

We had a couple of questions from last weeks lesson on Temple Thoughts. I had one brother call up and was really concerned about one of the things we said and I went back and listened to the podcast and the thing that I said was, in order to qualify to enter into the millennial world, the third estate, terrestrial world, that a person needs to be morally clean and that if you are not morally clean you cannot enter into that world. Which is true, but he took that to mean that if you've ever been morally unclean it disqualifies you out of hand. And I said, No, that is what repentance is all about. So if you have repented of that moral transgression through the atonement, and been forgiven and are justified by the Lord, you are qualified to enter into the Terrestrial world. As soon as I said that, he was set at ease, so he just figured that if you have ever committed that sin period you just don't have a chance. I reassured him that repentance is the key to qualifying to come into that great millennial world. Another person asked me about the covenants that were mentioned in the four areas of the Temple. There are four covenants if you listen closely in the Temple. It sounds like maybe there are five, but if you listen closely it's really four. The first covenant is made in the pre-mortal world or slash in the Temple allegory the Garden of Eden space is the creation area and the covenant is obedience and sacrifice, and that's one covenant, not two, it's one. It's important to remember where that's made. It is made before Adam and Eve enter into the second estate where they are cast out into the lone and dreary world. So that covenant, and all covenants have associated tokens and names. And if you want to really open up the door to personal revelation when you start to ponder these things. When you look at what happens in each estate and there are four estates as the Temple points out we mentioned last week. There's four booths in the initiatory. Each one of those booths corresponds to a room in the Temple that you pass through in the Endowment Allegory. Like we mentioned last week, booth one is the pre-mortal life and it corresponds to the room Adam and Eve find themselves in before they are cast into the lone and dreary world. Now the thing that will really be interesting to you is that as he identifies separate these four areas of progression. And if you'll separate them you'll notice that in each one of these four areas there are associated with that area, laws, covenants of course we are talking about, tokens, names, and signs. And it's really important to understand that the token and the sign are directly related to the name and the covenant that's made into that particular place. It really starts to open up for you and you can really have a flow of personal revelation if you'll just start asking yourself questions. Why am I making this sign here? Why is this sign made this way? Why is this name associated with this particular covenant? And why is it made in this estate? So when you start asking yourself those questions, then things really come alive then the endowment allegory becomes a living thing and just something you go through whenever you attend the Temple so you can feel the spirit and come out feeling good. OK, that's wonderful in and of itself but there's so much more. One of the questions I have with these four rooms and these four booths in the initiatory that correspond with each other booth two is the second estate, that we're in right now, and that's why it is associated with water. So, the second and mortal estate is a water based world. We've mentioned that before, so if you go into booth two you are going to see that there is water associated with what goes on in there. It's in booth two that there needs to be a cleansing take place and that cleansing takes place with water. So this world is a water based world and of course we fit into that with baptism and washings and different things like that. The God of this world is the Holy Ghost, the first comforter. The purpose of the Holy Ghost is to cleanse you, to sanctify you, to purify and to perfect. His job is to do everything he's assigned in order for you to be qualified to enter into the presence of the Lord Jesus Christ. That's his job! His main purpose is to prepare you so that you can come into the presence of the Savior. Now in the sequences in the Temple, in the booths in the initiatory and in the rooms in the Temple, so what's that's doing is preparing you to enter into the third room, OK, which is the Terrestrial room in the Temple and it's booth number three in the initiatory, corresponding. Again there are tokens, signs, and names and laws that are there. The God of the Terrestrial world is Jesus Christ. So now when you look at the different officiators, for example; in the initiatory, every time you go into the initiatory room you're going