortal death of the telestial world is not even mentioned in the temple endowment allegory. It's not mentioned. The closest it comes is when the garment is placed upon you, it will protect you until you have finished your work on the earth. That's the closest it comes to that. But, in reality, physical, temporal, mortal death is not a part of the temple ceremony. Then I asked the brethren, once they thought about that, no one had thought about that, but once they were processing that, they were processing two things. 1. If your Church membership doesn't get you to the temple, your membership is frustrated. That was a big processor for them. They didn't know if they liked the word frustrated. Frustrated bothered them. Well, I said, you can use whatever word you want. If you don't make it to the temple and you've had a reasonable opportunity, the purpose of your membership is void, because Church membership is to get you to the temple. If you don't get there, what purpose is your membership. You basically have to function in an Aaronic Priesthood organization. You have not graduated into a Melchizedek Priesthood order. You're functioning and officiating in an Aaronic P. order in The Church of Jesus Christ of Latter-day Saints. It's sacred ordinances are Aaronic in nature, even the ministry of angels, which is the first that Adam wants when he leaves the garden and offers up a prayer at an altar, and he has a confrontation with the dark side. "That guy" says, what do you want? And Adam says, I'm looking for messengers. So, that Aaronic Priesthood. Did you know that? Receiving heavenly messengers is an Aaronic Priesthood function. That's not Melchizedek. How do I know that? Well, John the Baptist appears to Joseph and Oliver and says, "Upon you, my fellow servants, I confer the Priesthood of Aaron, which holds the keys of baptism for the remission of sins, the gospel of repentance, the ministering of angels..." So, everything we do in the Church, now, you can't even detect truth from false angels, until you obtain an Aaronic Priesthood sign and token. That sign and token is given in the world before mortality. So, in the premortal world, which is before the "lone and dreary" world, call it the garden, if you want, but it's before the "fall", you receive 2 covenants: a covenant of obedience and a covenant of sacrifice and you receive a token and a sign. That's all before the "fall". For what purpose? Why did you receive that token and sign before the fall? Because God knows that when you fall into this world, the first thing that he wants you to do is to pray for and receive messengers to teach you about the Father and the Son. He also knows that when you pray in a certain way, the veil opens up and those messengers come, both dark and light. So, you need to have something that was given to you before you fall into the lone and dreary world. You have to have access to a token and a sign so that you can detect false messengers, and boy, they're all around us. They are all around us. We're in a stage where it says in Helaman 8 right now, it says "we're surrounded by demons". We're surrounded by them, and we need to be able to carefully discern between them. So, that sign and token you receive before you come into the lone and dreary world, the premortal life, is to help you detect true from false messengers while your in this world. If you can't detect them in this world, then how do we ever expect to be successful in getting into the world to come, let alone, the celestial kingdom? The whole purpose of false messengers is to deceive you and set you off in a false course.

Student: Is that to do with the Spirit of Christ? If it isn't, then it's a different sign and token that we're given before we came here.

Mike: That sign and token is the first token of the Aaronic Priesthood.

Student: So, we really did receive it before we came here to this second estate?

Mike: Look at what your temple endowment is teaching you. It's teaching you whether you received it, whether you knew about it, etc, etc, because when you receive that in the temple allegory, you received it before. Adam and Eve are us, right? I'm Adam, you're Eve. They received that in the Garden of Eden. They already have that token and sign when they find themselves in the "lone and dreary world".

Student: So is that token and sign, is it separate from the Light of Christ?

Mike: Well, the Light of Christ is certainly given to everybody, but the LDS, because of the covenants you make and the opportunities, have more available, more truth, more light available. Let me show you this. This is something interesting that I was pondering on the other day. This is an Aaronic Priesthood privilege to receive the ministering of angels, yet our A.P., we think of A.P. as these young men from ages 12 up to 18, right? I can tell you that none of those boys are going to receive a visitation from an angel. Not a one of them is ever going to have that happen.

Student: Okay, so Elder Stroud, was that a literal priesthood ordination or function that we received before we came here if we were of the House of Israel, and that was our desire?

Mike: If we follow patterns, and we look at the temple allegory, yes. Now, i can't find anything on that, but if you follow patterns, yes.

