

In thinking today and yesterday about what we could possibly talk about, my thoughts kept coming back to talk a little bit about the temple tonight. I've really prayed for the Spirit to be directed here. Margie asks, "So, what's the purpose of you wanting to do that?" And the purpose is that maybe some of the things we chat about here will inspire people to want to look at the temple endowment and the things that go on in the temple in a little different view, and elevate their temple worship to a different place. So what I want to do is to share scriptures, I want to share the words of the prophets, Church History, some of my own experiences, tonight's class will probably be called "Temple Thoughts". So I hope the Holy Ghost guides us, gives us utterance, and the Holy Spirit guides us here as we talk about this, because it's a very important, and yet, sacred subject. So, I don't want to do anything that would offend the Spirit of the Lord and second, I don't want to offend anyone who might be listening to this. And yet, I feel that I need to talk about it.

Let's go to Section 93 in the D&C for just a minute. It's kind of a take-off scripture. I want you to think about everything that goes on in the temple, the allegory, in a broad spectrum think about the instruction that we receive. Think about the promises we receive. Think about the doctrine that's taught. Put all of those things together, and let's look at 93:19. The Lord is talking to the Prophet Joseph Smith.

19 I give unto you these sayings (think about everything that goes on when we enter the temple) that you may understand and know (2 key words) (1) how to worship, and (2) know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.

So this verse is telling us that all of the sayings of the Lord are for a purpose, specifically tonight, since we're talking about the temple, which contains the mysteries of godliness. The Lord gives us those things for 2 reasons: so that we can know how to worship Him and know what you worship. Now, look at the rest of it: "*that you may come unto the Father in my name, and in due time receive of his (the Father's) fulness*". I think that's a significant verse, especially when we're seeking to understand the mysteries of godliness.

It used to be, in the temple, there used to be a lecture at the veil. Perhaps you can remember that? I remember sitting in the SLC Temple. I used to go there when I first got married, with my father, we would go there weekly. I remember that they had the lecture given at the veil after every session. Then it was given only to living endowment sessions. I remember the last lecture given at the veil was in the Mesa Temple. At that point, that lecture was only given during living endowments, for somebody going through the temple to receive their own endowment blessings. At the end of that veil lecture, what it was, it was between when the prayers were offered in the temple, and when a person passed through the veil is when they gave that lecture. After that lecture, what it was, it was a very quick summary of everything that has taken place from the minute you entered into the first room of the endowment ceremony, up to that point, where you were presented at the veil. They gave everything in quick summary. They went over all the names, signs, the tokens and everything that had to do with the endowment. Then they made this statement: Brothers and Sisters, all of this (meaning signs, tokens, and everything you've received in the temple) is what is called 'the mysteries of godliness'. They summarized that whole veil lecture with that one thing: the mysteries of godliness.

So, just some thoughts tonight. A couple of little things is that nowhere in the temple allegory is physical death portrayed, the separation of the body and the spirit. In fact, the only time that death is mentioned, is when they say "if you eat of this fruit, thou shalt surely die". That's the only time that death is mentioned in the temple endowment ceremony. And yet, if you're like me, you believe that the veil that you pass through in the temple, is the veil of death. I always thought that when I pass through that veil, that it represented my death and that I left my life on this side of the veil, if I was faithful, I always thought that as I pass through that veil, it represented the Celestial Kingdom. I have since found that that isn't what is being talked about. Because, death isn't mentioned at all. I've since found that there are many different meanings for the various doctrines in the temple. There are layers of meanings. For a person to come out and say "this particular thing means this, and only this" is not wise. Because, at that point, you put a cap on what God can teach you that may go many layers deeper and more significant and more profound than what you knew at that present time. So, that Celestial Room, even though I guess you could take that meaning that I had that you're passing through death and entering into the Celestial Kingdom, I suppose that's okay, but it really doesn't fit with what we're learning in the temple. Let me take you over to another scripture. Go to Hebrews 10. We have little hints and keys that if we're studying the scriptures and we're prayerfully studying the scriptures, not just reading the words, if we're prayerfully studying the scriptures, we can pick up bits and pieces of temple truth all through the scriptures that will help us gain a better understanding of them. Hebrews 10:19-21, you'll see some temple things in these 3 verses.