to see a Temple worker there each one of those people who are ordinance workers are symbolic of a member of Godhood, of the Godhead. So that second booth, that person, that is officiating there doing that, is symbolic of the Holy Ghost. When you move into the third booth, the person in the third booth is symbolic of the Son of God, because that is the Terrestrial world and he is the God of the Terrestrial/millennial/ third estate world. It's interesting to notice that these various people move from booth to booth. But not just anybody can move from one place to another, there's great meaning in that! If you notice who comes from one place to another place and you understand that that person represents a God, then you can see a sequence of what they are trying to do. So when you go into the booth, pay a little bit more attention. It's

more than just a Temple worker in there performing ordinances. It's actually showing you your progress from first to second to third estate. The great world that's coming up is the millennial world where Christ will reign personally on the earth and everybody will see him. This is where you see eye to eye. Here in this world, he is behind the veil. Now when you move from the third booth into the fourth, you'll notice that the person that's in the fourth booth is the one that comes into the third and presents you there, does something, and introduces you into the fourth room. That's the Father. So in the fourth booth you enter into the Celestial room, and that's the Father. So each one of the sequences you're performing ordinances, receiving names, receiving tokens, receiving signs, these are all necessary for you to have in order for you to move from one estate to the next estate. Until you eventually come back into the presence of the Father and receive of his fullness. So when you look at, we talked last week, look at the human hand, again every thing God is showing us through symbolism and even your own body becomes a great symbol of your progress, moving from a pre-mortal state through the various stages until you come back into the presence of the Father and receive of his fullness. One of the questions they had last week was, I said that the thumb on the human hand was referred to, and I hope you looked this up and did a little look up into it, it's really interesting. The thumb is called the opposer. That's interesting that you have four fingers going from a little finger, on up to the ring finger on down to what they call the pointer, and there's so much to be learned in that. All of the covenants in the Temple, all of the signs, all of the tokens, are using your hands. There's a reason for that and there's a reason why the human hand is fashioned the way it is. Even your hand is teaching you about the progress you make and that correlates with the Temple. Four fingers now representing the 4 estates, the thumb which is not a part of the four fingers, completely called the opposer represents the opposition necessary in order for you to go through and successfully complete the four estates. If you notice if you put your thumb and little finger together and push on those ok, then you go through and put your thumb to your next finger and push on those push on your middle finger, then push on your ring finger, you'll notice on each one of those pressure increases. The least pressure between the thumb and the little finger is weak, it's the weakest of the four. And then as you go into each one of these fingers then the strength increases until you get to the pointer finger which is the strongest. It's my feeling, this is Mike Stroud, that each of those four fingers represents those four estates. And that you grow from the first estate where you're just beginning your progress as a spirit, haven't even been born into this world yet, what that's showing you is that the little finger, in my opinion is the first estate. And the next one is the second estate and so on until you get to the fourth. When you get to the fourth, that is the strongest of those four. And so it is you can look at different things, you can look at, we talked about the word sure and how it's used in the scriptures and even in that you can see in your own hand there's a possibility for the four fingers to represent four estates, the thumb representing an opposer. You'll also notice, you'll remember at certain times on how you, I can't talk about this, but you remember now when I they you instructions concerning your hand in the Temple, you can learn a lot about your progress from estate to estate if you'll have certain ideas the thumb is the opposer and in some places there is no opposition and in other places there is major opposition. So, just some fun things to talk about as you go through the Temple. Any comments on that before we go into what I want to discuss tonight? Those are the questions that came up last week.

