

This last week's really been interesting. Last Sunday night we talked about the Holy Spirit of Promise and it seems like that has come up this whole week, and again, today in Church. I'm surprised at how many people don't have a correct understanding about that. We read that last week, so, we won't go into that.

Talking about marriages, I was talking to a man who came to our home the other day. He's divorced, and wanting to get married again, and the gal he wants to marry is divorced. Both of these marriages were temple marriages. They were concerned that they were breaking commandments, even seeing each other. It all boiled down to this misunderstanding on temple sealings and the Holy Spirit of Promise. With this lesson, I have a handout by various Brethren: general authorities, apostles & prophets who have spoken on this (included at the end of this transcript). I'd like to hit, just briefly 2 or 3 areas that I've highlighted in blue here, and then we'll leave it.

It says, "if they are not faithful then the Holy Spirit will withdraw the blessing and then the promise comes to an end." That's Joseph Fielding Smith. David Bednar said, "this sealing can be forfeited through unrighteousness and transgression." Richard G. Scott said, "Realize that a sealing ordinance is not enduring until after it is sealed by the Holy Spirit of Promise. Both individuals must be worthy and want the sealing to be eternal." James E. Faust said, "the inherent blessings will be obtained, provided those seeking the blessing are true and faithful."

He also said, "It is also important to remember that if a person undertakes to receive the sealing blessing by deceit, "then the blessing is not sealed, notwithstanding the integrity and authority of the person officiating".

What it all boils down to is that these blessings are void if the persons are not worthy, or are unrighteous.

Harold B. Lee said this: "By the laying on of hands we get the promise of power and authority, but it will not be ours --worlds without end --unless we keep our part of the covenant."

Bruce R. McConkie had a whole section to say about it, said, "The ratifying seal of approval is put upon an act only if those entering the contract are worthy as a result of personal righteousness to receive the divine approbation. They "are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true."

"If they are not just and true and worthy, the ratifying seal is withheld. When any ordinance or contract is sealed by the Spirit, it is approved with a promise or reward provided unrighteousness does not thereafter break the seal and remove the ratifying approval, and cause the loss of the promised blessings."

Mike: Seals are placed on contracts through righteousness.

Bruce R McConkie: "If both parties are just and true, if they are worthy, a ratifying seal is placed on their temple marriage. If they are unworthy, they are not justified by the Spirit, and ratification by the Holy Ghost is withheld. Subsequent worthiness will put the seal in force, and unrighteousness will break any seal."

Mike: So, its kind of the things we talked about there, that sealing is only in place, first and foremost that those entering the covenant like each other. I mean, the minimum requirement is that a man and woman like each other. And then it goes from there on up, if you work together, and you're both striving with all your heart to be obedient, and to keep your covenants which you've made at the time you went to the temple, and you die in that state, then the Holy Ghost places that seal, and you're okay. Enough said about that, but I'm just amazed at how poorly understood that is.

I taught again in our High Priest's Group today, and when I said that if you don't get along with your wife, if there's contention, if there's bickering, if you don't like each other, that's enough to void the contract. You need to repent. Then we went over D&C Section 121 and read to the brethren the following (here's the criteria to see that a seal is placed upon a marriage), and the whole section talks about what you need to do in order for Priesthood to be effective in your life. Vs. 41 says this:

41 No power or influence can or ought to be maintained by virtue of the priesthood, (and here are the attributes that need to be in a marriage in order for them to be sealed by the Holy Spirit of Promise) only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

42 By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Mike: See, all those things have to be there, or the Holy Ghost will not ratify that temple sealing that took place when they went through. So, I hope that helps. I knew it was misunderstood, but these last 2 weeks it's just been amazing to me how people think. It's almost how the "saved by Grace" doctrine says, once you accept Jesus Christ as your Savior, and ask Him to come into your life, on THAT date, many "born again Christians" take that date and remember it and believe that on that date, you're saved. No matter what happens after that, that date and that sealing is in place. Like the "saved by Grace" and after that you can do anything you want, and it doesn't matter, you're still "saved".

I want to talk a little about the "Celestial World" tonight. In the center of this galaxy, and the Hubble telescope is now sending back images of the galaxies that surround the Milky Way. We can't see our galaxy, because we are in the middle of it, but we can peer out and see similar. These are great spiral galaxies. If you look at them on their side they look very thin. If you look at them from the top or bottom, then they are these great pinwheel discs that go 100's of thousands if not millions of light years across from one side to the other. Right in the center of every one of these galaxies is a huge galactic light bulge. They've determined that this light bulge is a conglomeration of stars, that put together, we don't know