*19 Having therefore, brethren, boldness to enter into the holiest (that is a definite temple allegory through that) by the blood of Jesus, (Now, in the temple, you pass through something to enter into a place that is holier than where you are currently standing.) Now look at vs. 20: *By a new and living way, (notice the commas) which he hath consecrated for us, through the veil, that is to say, his flesh:**

Notice the person we are talking about here is Jesus. So, here's Paul teaching us that we pass through a veil in order to pass into something holy, and that veil is the flesh of Jesus Christ. A really interesting statement. So, now we take a look at the veil in the temple. You'll notice that when Jesus was crucified and gave up the ghost, in other words, he suffered that

physical death, the veil of Herod's Temple which separated the 'Holy Place' from the 'Holy of Holies' was ripped from the top to the bottom. Notice also that the veil was torn at the same time that the torn and bruised and bloody of Christ hung on the cross. So, here's the question. Does the veil represent Christ's body? And if so, if we pass through the veil, and enter into the presence of another person, and if the veil is the body of Christ, who is the other person on the other side? Whose presence are we entering into when you pass through the veil? Notice what Jesus said, "I am the way, the truth, and the life. No man cometh to the Father, but by me." So, when we look at the veil, one of the things you can look at is, how many marks are in the body of Christ? So if you count up the crucifixion marks in the resurrected body of Christ, you will see that there are 2 in his feet, 2 in his hands, 2 in his wrists, and 1 in his side, for a total of 7 wounds in the body of the Savior. The next time you go to the temple, I want you to take a look at the veil and think about that. If you listen closely to the films, and you try to identify the voices, the voice on the other side of the veil is the voice of the person playing 'The Father'. So, what you're doing is, you're passing through Christ, in order to come into the presence of the Father. So there's some interesting things to talk about there.

Brigham Young said this, "All of the ordinances of the temple are ordinances of the Church of the Firstborn." So, when you enter the temple, you're being introduced into a whole new level, a whole new doctrinal feast of things that pertain to a heavenly church. One of the first ordinances that you participate in is called the initiatory. I remember how thrilled I was when the thought dawned on me that the initiatory ordinance is an initiation, hence the word initiatory. You're be initiated from something lower into something higher. The thing you're being initiated into through the initiatory ordinance is The Church of the Firstborn. So, all along the way, the gospel of Jesus Christ is set up in such a way so that we go from lower to higher, by steps, by increments, and by degrees. The Lord calls it line upon line, here a little, there a little, precept upon precept, until you come into a place where there is exaltation upon exaltation. There's not just one exaltation. I think that we are used to thinking that once you obtain exaltation, that you've obtained all there is. In reality, exaltation is just the beginning of a whole new paradigm of progression. In the scriptures you'll hear terms like "from eternity to eternity", "from exaltation to exaltation". So, when you obtain the celestial world, and you enter in there with your spouse, you've obtained 'an exaltation', not 'the exaltation'. That opens up some other things. The next time you go to a sealing ceremony, listen carefully to the words of the sealing prayer. The blessings the sealer pronounces are not singular, they are all plural. One of the words that's used in the sealing blessing, the sealing ceremony, whether for the living or for the dead, is exaltations. Another word used is thrones. So, we need to go slower when we go into the temple and listen carefully, because single words in the temple can have profound, deep significance on what they are trying to teach us. I like to make this statement, "the temple ceremony is designed to bring you into the presence of God while in this life, and redeem you from your lost and fallen state. It's not talking about something in some future realm or kingdom, ie. the millennium or the spirit world or the Celestial Kingdom after the resurrection. That's why I mentioned at the beginning that nowhere in the temple allegory is physical death--the separation of the body from the spirit mentioned. That's our first indicator that what this is trying to teach us is to come up and obtain something in this life, and the temple ceremony is trying to teach us what that is and how to accomplish it. If we grab ahold of that idea, then what you see in the temple takes on a whole new appearance, a whole new deeper meaning.