I've got a couple of things here that I want to read to you by Brigham Young and this will be on the handout tonight. This is in the Journal of Discourses, Vol 6, pages 274-275. It ties in with what we have been talking about on Temple things. We believe as members of the church, as one of the tenets of the church the doctrine called Eternal Progression. The early brethren, Joseph Smith in the King Follett Discourse, Brigham Young heavily in all of his discourses, the Pratt brothers, Orson and Parley, and Heber C. Kimball, all of the early apostles and prophets taught heavily that the Gods are in a state of progression. They are progressing and there is nothing ever in eternity that is static and that these Gods and Goddesses, mothers and fathers, what we call the Elohim. The Elohim is not a single person. Elohim is Hebrew, it means Gods. So the Elohim we are talking about is a society of men and women who have obtained an exaltation. Now we all talked a couple of weeks ago that exaltation isn't singular, it's plural. Whenever we see the writings in the scriptures it says "from eternity to eternity, from everlasting to everlasting", and if you pay attention to the wording in the sealing ceremony in the Temple when men and women are married you'll see that exaltation is used as a plural and it's not exaltation it's exaltations. And so we have here is that you can move from a lower exaltation to a higher exaltation and I'm so sure that there is an end to that. One of the things that the early brethren learned, and you can read about this in the first four or five verses of section 88 (?) is that one of the ways that the Elohim, this glorified exalted men and women who are at the upper end of the path that you and I are on,

we are following in their footsteps. They progress by moving upward and back downward. They progress by ascending and descending. In order for them to go up, they have to go down. The further down they go, the higher they can ascend. Now that's just two of the motions they make, up and down. The other ones are in and out, entering and leaving. Go with me for example, go with me to Helaman 3 and I'll give you an example of this. There's a phrase that's used in the scriptures, and it's found in several different places, here in Chapter 3 verses 29 and 30. Helaman 3:29-30; "Yea we see that whosoever will may lay hold upon the word of God which is quick and powerful, which shall divide asunder all the cunning and the snares and wiles of the devil, and lead the man of Christ in a strait and narrow course across that everlasting gulf of misery which is prepared to engulf the wicked" (this part right here) "and land their souls, yea, their immortal souls, at the right hand of God in the Kingdom of Heaven, to sit down with Abraham, and Isaac, and with Jacob, and with all our holy fathers", (this part right here) "to go no more out". That's a phrase that's used used in Alma 37, Alma 34, Alma 29, "to go no more out". It shows that these people, once they have become a member of that congregation, that Helaman is referring to as the holy fathers, Joseph Smith called it the Elohim, and it's not only fathers, but it's also fathers and mothers. Because there is no fathers there unless there is a mother with them. There's no king there unless there is a queen at his side. There is no priest there unless there is a priestess at his side in this congregation. And they come to a point in their progress, at least this progress to where they go no more out. Now, they continue to progress, that I'll show you here in just a minute, but in this entering and leaving phases. The Book of Mormon over in 1<sup>st</sup> Nephi chapter 11, an angel asks Nephi, "Do you understand the condescension of God"? And if you look up the word, condescend, it's really and interesting word. It connotes a voluntarily leaving an exalted place and going to a less than exalted place. And the purpose for that is to go down and gain experience and to serve others, so that when that period of time is over you can come to a higher place that you were before you condescended. It doesn't make any sense in progression that you are at a level 8 and you descend down and complete an assignment of ministry or administer and serve and go back to a level 8, that doesn't make any sense. So the Gods are progressing in this way. Let me read this statement. So, again they are progressing in two ways. They ascend and descend and they enter and leave, they come and go. That will make sense of this Brigham Young statement. Quote; "After men have got their exaltations and their crowns, have become Gods, even the sons of Gods-are made kings of kings and lords of lords, they have power then of propagating their species in the spirits. And that is their first operation in regards to organizing a world. Power is then given to them to organize the elements and then commence the organization of tabernacles. How can they do it? Have they got to go to that earth? Yes and Adam will have to go there and he cannot go without Eve. He must have Eve to commence the work of generation and they will go into the Garden and continue to eat and drink of the fruit of the corporeal world until this greater matter is diffused sufficiently to their Celestial bodies to enable them according to the established laws produce mortal tabernacles for their spiritual children. This is the pathway that every man and woman who sits enthroned