Joseph Smith said that men who have the priesthood in this life were ordained to that very priesthood before they came here. Alma 13:9 talks about men receiving the holy order of the Melchizedek Priesthood before they are born into this world. Then vs. 10 to about 18 talk about having that priesthood ordained again on them after they are in this world. Alma 13: 1-9 talks about obtaining these kinds of things in the world before we were born. Then vs. 10 on through to about 15 talks about having these keys and priesthoods after entering this world. what I wanted to say was, "Why aren't these Aaronic Priesthood boys going to have these visitations of angels before they go to the temple?" Now, they can have the ministering of these angels, they can have these angels whisper to them to guard them and direct them and be on their right hand and on their left hand, go before them and behind them, and bear them up, they can have that. But, they are not going to have angels come through the veil and have a visitation before they go to the temple. Why not? Because they can't detect them. The Lord's not going to put these young men in a position where you have an angel of the devil appear as an angel of light to say, "I'm from God and have a message for you," and they've never been to the temple and received any kind of correspondence or any kind of instruction on how to detect them. You have to know how to detect these people. Let me read to you a quote by the Prophet Joseph here: "We may look forward to angels and receive their ministrations, but we are to try the spirits, and prove them." Key words here: try and prove them. "For it is often the case that men make a mistake in these things. God has so-ordained that when He has communicated, no vision is to be taken by what you see by the seeing of the eye, or what you hear by the hearing of the ear. When you see a vision, pray for an interpretation. If you get not this, shut it up. There must be certainty in this matter. An open vision will manifest that which is more important. Lying spirits are going forth in the earth. There will be great manifestations of spirits, both false and true."

That was given by the Prophet Joseph in the Kirtland era. If they were having that kind of discussion then, what do you think is going on now.

Student: I was going to say, that is why always we are said to offer our hand.

Mike: Yes, and we have a misunderstanding on that. Let's look at that for just a minute. Go over to Section 129:4. I've just learned this of late, so we're all learning together. Let me show you what I've learned.

Mike: The first 3 verses talk about angels and ministering spirits, spirits of the just, or what the scriptures call "just men made perfect".

4 When a messenger comes saying he has a message from God, offer him your hand and request him to shake hands with you. 5 If he be an angel he will do so, and you will feel his hand.

Mike: What we do there, keep in mind, that this was given Feb 9, 1843. The first endowments were given in May of 1842. So, the first tokens of the Aaronic Priesthood, the detection token, has been given by the time Section 129 comes. That's knowledge. Joseph Smith says, "I have things I have to teach you but I can't teach until we get into the temple. You must be able to discern by seeing, hearing and handling something."

Handling something. Now that was before May of 1842 when the Lord revealed these detection signs. In Section 129, that's now been revealed. So they understand the first token of the Aaronic Priesthood. They understand the token, sign, name, they understand all that. You need to know that context of how that was given. Now go to the next one. It says:

5 If he be an angel he will do so, and you will feel his hand.

Mike: I want to tell you that just feeling the hand of that person isn't enough. You have to feel the hand in a certain way. There has to be a token exchanged, and you have to feel that exchange in that handshake. Just feeling the hand is not enough. Do you see what I'm saying? I used to teach this for years by saying, "Oh, by that way you can tell he's a true messenger because he's got a body so he must be a true messenger and you can feel his body." There is more to this.

Now watch, 6 If he be the spirit of a just man made perfect he will come in his glory; for that is the only way

he can appear— 7 Ask him to shake hands with you, but he will not move, (triple underline that in your scriptures, this man stands utterly immobile) because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message. (that's a good one).

Now, you ask him to shake hands, and he does not move. There is no extension of a hand, there's nothing, and another thing is, he appears in glory. There's a glory about him because he's a disembodied person. This is a person that has been on the earth, is now qualified for a celestial inheritance. When you see him as a spirit, he will appear in celestial glory. You may even have to be changed in order to abide that glory and survive the encounter. But, he has no body, so he can't control the glory. So that's the only way these celestial men and women can appear, without bodies, see, their in-between. They haven't resurrected. They are deferring their resurrection, so that they may obtain a better resurrection. They do that by choice.

8 If it be the devil as an angel of light, when you ask him to shake hands he will offer you his hand, and you will not feel anything; you may therefore detect him.

Mike: You know, when I taught that for years, I said, he doesn't have a body, and I would even show the kids, I would put out my hand to them, and say, "shake hands", and make it seem as if my hand went through his hand, even though you could see the hand, but there wasn't one there, because he was a spirit. I've since learned that it means, you will not feel anything, because you will not feel the token. These spirit beings have the ability to interact with physical mortals. We've got a doctrine in the Church that says if you're a spirit personage, you cannot interact with mortals. That is NOT true. Obviously. Look at Joseph Smith in the Sacred Grove. Look at Heber C Kimball and the brethren in England, and I can't tell you how many people I've blessed and had an opportunity to minister to, who were physically attacked by spirits.