how many of them there are, in the center of each galaxy. This is the source of light for all of life within that galaxy. It comes from the center of the galaxy, from this galactic light bulge. When you look at that, from what we can understand from what Joseph Smith taught, and if you go over to the Pearl of Great Price, to Abraham, let me show you something that's kind of interesting. The Prophet Joseph Smith wanted to tell us much about this, but was killed before he could give us more information. If you go to facsimile #2 (the drawings), in the Book of Abraham, Chapter 3, then turn the page. In the explanation you'll see #'s, go to Figure 5. It says, "Is called in Egyptian Enish-go-on-dosh; this is one of the governing planets also, and is said by the Egyptians to be the Sun, and to borrow its light from Kolob through the medium of Kae-e-vanrash, which is the grand Key, or, in other words, the governing power, which governs 15 other fixed planets or stars... Mike: in the center, I'm going to interpret that, and this is Mike Stroud now, in the center, which is 'our galaxy' we call the Milky Way Galaxy, there are a number of large stars or planets or suns. 15 is mentioned here. I find that very interesting that 15 planets govern this galaxy. I find it interesting that there are 15 men that govern The Church of Jesus Christ of Latter-day Saints. Those 15, divided up into 2 groups: 3 in the First Presidency, and 12 in the Quorum of the Twelve. This is the dwelling place of the Eloheim who dwell in our galaxy. This is where my opinion, this is where our Father in Heaven resides. This is His home, and He resides on a planet nigh unto the largest of these governing planets, which is called Kolob. He doesn't dwell on Kolob, but He lives on a celestialized earth, nigh unto Kolob. Everything in this galaxy-- it's a great pinwheel disc that rotates in a circle. All of the times and seasons and everything that measures any kind of progress in this galaxy has it's origins in the center of the galaxy, with what the Book of Abraham says, are these 15 governing planets. Now, why did we go into this? From what I understand, and I'm giving my opinion here, everyone of these planets that are in the center of this galaxy, were at one time, a telestial earth, and that these earths climbed up, step by step, through a process that's duplicated throughout the universe. I do not believe there are multiple plans and different ways for these things to happen. I believe that there is one way and one plan. This earth that we are on right now is a pattern for what we see in the center of the galaxy. So, all of these glorified, exalted, perfected, resurrected planets have come to that point in the center of our galaxy, the abode of the Eloheim through the same process that the earth we are on is going through.

The scriptures seem to bear that out, at least there's a few things I'm inferring here, but I'm making the inferences based on things that I see in the scriptures. Let's take a look at a couple of things. Let's go over to D&C 88. Everything in the eternities move in a circular way. The circle is the geometric symbol for eternity. We can look at things moving in a circular pattern. For example: when this earth was first created, it was created near the throne of God. Which means, let's take our galaxy, if what we're inferring here is correct, the Milky Way Galaxy, that this earth that we are on, at one time in the past, was organized near where God dwells. That means that when it was organized in that manner, it was not a telestial world because anything that is nigh unto God is not telestial, nor is it terrestrial, it's celestial. So, when it was first organized, it was organized in a celestial realm. To begin the Earth's progress, I want to show you a few things about the earth that's kind of exciting. So, D&C 88:17 (17-31 is talking about the spiritual progress of our earth. 17-31 gives us some little keys and some little things in here).

17 And the redemption of the soul is through him that quickeneth all things, (This means to "give life". When a mother feels the Spirit entering the body of her baby, in her body, the word that is used is quickening. So when you have something that is organized out of chaos, and there is no life in it yet, it's just organized matter. Then the Lord quickens it and gives it life. the quickening of Adam in the temple was, "we will put into this man his spirit, the breath of life, that he may become a living soul--that's a quickening. So the word quickening that you see all through these verses, and it's mentioned multiple times, the word quicken means: give life to.) And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth (there is the center point) shall inherit it."

Mike: Now, that's taken from the Beatitudes in Matthew and also from 3 Nephi. "Blessed are the poor in heart, for they will inherit the earth", see. The poor and the meek.

18 Therefore, it (the earth) must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;

Notice the last words in vs. 17: the meek of the earth shall inherit it (the earth).

18 Therefore, it (the earth) must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;

So, this earth's destiny, and for that matter, I assume, that every created earth's destiny is to become a celestial world, and to move to the center of the galaxy in which it was organized. Let's go a little bit further. Vs. 19:

19 For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;

Mike: What is the measure of the earth's creation? The measure of it's creation, in other words, for what purpose was it created? If you can identify what the purpose of the creation/organization of the earth is, then you can identify the measure of it's creation. Now, there's different things. One is to provide a testing place. The telestial world is a

schoolhouse. Then you have the terrestrial earth, then the celestial. They are all the same planet. This is the important part. So when this earth was first created, let's go down to vs. 25:

25 And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, (and this interesting statement) and transgresseth not the law—

Now, the earth, the planet, is alive. It is a living soul. The definition of soul is over in Section 88:15. Go back and look at that: 15 And the spirit and the body are the soul of man.

We were reading in Alma 40 today, and in Alma chapter 40, Alma didn't have a clear understanding of the doctrine, and he kept referring to the soul, as the spirit. Here, the D&C teaches us "the spirit and the body are the soul of man". That ties in also when the Lord puts Adam's spirit into his body, that he may become a living soul. So, when you take the spirit and the body and put it together, that, by definition, is the soul. Throughout the Christian world, the word soul is used to refer to the spirit. So here the Lord gives us a little pearl, a little gem, a doctrinal pearl to teach us what the soul is. So, the earth is a living soul, meaning that it has a spirit and it has a body. We now reside upon the physical body of this earth. And when we die, our spirit goes to the spirit of the earth, or, the

Spirit World. So, it makes sense, as long as we have physical bodies in this telestial world, we're going to reside upon the physical body of the telestial earth. We also know that the earth is female, it has gender. The scriptures refer to the earth as female, and refer to the sun as male. Also, the moon is referred to as female. Let me show you where we get that from. Go over to Moses 7. All of this is to try and get a picture of this earth, because the Celestial World/Kingdom is THIS EARTH. Moses 7:48 This was in the day of Enoch.