So, even though we progress from small to large, from portion to fullnesses, from lower to higher, there is nothing in there that says what the temple is trying to teach you cannot be done in this life. In fact, it's desirable for us to reach out and obtain these fullnesses while we're still a mortal in the telestial world. If you don't do that, does that mean that you're dinged? Or that you cannot do it at sometime after this world? I'm not saying that at all. I'm simply saying that there are advantages to obtaining certain things that most people think are not available until after life in this world. But, what we're talking about here, what the temple is teaching, at least at a deeper meaning is, is that you can obtain those things now. It's desirable and advantageous to do so. And, here's the better part. And that there are people around us in our Wards and Stakes that don't hold significant priesthood positions or leadership positions, either in the Ward or Stake or Branch or General Authority level who are doing this. That's the important thing. It's being done. The advantages are many. I don't want to go into that tonight, but suffice it to say, if you were to obtain in this life what the temple endowment is trying to teach us, what's possible to attain in this life, it would change you, and how you live your life from that point forward, and put you in a position where you would be a powerful instrument in the hands of God, to bless His other children. There's advantages, advantages now. One of the things that would happen is, if this were to happen to you, and again, what we're talking about is to be redeemed from the fall. Go with me over in the B of M to Ether 3:12, to a definition of what it means to be redeemed from the fall. The B of M gives us that definition. This is the brother of Jared speaking to God. In vs. 11 He asks: "*Believest thou the words which I shall speak?*" Vs. 12: *And he answered: Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie.* Now, watch vs. 13. This is a scriptural definition of what it means to be redeemed from the fall:

13. And when he had said these words, behold, the Lord showed himself unto him, and said: Because thou knowest these things ye are redeemed from the fall; (here it is) therefore ye are brought back into my presence; therefore I show myself unto you. (That is redemption from the fall).

Brothers and sisters, it's my testimony to you that that is exactly what the temple ceremony is teaching every man and woman that goes through that ceremony, how to achieve that. Let's go back to Section 93:19 "I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness."

You come back into the presence of Christ first. We've talked at length of that. This is what happened here because this God that introduces himself face-to-face to the brother of Jared...look at vs. 14, back in Ether 3: *Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have life, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters.*

That's a Second Comforter experience and that constitutes being redeemed from the fall, and my message tonight is, that can happen, if we want it to. THAT CAN HAPPEN to every man and woman who've made covenants with the Lord in the temple. The temple is teaching us how to do that. Everything in the temple is geared towards that. When you are brought to the veil, you're brought up there twice. The first time you come there represents your calling and election and having it made sure. That's the first time. The second time is the Second Comforter. So, when we go there, we need to go there looking and asking questions, ie. "What does this mean?" "Why do they do that?" Your questions need to get down into minute detail, because the endowment ceremony was formulated in the mind of God. And, what you're doing is, when you participate in that ceremony, you are seeking to plumb the depth of the mind of God. You are seeking to understand what He is showing you in symbolism and in some cases, what He's trying to show you, literally. I used to think that the whole temple allegory was symbolic, and that I had to look at everything that was going on in that 1 1/2 hr ceremony as symbolic in nature. I come to find out that much of what we see there is to be taken literally. In both cases, the Lord hides His mysteries in literalness and in symbolism. All we need to do is discern what's going on there, whether it's to be taken literally, or whether I'm to regard it symbolically. Another key in there is, you're told to consider yourself Adam or Eve. That's a great key. I remember how I felt when it dawned on me and I would watch this allegory unfold and watch the person who is "Adam", and I remember what a great revelation that was when that dawned on me: that's Mike Stroud. The "Adam" represents the example of a saved, exalted being. I think we would all agree that he is. He is the, it's like Lecture 7 says in The lectures on faith, that Christ is the proto-type of a saved being. And that Adam and Eve looked at Christ as their proto-type. In other words, if you want to be like him, and be where he's at, enjoying the privileges and powers that he enjoys, that's what it means: a proto-type. He is what you can be. That's a proto-type. Another interesting thing is that his life is a template of ours. A template. It's an interesting word; look it up in the dictionary and see what that means. The root word of template is temple. So, if Adam is a saved being, he's a proto-type. In other words, he has done what Christ has done. And if I consider myself Adam, and my wife, Eve, we look at our ancient mother and father as proto-types of saved exalted beings, and we do what they did, in order to become who they are. That's another great key in: "What's going on here?" It's been 53 years since I went through the temple and received my own temple blessings. For 39-40 years of those 53 years, I went through the temple always monthly and sometimes weekly, for years and years, thinking that I went through Sept. 1963 for Mike Stroud, and that once I went through that first time, it was finished for me, and that every time I went through there for the next 40+ years, it was for the deceased. I had no idea what had happened to me in Sept. 1963. I had no idea. All I knew was, I could tell people I felt differently in the temple than when I came out of the temple. It was a stark comparison, leaving the world going in, and then leaving the temple and coming back out. I could tell, easily, the difference between the 2 places, the atmosphere and the spirit, and because it was so desirable to be there, it kept me coming back. For decades, the only reason I went to the temple, was to provide a service for those who were deceased, and because I felt so good while I was there. I had no idea of, "What does this mean for me?" It wasn't until about 15 years ago that that started to change. Then, as I started looking at this differently, as I switched my feeling on here, and I don't want this misunderstood because I'm not taking anything away from the work that we do for our deceased ancestors. It is necessary, it is essential, it's Godly, it's heavenly, the way I had it first, when attending the temple. I've changed that, in the last 15 years. I go through the temple now, first and foremost, to help ME understand how I can come into the presence of God in this life, and be redeemed from the fall. So, my first and foremost purpose for going to the temple, even though, every time I go through I have a slip of paper that has information on it for a deceased brother, and I do that work, and I love to do that work, and I know that it's Godly, and yet, even though the name on that slip of paper isn't my name, I go through now, primarily, seeking, searching, asking and knocking for the welfare of my own soul. And when I switched that around and realized after almost 3 decades of missing that, it took on a whole different meaning for me.