Student: Buy why would they not know the token, when you have people putting things online about it?

Mike: They do know the token, but they are barred from giving it. They CAN'T give it because there's laws that say these devils cannot give these tokens, especially this token of detection. Otherwise, what?? None of us would have any hope. One of the things that Joseph Smith said was that when you ask him to shake your hand, and remember that a just man made perfect will stand perfectly still, remember that? One of the things the devil will do as an angel of light, is that he will "shrink back". In other words, there will be a movement, like, oh my gosh, I've been detected.

Student: Is it like if you raise your hand to a square, they will shrink back?

Mike: They will do that. If you raise your hand to the square, they will depart. There's a difference between shrinking back and departing. If shrinking back, he's not going to depart. It's just that when you ask him to offer his hand, Joseph says he will "shrink back, but still offer you his hand and you will not feel the token". Now, whether you don't feel the token because he has a spirit body and not a physical body, or if you're allowed to feel that token, as a spirit, if he were allowed to do that, you would feel that. But the point is, you don't feel the token. You don't see it, you don't feel it, it's not experienced.

Student: So, that's the whole purpose of the first token? As a detection tool?

Mike: I won't say that's the whole purpose, because I've learned that there are so many different levels to things that our Father in Heaven gives us, but I will tell you what, that's the main purpose that it was given to Adam. Because the Lord knew that in the lone and dreary world, he was going to be looking for messengers as commanded: "I'm looking for messengers from my Father". "I'm looking for messengers to give me further light and knowledge that my Father promised to send me". See all that stuff? And guess what, we've talked about that, when the veil opens, it opens to both sides. That's just an eternal law. So, you've got to be able to do that. I would say that if you ever come to the point where you have a visitation, that the dialogue in the temple would be a very good thing to memorize. You have true messengers come, and Adam says, "How do I know that you are who you say you are?" Then there's a dialogue that takes place.

Student: You're saying that when the veil opens, it opens for the opportunity to receive further light and knowledge, but also, you can be open to powers that are not on the light side?

Mike: When you part the veil, when you use the knowledge that the temple's teaching us to part the veil, be prepared for it to part and the one who comes is not always the one from Father. Look at your temple. When Adam prayed there in that way, he opened the veil, and who came through? But, the point is, that's the purpose of the detection tokens and signs. I would say that you follow that dialogue, and it's not just that token that's given, there's also a sign, and also there's verbiage that goes on. There's a communication that goes on, and I've memorized it so, if I ever need to, I can carry on that exact conversation word for word. One of the worst things that can happen to us in this world, Joseph said, is to receive a msg from a false messenger, and you think it's from God, and zealously act on that msg. That's one of the worst things that can happen to us here. Go to Section 110, let me show you another interesting thing. It's talking about messengers who come to the Kirtland Temple. In vs 13 it talks about Elijah coming and appearing there. You know that, now, that's where the actual appearance takes place.

13 After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to

heaven without tasting death, stood before us, and said:

Now go to D&C Section 2 where the Angel Moroni is quoting a scripture from the O.T. that is anticipating Elijah's future visit. Notice this is given in Sept 1823, and Elijah comes in April of 1836 in the Kirtland Temple. Now watch, here's a little mystery. There's only 3 verses here. Vs 1:

D&C 2:1 Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

Mike: Now, how many times have you read that? Now, with what we've talked about, stop and read it again. Notice in the verse: by the hand. Follow where I'm going? How is Joseph and Oliver going to know that this person who is standing above the Melchizedek Priesthood pulpit 3 feet off the ground and says he's Elijah. How are they going to know for sure?

Student: But this was just prepping them ahead, because at that time they had no idea that it was the literal hand.

Mike: That's correct. Now, what Joseph knew from vision, remember that in Section 76, which takes place long before the temple endowment is revealed in Nauvoo, Joseph says, "What I'm giving you here in 119 verses is only 1/100th of what the Lord has shown me". There is some indication that when Joseph prayed in the Sacred Grove, he knew something about what we call the "true order of prayer". There is some indication there that when he prayed, he prayed with uplifted hands, which is a sign, one of the keys, to open the veil. Every depiction we see of Joseph Smith in the grove, do we see him kneeling down with his arms folded? What do you see? He's got his arms up. Has he been instructed even at age 14? Does he know some things that we don't know?