in an exalted state has gone this path. There is no other path, it's the same everywhere in all of the universe. It is the way. So when Eve asks, "Is there no other way"? And the answer that comes back is that there is no other way. That is right, they are involved in a pathway that if you deviate from that, the end result will not take you to where our exalted mothers and fathers dwell. I'd like to break this little statement down first of all; after men have gotten their exaltations and their crowns and become Gods even the sons of God, there's a little, and I ought to give a little lesson on this, there is a difference in becoming a child of Christ that Mosiah 5 talks about and becoming a son of God that comes after becoming a child of Christ. That God that you are becoming a son of is the Son of the Father and it's an adoption into his household where you now are an inheritor of all he has. It's not your spirit sonship or daughterhood, all of us are sons and daughters of our Father in Heaven. When you leave His presence and enter into this path, this way, you have you have to go all the way back and in the fourth booth and at the veil you are made a son of the Father or a daughter of the Father. That's what it means to become a son of God. Go to section 35 of the Doctrine and Covenants and let me show you what this is relating to here. This is not really well understood and it's easy to misunderstand it because there are so many places where it talks about God becoming your father, and many people say; "How can I become His son when I already am His son"? You have to separate those two things. Section 35:2, and there are so many scriptures on this, I've got here in my cross references on this one section here about 15 different cross references on this, go with me, here's Jesus speaking; "I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, (what you want to do is circle that word God and you want to put the Father) even one in me as I am one in the Father, as the Father is one in me, that we may be one." Brigham Young says; "you come back and you receive your exaltation it's

because you have obtained this status of son of God". You have to separate that now from what we teach in the elementary beginnings of the church when we say we're teaching people what their relationship is to the Father, you are a child of God. You are his son and sister you are his daughter. That is not, let me emphasize, NOT, what were talking about here. This becoming a son of God, even in the Brigham Young quote here says, you've already got your exaltation and your crown, you are already a King of Kings and Lord of Lords, and that's what it means to become a son of God. Over in Psalms chapter 2 you can find out what the words are spoken to you by the Father when you become his son or his daughter. And the words are; "This day I have begotten you, thou art my beloved son for this day I have begotten you". That's said when you enter his presence and receive of his soul. That's probably a little lesson we ought to give sometime. Now, once you get to that point, what happened there, once you've obtained an exaltation and are now a god with a small g, not with a capital G. We've talked about that before, you look in the scriptures you will see that when you get to the first exaltation, you and your wife, you are referred to as gods with a small g even the sons of God, with a capital G, and that small g and that capital G are there for a purpose. Because you haven't gone through the sequence of events and been authorized by the Elohim that this statement is talking about. Now look, the first authorization you have, you obtain your exaltation. You and your wife are now Celestial beings and have obtained eternal life and an exaltation. The first thing you are empowered to do it says, they have power then, go to then, once your a king and a lord, a queen and a priestess, you have power then of propagating their species in the spirit. So the first assignment in this progression after you have obtained your exaltation, is to have power to beget spirit sons and daughters. Notice that there is no organizing of worlds, no commanding of elements, there's no Garden of Eden. The first thing you do is, you are authorized by those who are in authority over you, to begin having spirit posterity. And that's where we're going to go. So yo want to know that after you complete the millennial world and you learn how to rule and reign in the House of Israel and you get to practice on being a king and over a nation of your posterity and others, then the next step is after you have obtained your exaltation and enter into the Celestial world is to begin your spirit family. Like our Father did. And my spirit inside me is the offspring of that mother and father who obtained authority in order to beget my spirit. Now look at the next thing that is done, interesting. And then Brigham Young says, that is the first of their operations with regard to organizing a world. In other words, you're not going to do anything about organizing a world until you have children that will people that world, populate it. Then he says; power is then, ok following, when you have your spirit offspring family, you have a group of sons and daughters who are in a pre-mortal life and looking at you and see that you have something they don't have. How did you get that? How did you get that body that you have there? How did you get to be