Does that make sense? I hope that that right there helps the people who listen to this podcast. Maybe re-evaluate how you view your temple attendance and the purpose for it. It's easy to know that we go through for the dead, and we should continue to do that, and I don't want to take anything away from that, but if that is primarily your purpose, I think you're missing out on something so sublime, so poignant. Just by twisting that around and looking back, and saying, "What am I to learn from this? What is this teaching me?" Because our emphasis is pretty heavy on unlocking doors and making opportunities available for people who are restricted in the spirit world and allowing them to accomplish something they

can't do without you performing that ordinance, and that is all true. So, let me give you a couple of other things to think about here. These are just thoughts and random things.

Student: You made a statement that when we come to the veil we come twice. Mike: Yes. Student: So, the first time we come seeking to have our calling and election made sure and the second time we come to pierce the veil?

Mike: And the second time you do. So, if you'll think about the words that are spoken at the first time you are brought up to the veil, and the person presents you there. If you'll think of those words, it has to do with what you've accomplished and how faithful you have been up to that point that enables you to even be at the veil. It's because of your faithfulness and your diligence, of your unwaveringness and faith. See, that's the only purpose that comes there. Joseph Smith makes a great comment about calling and election. He comes out and he says, "After the Lord has thoroughly tried you in all things"

Mike: Now think of that statement by the Prophet Joseph, and think what the presenter says when you come to the veil the first time. It's almost a template, one statement to the other. The Lord is going to test you and see what you have done with what you have been given. So, it's a testing place. This is also where you converse with the Lord through the veil. The scriptures call that, "the more sure word of prophecy". That's where you don't see Him, but what you do is converse with Him. He calls you by name and you obtain, after this conversation proceeds, whatever the conversation entails, and your time at the veil right there can give you an idea, He's going to see what you've done with what you've gotten. He's going to see if you've been faithful in keeping certain covenants that pertain to your progression up to that point. In other words, you're not going to get any more until you've been proven and judged that what you have had, you've been faithful with, and now He can give you more. Which is what's happened all along the way. Then, after that, you're presented the 2nd time and you're invited into His presence. The 2nd time it's the Second Comforter. The first time is "the more sure word of prophecy" and you make your calling and election sure by hearing the voice of God calling you by name and extending promises to you.

Let's see one of those examples. Let's go to Section 132:49. This is Joseph Smith obtaining his calling and election and having it made sure. He does that by conversing with the Lord through the veil. Now, the experience that Joseph had in the Sacred Grove was not a "calling and election made sure". It was the opening of a dispensation. There had to be something that opened up the heavens and gave us a dispensation after a long night of apostasy. After that first vision when Joseph is a 14 yr old boy, he still, like all of us, has to press forward, learn certain things. He has to learn some doctrine. He has to learn some principles. He has to learn revelation, and he did. So, by the time we get to this point, this is in 1831, the Lord says this:

49 For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. 50 Behold, I have seen your sacrifices, (See what it's going to take to get to that point? What you're being tested at, the first time up to the veil, before you obtain the promise, the Lord's going to want to know, and He's going to ask and will find out through process, is you've been true and faithful with everything you've got. 'I've seen your sacrifices and will forgive all your sins'.) and will forgive all your sins; I have seen your sacrifices in obedience to that which I have told you. Go, therefore, and I make a way for your escape, as I accepted the offering of Abraham of his son Isaac.