Let me give you another one. This is after the resurrection of the Savior. He appears to the 12 in an upper room and doesn't open the door. He's just standing there. The door was shut, He comes right through the door, because he's a resurrected being, and it just startles the heck out of them. It's interesting, and it appears that he doesn't look exactly like what he looked like when they knew him before His resurrection. It appears that as a resurrected being, there's a difference in the way he looks, from the way that they knew him during 3 years of his ministry. When they see him standing there, they thought it was a spirit. Is that maybe just because he came through the closed door: Let's go to Luke 24:36. ¶And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. 37 But they were terrified and affrighted, and supposed that they had seen a spirit.

Now, was that because he looked like a spirit, or because he entered the room w/o opening the door? Their knowledge was that "only spirits can do that" and people with bodies can't.

Student: Or, maybe because they know He's dead, and they figure it must be a ghost.

Mike: Yea, and there's another thing, see, so there's another thing, watch...

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? 39 Behold my hands and my feet, that it is I myself: (watch, here we go) handle me, and see;... "...for a spirit hath not flesh and bones, as ye see me have."

I would submit that he's probably offering them a special handshake. If this is a true principle, it goes back into eternity, surely, the N.T. church had obtained the Church of the Firstborn and the spirits of just men understood these priesthood principles. they understood that. And, what they didn't understand in detail, in the next 40 days they will be instructed in-depth: in the endowment, in the initiatory, and especially in the prayer circle. All of the apostles and their wives joined Jesus in the prayer circle with their Priesthood robes on, holding hands, He kneels in between them: in the midst of them, they formed a circle around Him and he offers up a prayer, and they all repeat the words of the prayer after him. That takes place in the 40 day ministry. So, it's marvelous things. We've barely touched the celestial world. Let me just say that all of these things that we're talking about here, all of these keys, tokens, signs, names, covenants, ordinances and laws, all pertain to the celestial world. None of these things pertain to anything else.

I taught the brethren today, in closing, a little something to think about. All of the ordinances of the temple are ordinances of the Church of the Firstborn. Nothing in the temple is pointing in any direction other than the celestial world. Every ordinance in there has to do with the Church of the Firstborn and the Church of the Firstborn with a big "F" or small "f" talks about the City of Enoch, the society of Enoch, eventually, the society of the Gods in the celestial world, the Elohim. The Church of Jesus Christ of Latter-day Saints is the platform, the springboard, the training wheels, the preparatory step for something greater that could only be obtained in the temple of the Lord. Where there's a temple, it can only be obtained in the temple--these ordinances. Where there is no temple, it can be obtained in deserts, on mountain tops and in solitary places.

Next week, what we'll do is actually talk about the kingdom. This kind of gives us a feel for what we need to be involved with if we want an inheritance in that world. "A man is saved no faster than he gets knowledge," Joseph Smith said. This is the kind of knowledge we need to have. Once you get this knowledge

and it distills on you as truth, and the spirit testifies to you, then you are required to **act** on it. Until that testimony settles in, until the spirit bears witness to you that it's true, you're not required to take much action. In fact, you need to know of it's truthfulness, and then act upon it.

Student: Elder Stroud, are there souls that are pure and guileless that they, by their faith and purity, are not required the same level of knowledge, because of their purity?

Mike: All of this knowledge is required, no matter who you are. You have to obtain this kind of knowledge. If you're at a level of purity and innocence, you'll find that it will be, this is my opinion, ok? If you're at a level of innocence and purity, you'll find that accessing this knowledge is easier, more readily available to you, than if you have to overcome natural man and all of it's grossness and that. This is one reason that I feel that women have an advantage over men. Women are more refined spiritually, and hence, this knowledge comes to them. An interesting phenomenon is that once it is learned, women have a hard time retaining it, and they forget things. I hear the complaint, Margie has actually taught this many times, and put their mind at ease. You'll hear this over and over by women: "I hear these things, but I just can't remember them". "I can't remember that, I'm so frustrated." "It goes in one minute, and the next minute it's gone."

Let me just tell you that when you hear these things, and the spirit testifies to you, it is engraven in your spirit. You have it. Even though the physical body may provide an impediment for recall, know this, that no divine truth, accompanied by the Holy Ghost, needs to be relearned by you. It's there.

Student: Okay, so you don't have to be able to regurgitate it?

Mike: Women are not in that situation where they need to do that, but men are, because men are responsible for the blood and sins of the generation they live in. Being responsible for that makes them preachers of righteousness to testify boldly and fearlessly in order to rid their garments of the blood of the generation that they live in. Women do not have that.