48 And it came to pass that Enoch looked upon the earth (This is the earth in it's telestial station, some 5000 years ago. It was like it is now, the lone and dreary world); and he heard a voice from the bowels (of the earth) thereof, saying: Wo, wo is me, the mother of men; I am pained, I am weary, (this is the earth speaking) because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?

Mike: We can answer that question, because the world that's coming, that we're on the cusp of, the terrestrial, millennial world that we talked about a few weeks ago, is the world that the earth is desiring in 48. Notice where it says, "when will my creator sanctify me?"

The earth will be sanctified by fire, which will be the glory of the resurrected Christ. It will burn off everything that is telestial, and preserve only that which is terrestrial. Then it says when that happens "that I may rest and that righteousness for a season (1000 years) abide upon my face?". That's describing the earth longing for the great millennial, terrestrial, third estate world, which is coming. Isn't that interesting? So, what happened is, when the earth was created, "nigh unto the throne of God," it begins at that point to move out from the center of the galaxy. The earth, the planet, it moves out, so that when we get in the Garden of Eden state, we're in a terrestrial/paradisaical glory. Another name for the Garden of Eden anciently, and all ancient documents refer to it as a paradise. That paradise world is out a distance from the center of the galaxy. It has moved from a Celestial place, downward and outward to a terrestrial/paradisaical place. That's where the earth is when we have the "Garden of Eden" scenario. So if you were to measure, the earth is moving out in 3 steps, from where it's at--step 1; step 2--to a terrestrial level, it's beginning to move out and down; and then to step 3--into a telestial level. It's interesting that the further you move away from the center, the more difficult it is to have light and life. When we get into the telestial area, we are so far out from the center of that galactic light bulge, that the Gods have to create an artificial light in order for us to have life in this world. That light is the greater light to rule the day, it's a sun. In the terrestrial/millennial 3rd estate, there will be no need for a sun. We have need of one where we are at because we are so far out from the center that there is a cosmic veil of cosmic dust that blocks the light from the center of the galaxy. In order for us to have life in the telestial world, we need to have light. So, the Lord, in the creation process, provides light for us, a sun. That sun gives us light and life. Does that make sense? The sunlight that we have as we look up in our atmosphere, into our heaven, the sun light derives it's light from the Light of Christ. The source of all light, all energy, all life, everything in the galaxy, is what we call the "Holy Spirit". The sunlight that comes down and gives light to this earth derives it's power from the Holy Spirit/The Spirit of Christ. All the laws that make it possible for us to dwell successfully on this earth: magnetism, laws of gravity, all of the laws of physics derive their power from the Holy Spirit.

Remember, the Holy Spirit can be defined as the 3 I's: light, life, and law. That's Section 88:13: 13 The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

Mike: Light, life and law. So, here we find ourselves, on this planet, which is going through the same or similar experiences we are, in order to RETURN. So, here's the point. This earth is in a circular motion. It's gone to its outermost area, it's in a schoolroom. The earth IS the school, and it's being schooled. Notice back there in Moses 7 that says, "When will I be cleansed from the filthiness which has gone out from my face?" The earth is learning some things. One of the things the earth learns is that the choices made by God's children, ON HER FACE, affect her. So, the earth is affected by God's children on it's face, and how they use their agency. If you have enough of God's children who choose

right, and choose light and life and love, then you have an earth that prospers. There are no curses upon its face. The more that the children of God exercise their agency in a negative way, the more the earth becomes darkened, because the Spirit of the Lord withdraws. It's that simple. When we make wrong choices, the Spirit withdraws, and as the Spirit withdraws, it affects the earth. That's why the Lord, in the D&C, says, "the whole earth is covered in darkness and groans under the iniquity". The whole earth is covered in darkness. You can't have light in darkness. Is it any wonder that we're experiencing right now natural upheaval on the earth in the form of tidal waves, volcanoes, earthquakes, drought? All of these natural upheavals, in my opinion, are a result of the earth struggling to stay alive in a darkening condition. The earth needs light also. Light gives life. Where darkness prevails, light gives way to death. I believe that our earth is struggling right now because of the choices that God's children are making upon her face. The natural upheavals are the symbols or outward signs of that struggle. Anyway, it's something to think about. We struggle. The pattern is, God's children struggle when things become darkened. We can feel it. It affects us. You can see huge numbers of the population that struggle with anxiety, that struggle with discouragement and depression. The suicide rate is up higher than it's ever been in my lifetime. That all comes when light diminishes and darkness increases. There begins to be a struggle. The earth is experiencing that same thing, because the earth is on a path to come back into the presence of the Lord and be glorified, the same as the children of God. So, it's an interesting pattern.