That's Joseph's calling and election made sure. That's what that scripture is teaching us and I'm not going to say that's the only thing it's teaching us, when we approach the veil the first time, but that's definitely a part of it--to have your calling and election made sure. You need to have that before you can obtain the experience that the brother of Jared had. The Second Comforter experience follows the experience of conversing with the Lord through the veil and obtaining the promise of what? What's the promise that Joseph obtained in vs. 49? *"I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father with Abraham your father."*

See, the promise you obtain, with your calling and election made sure. There's your key, 'made sure'. You can have your calling and have your election, but until it's 'made sure', you don't have that promise of eternal life. So, your calling and election made sure is to obtain the word of the Lord when he promises you eternal life and exaltation in the presence of the Father and the Son. He does that by his voice. You don't see him. He does that by his voice. And then, at some future time, the key is now turned for you to enter into his presence. That's the second time through the veil.

Now, if you were going to the SLC Temple or to the Manti Temple, which are to my knowledge the only two temples that still have a live endowment ceremony. I can remember when it used to be done in the Mesa Temple. Geez, I'm getting old! If you were to go to the SLC Temple, you will pass through 4 rooms. You start out in 1 room, called "The Creation Room". Then you get up and physically move to into the "World Room", the second room. These 2 rooms are on the same floor. They're on the street level floor of the SLC Temple. The Baptistry is always in the basement or below where the endowment ceremony takes place. Student: Except Hawaii. Mike: Right.

In these temples, the Nauvoo Temple, the St. George Temple, the Baptistry is always down below. In the SL Temple, from the World Room, you actually go up a flight of stairs. You go up a level and enter into the "Terrestrial Room". This room is where the veil is. And then you pass from that room, through the veil, into the "Celestial Room". So there are 4

rooms there. It's hard for you to see that in the modern temples. It's important that those 4 rooms be recognized, because those 4 rooms represent 4 estates of movement. Four estates that you are moving through in order for you to obtain the presence of the Lord. The Terrestrial Room, here's the key, the Terrestrial Room in all temples is always representing the 3rd estate. Now, there are 4 estates. "Estate" just means a place where you abide, a place where you live, a place where you accomplish things, a place where you take up residence. The first estate, in Abraham 2 & 3 talks about 2 of these estates. The problem is, because the Book of Abraham only talks about 2. Here's the way our mind works, see. Because there is only 2 mentioned there, we assume there are ONLY 2 estates. But, the temple is teaching us there are 4. The Terrestrial, 3rd room, represents the Millennial World that's coming. That's a great key. If you're like me, that was lost on me for 40 years. I never saw that. I'm hoping that people listening to this podcast, that that will open up a whole new avenue.

In the scriptures in Section 132 it talks about having an advantage in the world to come. The world to come is the 3rd room. It is the 3rd estate, and it is the great millennial 1000 year period that we're on the edge of. That's so important to understand, in your temple endowment experience. We have a tendency to want to move, and we talked about this as members of the Church, we want to move from where we're at right into the Celestial World. In fact, as I mentioned in an earlier class, if you were to ask 100 LDS doctrinally, LDS theology, "What is the world to come?" they would either say, "The spirit world" or "The Celestial Kingdom". Very few, if any, would say "The millennium". And yet, catch this, every person who is faithful in their 2nd estate, which we're in now, if you successfully pass the 2nd estate, now, if you don't pass it, it's a moot point, but if you're judged worthy to have qualified, you have to have a millennial 3rd estate experience. You don't bypass that. It's in the millennium where you will learn how to begin ruling and reigning as a king and a queen, a priest and a priestess. That's where that begins. There's no ruling or reigning in the Celestial World. As a matter of fact, if you want to be a king in the next world, you must practice being a servant in this world. Those who want kingdoms and thrones in this world will end up as servants in the next world. That's the great paradox of the gospel in these 2 worlds. Kings and queens in the millennial 3rd estate are so, because they were successful, meek, humble, lowly in heart: servants in the celestial world. As a matter of fact, the covenant that you make in the celestial world is called 'law of the gospel'. That whole covenant is designed to put you in a position where you have interpersonal human relationship interactions with others. You have to learn how to get along with people. That's the whole purpose of the 'law of the gospel covenant' that we make in the celestial world. If you remember, that covenant is made in the celestial world. If you can't learn how to interact with people, the law of the gospel, you can read about it, it's in Matthew in the Sermon on the Mount and it's in 3 Nephi, and it's called the Sermon at the Temple. It begins with "Blessed are they". Then there's 3 chapters in Matthew (5,6,7) and there's 3 chapters in 3 Nephi (12,13,14) that lay out for you "The Law of the Gospel". That's the covenant you make in the temple, along with a charge to avoid certain things. That's all setting you up, that's called 'preparing you', teaching you how to serve others and how to successfully have interpersonal relationships and learn from that experience. You learn patience, you learn to turn the other cheek, you learn to go the second mile, you learn to not revile when reviled upon, you learn not to accuse, you learn not to judge, you learn not to condemn, you learn to forgive. That's all part of the law of the gospel. And, it's all preparatory, brothers and sisters, to be able to rule and reign in the House of Israel, in the Millennial World. That's where it begins. How do we know that where that begins? The temple teaches us. If you're looking closely, you can see in any step in the endowment ceremony, what is it that I'm supposed to learn while I'm in the celestial world? What is I was supposed to learn and covenanted to do in the pre-mortal world? What is the purpose of the millennial world, if I am worthy enough to enter in? What can I expect there? What will I be doing? What is the primary purpose of the great 3rd estate Terrestrial-Millennial World? We talked about that when we had a discussion on the Terrestrial World. Do you think that you're going to rule and reign as a king and queen in eternity without having some practice at it? Do you think you're automatically just going to climb in and have this huge multiple star-stellared kingdom with billions of people who worship you and know how to rule and reign properly as a priest and a queen without having some practice? And, without learning, like everything else in the gospel, learning precept upon precept, line upon line, here a little and there a little. Don't you think that also applies to you ruling and reigning as a king and a queen? If you say, yes, there must be some practice, there must be some beginning, there must be some foundation or elementary instruction. That's the Millennium. That's where that's going to happen. You're going to begin learning how to do that in the millennium. Who comprises your little kingdom? Your kingdom in the millennium won't be as large a kingdom, it's not going to be as big a dominion as that of the Elohim. The Elohim rule and reign over galaxies. Their children have to begin learning that somewhere. That's one of the purposes of the millennial 3rd estates. Who are those that you rule and reign over in your little kingdom, your little practice place, your little beginning? Why, it's your own family. It's the seed of your body. If your children and your grandchildren and your great-grandchildren- if your posterity also qualified to be in the millennial world, those are they over whom you will govern and rule. There's another group, and that's those who through your instrumentality have obtained eternal life because of what you did. You put them on the path. You taught them the gospel. You brought them up to a certain point. And, even though they'll have blood mothers and fathers, they can and will call you Mother and Father in your kingdom.

Go with me over to Abraham 2:8-10 and let me show you a remarkable thing. This is what the temple endowment is teaching us. This is the Abrahamic Covenant. *8 My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee.* (speaking to Abraham) *9 And I will make of thee a great nation,* (Think about ruling and reigning as

a king over a nation. That's what kings do. They rule nations.) *and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations;*(Now watch)10 *And I will bless them (your seed) through thy name; for as many as receive this Gospel (catch that?) shall be called after thy name, and shall be accounted thy seed.*(That's not only the literal seed of your body, but that's those who come unto Christ because of your instrumentality. You bring people to the Savior, and they come up through his gospel and are redeemed, they will...look at the rest of vs. 10) *and shall rise up and bless thee, as their father:*