So, here we are of necessity, notice that before we can enter the Celestial World, we need to have a baptism of water. The celestial world is a water-based world. That's why the second booth in Initiatory has a little fountain in there. The second booth in Initiatory represents the celestial, second estate, mortal world. This world is water-based. Look at this: nothing in this world survives without water-base, nothing, and spiritually, we require water to be "washed clean" in this world. This is a world where you obtain a forgiveness, followed by a remission of your sins. That remission of sins, the door to "remission of sins" is opened through an ordinance that has to do with water: baptism, followed by the baptism of fire and the Holy Ghost. The earth is doing the very same thing, so in the days of Noah, the Mother Earth had to experience a water baptism. Why? Because she became filthy from the day of Adam, on up through 7 patriarchs, up to the time of Noah, the earth obtained a state of filthiness, not because the earth made poor choices, but because God's children upon her face created such gross immorality and violent crime that it affected the earth. Like we've just seen, the earth cries out, "Woe is me, woe is me". So there had to be a baptism of water, and we see that with the universal flood in the day of Noah. So here we go. Here's the earth, the celestial world, and it's going through the very same steps that we are. You and I are interested in obtaining a celestial world, the destiny of the earth, according to D&C 88, is to become a celestial world, therefore, the earth had to be baptized with water. It also has to obtain the "baptism of fire and the Holy Ghost." The baptism of fire for the earth will come when the Lord, Jesus Christ, comes in glory, and the earth is burned.

Let's go back to your Articles of Faith in the back of the Pearl of Great Price. Let's look at A of F #10 (we can skip the first part): "We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent; (this part right here) **that Christ will reign personally upon the earth;** (he does not do that in the celestial world) **and, that the earth will be renewed and receive its paradisiacal glory.**"

You don't see Christ come into the Initiatory until the 3rd booth. He does leave the 3rd booth and comes down to the 2nd booth in order to perform the baptism of fire of the Holy Ghost. That's the ordinance worker that leaves the 3rd booth, comes through the veil, and seals the washing with an ordinance. Then, you're invited into the 3rd booth, which is the great millennial, terrestrial world. The person who reigns in that world is the Lord, Jesus Christ, that is His world.

Notice what it says here: "will reign personally upon the earth (semi-colon); **and, that the earth will be renewed and receive (again) its paradisiacal glory.**" Paradisiacal is another term for terrestrial. Another word for it is Edenic. So, what does that tell us? You can see the world, the earth we're on, is moving in a circular, cyclical motion. It's about, we're about as far out as we're ever going to be. From this point on, we begin to move back to where it was. So, what you're seeing, when you get this completed, and the earth goes back, and is sanctified like it says in D&C 88, receives a celestial glory, you will see that this earth has completed a circular path. It also fits in with the total theme of the B of M that all of us go through 3 phases: creation, fall, and atonement. You can see the same thing in the earth, everything's happened. Section 88 is really interesting. Let's go back there for a moment. There's a little thing in there that I find intriguing, and it fits in with this idea that the earth is alive, it has a voice, it can make decisions, and it can exercise agency. Go to 88 vs.

25 And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, (Notice the words --the earth-- "abideth the law". That seems to indicate that it keeps the law and it doubles down on that at the end where it says "for it filleth the measure of its creation,") and transgresseth not the law—  
Mike: Now that little statement right there is very intriguing because it seems to infer that there are planets that are living souls, that are not faithful, that do not fulfill the measure of their creation, and violate the law. Interesting little statement. Look at the next verse: (look at the first word of 26) Wherefore, (meaning, because of this, because of what it said, because the earth abides the law of the Celestial Kingdom, fills the measure of its creation, doesn't break the law, because of this, it--meaning the earth--will be sanctified) 26 Wherefore, it shall be sanctified; yea, notwithstanding it shall die,

(and whether your dies is not at the Second Coming--that's a quickening at the 2nd Coming, it's a renewal, that's what the 10th A of Faith says) Do, the earth is going to receive it's baptism of fire with the 2nd Coming of Christ. That completes the Baptismal Ordinance for Mother Earth. The baptism of fire is not a death. In verse 26 it says, "notwithstanding it (the earth) shall die." The earth does have to die. The death of the earth takes place at the end of the millennium where there's another fire. So, fire does 2 things to the earth. Fire renews and cleanses the earth, and moves it from a celestial to a terrestrial millennial state. That happens by fire. Then, at the end of the millennium, there's going to be another fire, another burning, and in this burning, the earth "dies".

In order for the earth to resurrect, there needs to be this..." notwithstanding it shall die, it shall be quickened again". Even though the earth shall perish in a physical death, similar to what we do, "it will be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it."

27 For notwithstanding they die, they also shall rise again, a spiritual body.

And then it talks about that. It's interesting about Mother Earth. I guess the most important part on this is, is that the planet that we're on is faithful, it's obedient, it doesn't transgress God's laws, in fact, it abides the law of a celestial kingdom. The law of a celestial kingdom is simply this: you keep all the commandments, you live by every word that proceedeth out of the mouth of God. That is the law of the celestial kingdom. You keep the commandments, and when you break one, you repent. You strive for the atoning power of Christ to transform you, so that you won't break that law again, because the atonement changes you. Well, the earth does that.

Let's go over to Section 77 and take a look about what it says about the earth. This is the Celestial Kingdom. So, where is this earth headed? It's heading towards the center of this galaxy, where it will be a source of light.

"D&C 77:12 Q. What are we to understand by the sounding of the trumpets, mentioned in the 8th chapter of Revelation?

A. We are to understand that as God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed man out of the dust of the earth, even so, in the beginning of the seventh thousand years (which is the beginning of the Millennium) will the Lord God sanctify the earth, and complete the salvation of man, and judge all things, and shall redeem all things, except that which he hath not put into his power (which is the Sons of Perdition), when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven angels are the preparing and finishing of his work, in the beginning of the seventh thousand years—the preparing of the way before the time of his coming."

Mike: We are living in that day right now--"preparing of the way before the time of his coming". Any questions or comments? Let's go to Section 77, Question 1:

1 Q. What is the sea of glass spoken of by John, 4th chapter, and 6th verse of the Revelation?

(In the Book of Revelation, John sees a "sea of glass" 4th chapter vs. 4. Joseph has asked, "what is this sea of glass spoken of?")

A. It is the earth, in its sanctified, immortal, and eternal state.

Mike: So, the earth has completed it's cycle, becomes celestialized, dies, is resurrected, brought back into the presence of her creator, and enjoys a place in the center of the galaxy with these other celestialized, resurrected planets. I assume that the earth upon which our Father in Heaven dwells is the earth that He, at one time, lived upon as a mortal man. That's the pattern. So, the pattern is, if I inherit this earth in it's celestial state, in other words, if I stay with Mother Earth, if I continue with her, if my progress matches hers, then in the celestial worlds, I won't reside on another planet, I will reside on this planet. This planet will be my celestial world. I assume that the planet whereon our Father dwells was His mortal world, which went through this same cycle, came back full circle, and is now His residence in a celestial, resurrected, glorified, exalted state.

Student: What about Jesus Christ?

Mike: Since he lived on this world, I assume that this will also be His residence in the celestial center of things. Now, at some future time, you're going to have children, spirit offspring, that will go onto an earth that you've created for them. That earth, then, begins the same process. If that earth is faithful and abides the law of the celestial world, and doesn't transgress the law, it will come back into your presence with the rest of these glorified, sanctified, exalted, eternal worlds, and your children will dwell upon that earth. So, there's a pattern there, I guess we can look at patterns and that helps us try to understand it.

Now, in closing, just a couple of statements here. "All of the ordinances of the Church of Jesus Christ of Latter-day Saints are geared toward the celestial world. The ordinance of baptism, the ordinance of confirmation and the ordinance of the baptism of fire and the Holy Ghost, which is all of those three things together: water, confirmation and fire, that is the baptismal ordinance. All of those 3 things are the "Baptismal Ordinance." Every person, if they want a celestial inheritance, everything that the earth needs to have, that ordinance performed in order to enter into the celestial world. When you go into the temple, what you're doing, is you're coming up a notch in ordinances that are also necessary for the celestial world. The Initiatory and the Endowment have nothing to do with the celestial or terrestrial world. Nothing. The Initiatory and the Endowment are teaching you symbolically and literally the steps that you need to follow in order to stay

up with Mother Earth as she rolls back into the presence of the creator, things that you are going to have to do, it is teaching you that. All of the ordinances, the ordinance of sealings, marriages, the ordinances of the 2nd Anointing, all of calling and election made sure, the Church of the Firstborn, all these things we've talked about over the months, all pertain to the celestial world. We're always preparing for the next step. All you have to do is live the celestial law. Remember that living the celestial law, if you want as short a definition as I can give you on what it means to live or keep celestial law is: you seek to and strive to live by every word that proceedeth out of the mouth of God. That is the celestial law. If you will do that, you will become one with the Father and with the Son, and they, through the Holy Spirit, will dwell in you, and you will dwell in them, and you'll be perfected in them, sanctified in them, and eventually, glorified in them. These are all stair-steps. Justification is a lower step. It's a step that leads towards exaltation. You need to be justified. Then you need to be sanctified. Then you need to be (Moroni puts this in perspective) you need to be perfected in Christ. We've talked about that. We've had lessons about what that means. Eventually, what comes next, and I'm going to talk about this next week, is a process that's called "Glorification". What does it mean to be glorified? That's the final step. You get to a point where you're glorified. If you are glorified with the law of the celestial world, then you will inherit the Celestial Kingdom, and because you now have a glorification, a glorified body, you are a celestial person. That's where you'll go. You're going to end up going to a place that matches the person you are. So, the whole name of this process is to be changed from who we are into something more noble, more glorified, more exalted, more holy.

I like the song we sing in Church: "More Holiness Give Me" and the whole word, throughout the whole hymn, is more of this, more of that, etc. Now, that's a great song that talks about this process. You cannot get where they are, and remain where you are at. That's the bottom line. We are a long ways out. If you'll notice in 3 Nephi, when the Lord appears to the Nephites, He calls 3 times. There is a voice that is heard 3 times, but nobody recognizes it until the 3rd time. We're 2/3 of the way out from the center of this galaxy. Symbolically, it takes calling us 3 times, symbolically to show the distance of where we're at. You can go on the internet and find something interesting. They will take a model of the Milky Way Galaxy and show where we're at, where our earth is at in one of those great pin-wheel arms. And, we are way out from the center. During the millennium this earth will move 1/3 of the distance that it is now, total distance, it will move a third of the way back. So, if you were to take the earth in this pin-wheel galaxy, you look on google, or wherever, see where we're at from the center, just kind of measure, then find half way between where we're at and the center, and that's approx-imately where we're going to be in the world to come. Isn't that interesting?