That's called the 'law of adoption'. In the early days of the history of the church, men were sealed to men through something called the 'law of adoption'. It was discontinued about 1894, but was practiced from Joseph Smith. (he started it, and I think he was killed before we had more information on it) It has to do with building up a kingdom, a nation, that you would then preside over as a priest and a king. Without going into that further, what I want to tell you is, that's one of the purposes of the 3rd millennial terrestrial estate. And if you pass the millennium, which by the way, is a probationary place because it's possible for you to fail in the millennium, and the temple endowment teaches us the sin that will cause people to fail the millennial estate. You know that, because you know that because you know that at the end of the millennium there is a war. And, Satan is loosed again. It's called the Battle of Gog and Magog--there are 2 of those. One before the millennium and one at the end of the millennium, where Satan is loosed to gather his hosts together for one final struggle. The temple, I believe, teaches you what the sin is that causes that struggle and that fall, where so many fall. And it's sexual immorality. We talked about that once before. If that's true, and you're looking at the temple ceremony, you'll see that as you go into the terrestrial-millennial world, this is why it's so important to understand, that that terrestrial room represents the next world. You'll see the covenant that you make at the beginning of that is a covenant to be chaste and sexually pure. I believe the violation of that covenant that belongs to that world is what causes the war and the fall of many at the end of the millennial world. I thought it so significant that in the telestial world the thing that's causing people to fail in the telestial world is sexual immorality. If you are not sexually clean you cannot enter into the Millennial World. It's that same sin at the end of that world that disqualifies many to enter into the Celestial World. Isn't it interesting that sexuality is the number one thing that disqualifies people from the telestial 2nd estate and terrestrial 3rd estate? The temple endowment teaches us that. Why are you entering into a covenant of chastity in the Millennial World? That's what you need to ask yourself.

Well, in summarizing 4 rooms, and in the initiatory there are 4 booths, and the 4 booths in initiatory represent the 4 rooms in the endowment. And one gives added information over the other. It's the same 4 progressionary, probationary estates: pre-mortal life: booth 1, room 1; mortality booth 2, room 2; terrestrial-millennial booth 3, room 3; and celestial/exalted booth 4, room 4. One other little thing, think about this, the human hand has 4 fingers. There's that #4. There are 4 covenants. You're told that we make 5 covenants in the temple, but there are really 4. The first covenant has 2 names. It's called "obedience and sacrifice". That's one covenant, it's not 2, and it's made in the pre-mortal world, booth 1, room 1. You've got to ask yourself that question. The names and tokens and signs that you're given, all correspond to the places of these rooms and places in the temple. There are reasons for all that, and you need to be asking yourself questions: "Why is this happening here?" "Why do I do this?" "Why do I say that?" When you start looking at that this way, then the temple ceremony opens way up. And you have an advantage. Rather than just going through 1 1/2 hrs of allegory and coming out and saying, "Boy, I sure felt the spirit." That's good. But, I think we're missing out on so much. The Lord will open this up. There's nothing written on this. The Lord will open it up. If you will go in asking, seeking and knocking, He is so eager to give and to open. He is so eager, but you have to be asking. If you are not asking, He's not going to answer. Well, I hope that gives a little insight into some things there. I think we're okay, without going any further. There's a reason why you have 4 fingers and one thumb on your hand. And, I'll just tell you this for something to think about. The thumb is referred to as "the opposer". If you have a hand and you've lost your thumb, say, you got it cut off with a saw or something, and you have 4 fingers and no thumb, you know that you have nothing to really grasp a hold of, hold on to. You're told all through the scriptures to be steadfast, to hold onto the iron rod, to cling to it, etc... Well, without a thumb, you can't do it, there are things you just can't do. I want you to just think about that. Think about what we've talked about, the fingers and the thumb on my hand and it opens up a whole new dimension of temple information. I remember when the Lord showed me that. The thumb is called the opposer. If you look it up on the internet, you'll see that that is exactly right. You should ask yourself questions when you go to the temple, about your fingers and the thumb. You should be asking questions and the Lord will reveal answers. Right hand, left hand. Left shoulder, right shoulder. Colors: green and black. Follow what I'm saying? Things to think about. Well, the Lord gives us these sayings, going around full circle. Section 93: that you may know how to worship and know what you worship that in due time you may come unto the Father and receive of His fullness. We're done. If nothing else, I hope that, and I think that the majority of the people that listen to these podcasts, I was talking to Margie, and we both feel that the majority of the people that listen to these podcasts are endowed members. I think that the nature of the material that we talk about usually lends itself to folks who have received their temple blessings, their endowment blessings. So, I hope what this does tonight, being careful, and yet at the same time, doing what my thoughts were to do, I hope that's a blessing to all of you, as it has been to us. Student question about the thumb as the opposer, being opposition. Mike: it is. Think about, ponder that, pray about that.