Just write into Google, "where is the earth in the Milky Way Galaxy?" Look at that, it's fascinating. We're so far out that the light from the center can't reach us, so, the fathers and mothers have created for us a sun in this fallen state. Isn't it interesting that the sun is symbolic of The Son, and so is the Lord's source of light and life. Over in Moses it says, "All things testify of Me". Everything. So, if you look at that, the Savior and the Father said, "everything that you see around you, whether it's a bird, or whether it's a fish, or whether it's an insect or a planet or a galaxy, "everything testifies of Me". You'll find Christ in everything, if you're looking for it. It's just fascinating, whether it's a butterfly coming out of a cocoon, or whatever you want to find in nature, it all testifies of Christ. Any comments on that? That's the celestial world, that's this earth in it's sanctified, glorified, resurrected and eternal state. It's a fascinating thing.

### **Well-Informed, Unquestioned Desire** (aka The Parable of the Advanced Placement Student)

There once was a girl who loved to learn. While other kids would be outside playing, she could be found sitting on her porch, eagerly and excitedly reading books on advanced topics. As she progressed from grade school to middle school to high school, her desire to learn more grew as well. Unfortunately, it soon became apparent that school wasn't challenging enough for the young woman. Although she read all the textbooks she was supposed to read in school and got good grades, she still wasn't academically fulfilled. One day, she seized the initiative and approached her high school principal about her situation. After she expressed her feelings and frustrations, he leaned back in his chair, looked outside and felt the warmth of the sun shining through his office's windows. After pausing for what seemed like an eternity for the young woman, the principal spoke. His response was both thrilling and disquieting.

He said: "I've been watching you, and have seen you reading and learning wonderful things that don't interest the other kids. I have to say, I am so proud of you, and for the love of learning you have. I have no doubt you are going to go far in life. Now, we have an accredited program just for kids like you. It's a curriculum that's custom-made for you. That means you'll have to keep attending this school and taking the same classes as all the other kids. But after school, you'll be able to log on and study at your own pace, as fast and as far as you can handle. This also means that, provided you pass all your personal curriculum tests, you'll get to graduate early, and with college credits as well. But I need to warn you of two things: First, I don't think there are any other kids in our city who are taking this online course. You just may be the first. So, if you want to interact with other kids just like you, you'll need to seek them out and find them. You'll probably succeed at this, but you'll find they live in other cities far away from ours. So, don't be surprised if some days you feel alone. Second, about the other kids here --they are just as special, and just as wonderful as you are. But they will have a difficult time relating to you, and understanding why you've chosen to study a more customized, accelerated program after school hours. They will think you're weird, maybe even a freak. It'll be even worse if you start telling them about other kids, just like you, in far away cities; they'll likely consider you a member of a group of freaks. You

can forget about assuming significant leadership positions like class president or student body president, because not only the kids, but even some of the teachers here in our area will call you names and will question your motives.

On the flip side: First, you will learn things about people, places, nature, even the universe that will excite you, maybe even take your breath away. And although your mom and dad can't take the special curriculum tests you'll have to take, you'll be able to tell them all about what you're learning, and they'll be thrilled to see how their little girl is growing up. I mean, really thrilled. Second, about the kids you'll eventually meet --you know, the ones in the other cities? They'll totally relate to you, and you to them. They'll tell you the things they're learning, and you'll tell them the things you're learning, and you'll all be really amazed at all the cool things you can learn about, and even do. Not today, and maybe not this year, but over time, a few people here in our city may see a little gleam in your eye and a smile on your face. They'll be genuinely curious about why you're so happy and beaming. Those are the people who will be ready to hear about your after-hours online school. I can't tell you what to do --this is your decision."

As the girl sat in her chair across from the principal, she heard a song softly playing on his radio behind his desk... As the song was ending, the girl looked outside...felt the warmth of the sun on her face... and with a little gleam in her eye... she smiled a huge smile.

### **Selected Teachings on The Holy Spirit of Promise Joseph Fielding Smith** (Quorum of the Twelve)

I will make an explanation of the expression, "Sealed by the Holy Spirit of Promise." This does not have reference to marriage for time and all eternity only, but to every ordinance and blessing of the gospel. Baptism into the Church is sealed by this Spirit, likewise confirmation, ordination, and all ordinances as well as marriage for time and all eternity. The meaning of this expression is this: Every covenant, contract, bond, obligation, oath, vow, and performance, that man receives through the covenants and blessings of the gospel, is sealed by the Holy Spirit with a promise. The promise is that the blessing will be obtained, if those who seek it are true and faithful to the end. If they are not faithful, then the Holy Spirit will withdraw the blessing, and the promise comes to an end.(Doc. of Salvation, 2:94-95)

**A. Bednar**(Qm of the Twelve) The Holy Spirit of Promise is the ratifying power of the Holy Ghost. When sealed by the Holy Spirit of Promise, an ordinance, vow, or covenant is binding on earth and in heaven. (See D&C 132:7.) Receiving this "stamp of approval" from the Holy Ghost is the result of faithfulness, integrity, and steadfastness in honoring gospel covenants "in [the] process of time" (Moses 7:21). However, this sealing can be forfeited through unrighteousness and transgression. (Ensign, May 2007, 22)

**Richard G. Scott** (Quorum of the Twelve) Realize that a sealing ordinance is not enduring until after it is sealed by the Holy Spirit of Promise. Both individuals must be worthy and want the sealing to be eternal. ("Temple Worship: the Source of Strength in Times of Need," Ensign, May 2009)

**James E. Faust** (First Presidency) I wish to say a word about the Holy Spirit of Promise, which is the sealing and ratifying power of the Holy Ghost. To have a covenant or ordinance sealed by the Holy Spirit of Promise is a compact through which the inherent blessings will be obtained, provided those seeking the blessing are true and faithful (see D&C 76:50-54). For example, when the covenant of marriage for time and eternity, the culminating gospel ordinance, is sealed by the Holy Spirit of Promise, it can literally open the windows of heaven for great blessings to flow to a married couple who seek for those blessings. Such marriages become rich, whole, and sacred. Though each party to the marriage can maintain his or her separate identity, yet together in their covenants they can be like two vines wound inseparably around each other. Each thinks of his or her companion before thinking of self. One of the great blessings available through the Holy Spirit of Promise is that all of our covenants, vows, oaths, and performances, which we receive through the ordinances and blessings of the gospel, are not only confirmed but may be sealed by that Holy Spirit of Promise. However, that sealing may be broken by unrighteousness. It is also important to remember that if a person undertakes to receive the sealing blessing by deceit, "then the blessing is not sealed, notwithstanding the integrity and authority of the person officiating"

(**Joseph Fielding Smith**, Doctrines of Salvation, comp. Bruce R. McConkie, 3 vols., Salt Lake City: Bookcraft, 1954-56, 2:98-99). To have a covenant or ordinance sealed by the Holy Spirit of Promise means that the compact is binding on earth and in heaven. ["The Gift of the Holy Ghost--A Sure Compass," Ensign, Apr. 1996, pp. 5-6]

**Melvin J. Ballard** (Quorum of the Twelve) We may deceive men but we cannot deceive the Holy Ghost, and our blessings will not be eternal until they are also sealed by the holy spirit of promise, the Holy Ghost, one who reads the thoughts and hearts of men and gives his sealing approval to the blessings pronounced upon their heads. Then it is binding, and of full force, (Sermons and Missionary Service of Melvin J. Ballard, Deseret Book Co., 1949, p. 237.)

**Harold B. Lee** (Quorum of the Twelve) I shall inject here another phrase that is oft discussed (and I think is misunderstood) and to which we try to attach some mysteries. This phrase, where the Lord directs that all of these things are to be eternal, is: "must be sealed by the Holy Spirit of promise." Let me refer first to the 76th section of the D & C speaking of those who are candidates for celestial glory, the Lord says: "They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial That by keeping the commandments they might be washed and cleansed from all their sins and receive the Holy Spirit by the laying on of the hands . . . 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" (D&C 76:51-53.) In other words, baptism is only efficacious, and the initiary ordinance is applicable, when it is sealed by the Holy Spirit of Promise. We have that same phrase repeated in section 132, verse 19, for the Lord is speaking now of celestial marriage." ... if a man marry a wife by my word and it is sealed unto them by the Holy Spirit of Promise, they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things. . . ." And with reference to the priesthood, when the Lord discusses in the 84th section the oath and covenant, exactly the same principle is implied. By the laying on of hands we get the promise of power and authority, but it will not be ours --worlds without end --unless we keep our part of the covenant. (Stand Ye In Holy Places, p.53)

**Bruce R. McConkie**(Quorum of the Twelve) One of the functions assigned and delegated to the Holy spirit is to seal, and the following expressions are identical in thought content: To be sealed by the Holy Spirit of Promise; To be justified by the Spirit; To be approved by the Lord; and To be ratified by the Holy Ghost. Accordingly, any act which is sealed by the Holy Spirit of Promise is one which is justified by the Spirit, one which is approved by the Lord, one which is ratified by the Holy Ghost...As revealed to Joseph Smith, the Lord's law in this respect is: "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." (D. & C. 132:7.) By way of illustration, this means that baptism, partaking of the sacrament, administering to the sick, marriage, and every covenant that man ever makes with the Lord—plus all other "contracts, bonds, obligations, oaths, vows, performances, associations, or expectations"—must be performed in righteousness by and for people who are worthy to receive whatever blessing is involved, otherwise whatever is done has no binding and sealing effect in eternity. Since "the Comforter knoweth all things" (D. & C. 42:17), it follows that it is not possible "to lie to the Holy Ghost" and thereby gain an unearned or undeserved blessing, as Ananias and Sapphira found out to their sorrow. (Acts 5:1-11.) And so this provision that all things must be sealed by the Holy Spirit of Promise, if they are to have "efficacy, virtue, or force in and after the resurrection from the dead" (D. & C. 132:7), is the Lord's system for dealing with absolute impartiality with all men, and for giving all men exactly what they merit, neither adding to nor diminishing from. When the Holy Spirit of Promise places his ratifying seal upon a baptism, or a marriage, or any covenant, except that of having one's calling and election made sure, the seal is a conditional approval or ratification; it is binding in eternity only in the event of subsequent obedience to the terms and conditions of whatever covenant is involved. But when the ratifying seal of approval is placed upon someone whose calling and election is thereby made sure—because there are no more conditions to be met by the obedient person—this act of being sealed up unto eternal life is of such transcendent import that of itself it is called being sealed by the Holy Spirit of Promise, which means that in this crowning sense, being so sealed is the same as having one's calling and election made sure. Thus, to be sealed by the Holy Spirit of Promise is to be sealed up unto eternal life; and to be sealed up unto eternal life is to be sealed by the Holy Spirit of Promise. And of this usage of terms, a usage which is wholly misunderstood unless the whole concept of the sealing power of the Spirit is understood, the scriptures and other prophetic utterances bear repeated witness. (Doctrinal New Testament Commentary, 3:335-336) One of our revelations speaks of "the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true" (D&C 76:53), meaning that every person who walks uprightly, does the best that he can, overcomes the world, rises above carnality, and walks in paths of righteousness will have his acts and his deeds sealed and approved by the Holy Spirit. He will be, as Paul would have expressed it, "justified ...by the Spirit" (See 1 Cor. 6:11).... In order to get a proper marriage one must do this: first, search for and seek out celestial marriage—find the right ordinance; second, look for a legal administrator, someone who holds the sealing power—and that power is exercised only in the temples that the Lord has had built by the tithing and sacrifice of his people in our day; and third, so live in righteousness, uprightness, integrity, virtue, and morality that he is entitled to have the Holy Spirit of God ratify and seal and justify and approve, and in that event his marriage is sealed by the Holy Spirit of promise and is binding in time and in eternity. ("Celestial Marriage," New Era, June 1978, pp.16-17)

To seal is to ratify, to justify, or to approve. Thus an act which is sealed by the Holy Spirit of Promise is one which is ratified by the Holy Ghost; it is one which is approved by the Lord; and the person who has taken the obligation upon himself is justified by the Spirit in the thing he has done. The ratifying seal of approval is put upon an act only if those entering the contract are worthy as a result of personal righteousness to receive the divine approbation. They "are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true." (D. & C. 76:53.) If they are not just and true and worthy the ratifying seal is withheld. When any ordinance or contract is sealed by the Spirit, it is approved with a promise of reward, provided unrighteousness does not thereafter break the seal, remove the ratifying approval, and cause loss of the promised blessing.(Doctrines of Salvation, vol. 1, p. 55; vol. 2, pp. 94-99) Seals are placed on contracts through righteousness. The operation and power of the Holy Spirit of Promise is best illustrated by the ordinance and contract of baptism. An unworthy candidate for baptism might deceive the elders and get the ordinance performed, but no one can lie to the Holy Ghost and get by undetected. Accordingly, the baptism of an unworthy and unrepentant person would not be sealed by the Spirit; it would not be ratified by the Holy Ghost; the unworthy person would not be justified by the Spirit in his actions. If thereafter he became worthy through repentance and

obedience, the seal would then be put in force. Similarly, if a worthy person is baptized with the ratifying approval of the Holy Ghost attending the performance, yet the seal may be broken by subsequent sin. These principles also apply to every other ordinance and performance in the Church. Thus if both parties are "just and true," if they are worthy, a ratifying seal is placed on their temple marriage; if they are unworthy, they are not justified by the Spirit and the ratification of the Holy Ghost is withheld. Subsequent worthiness will put the seal in force, and unrighteousness will break any seal. (Mormon Doctrine, p.362)

Cree-L Kofford (Quorum of the Seventy) The covenants, commitments, and promises that each of you make (D&C 132:7 calls them "covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations") must be sealed by the Holy Spirit of Promise.

The Holy Spirit of Promise is another way of saying the Holy Ghost. What the scriptures mean when they say that something must be sealed by the Holy Spirit of Promise is that it must receive the approval of the Holy Ghost. The Holy Ghost can see into the heart of each of us and can consequently discern deceit, half-truths, or misrepresentations. Thus, when a sealing ordinance is "sealed by the Holy Spirit," the Holy Ghost is satisfied that the parties to the sealing ordinance have been obedient in order to enter into the sealing ordinance and afterward obedient to the covenants they have made. ("Marriage in the Lord's Way, Part One," Ensign, June 1998, p. 12)

The Holy Ghost is the Holy Spirit of Promise (Acts 2:33). He confirms as acceptable to God the righteous acts, ordinances, and covenants of men. The Holy Spirit of Promise witnesses to the Father that the saving ordinances have been performed properly and that the covenants associated with them have been kept.

They who are sealed by the Holy Spirit of Promise receive all that the Father has: D&C 76:51,60 Eph. 1:13, 14  
All covenants and performances must be sealed by the Holy Spirit of Promise to have force after this life: D&C 132:7, 18, 19, 26