where you're at? Then you start the process with them. Power is then given to organize the elements, that's the next step. So you now, command elements and it obeys and you begin to form an earth. Go with me to Abraham 3, The Pearl of Great price, you can see this sequence. Once you see this, then when you read the scriptures you can see it all over in here, it's just marvelous. Abraham 3:24, well, let's go to verse 23; you can back it up one more, let's go to 22, Abraham 3:22. Here's Abraham looking back in vision to this pre-mortal world and he says: "Now the Lord had shown unto me , Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones". And so here is Abraham looking back at the spirit family of our Father in Heaven, "and God saw these souls that they were good and he stood in the midst of them and said: These I will make my rulers; ( there were some who had excelled over others and this will be the case with your children. All of them will have an equal opportunity but not all of them grow in the opportunities that are presented, some excel and in your family you will have a group of spirits that you will say these are the noble and great ones, "these (verse 23), will I make my rulers". (Where? Not only there, but in the new world you are starting on the new earth.) "For he stood among those that were spirits" (and by the way, he that is standing among those that are spirits has to have a body of flesh and bone. It is an exalted, glorified personage that has a body). " and he saw that these were good, and he said unto me, Abraham thou art one of them; thou wast chosen before thou wast born. Now, look at your next step. See the spirit family is already organized in verses 22 and 23, you can see this thing. Now look at 24; "and there stood among them that was like unto God, (that would be the Son of God) and he said unto those who were with him: We will go down, for there is space there and we will take of these materials (elements), and we will make an earth whereon these (the spirit family) may dwell". There's your sequence. And its the same ever, no earth is created to be dwelled upon until the personages that are going to dwell there exist. You don't get the cart before the horse here. So spirit offspring first, then after a period of time, the second authorization will be that they can command the elements, power is given them, notice that power is given to them, notice the authorization here, to organize the elements and then once the earth is performed go back

down to verse 25, "we will prove them herewith to see if they will do all things whatsoever the Lord their God shall command them. "They who kept their first estate, pre-mortal life shall be added upon. They who keep not their first estate, the ultimate covenant breakers of the first estate were a third part of the hosts of heaven. It says they who keep not their first estate shall not have glory in the same kingdom with those who keep the first estate. They who keep their second estate (where we are at now) shall have glory added upon their heads for ever and ever". So now the third thing is, notice in this quote by Brigham Young, it says; "Power is given them to organize the elements, and then commence the organization of tabernacles". So now we've got to provide bodies for these spirits that are foreordained and qualified to enter this new earth. How will they do it?, Brigham Young asked ; How'd they do this? Have they got to go to that earth? Yes, and Adam. The first man of all men on every earth bears the title of Adam. Adam is a title. Every first man on every new earth is called Adam. And the name means, first man. One of the things that helps us understand these things, if we will look at things like Adam, and by the way Eve is also a title. Eve means according to Moses 5 is mother of men. And the Lord said, for so have I called the first of all men, which are many, that's the Pearl of Great Price, Moses 4. So, every earth has an Adam and that Adam comes down, now notice what President Young says, Adam will have to go there and he cannot go to it without Eve. He must have Eve to commence the work of generations. And notice the first commandment given to Adam and Eve in the Garden of Eden is what? What's the first commandment? Anybody know that? Multiply and fill the earth. And then the second commandment given in the garden is what? Of all of the tress in the garden mayest freely eat, but of the tree of knowledge of Good and Evil, thou shalt not partake of it, the Pearl of Great Price says,"nor touch it". Not only you don't eat it, don't even touch it. Which is an interesting little mystery that opens up other questions. So in order, the first commandment is to do exactly what he is there for to do. And that is to provide physical bodies for the offspring of our Father in Heaven. They will go into the garden, now look what he says here, and continue to eat and drink of the fruit of the corporeal world until this greater matter is diffused sufficiently through,(catch this right here), through their Celestial bodies, to enable them, according to established laws to produce mortal tabernacles for their spirit children. So a question that comes up from missionaries over and over is, "What kind of beings were Adam and Eve when they were in the Garden of Eden"? And the answer to that is, "they are Celestial beings with Celestial bodies of flesh and bone". They are coming from an, and Brigham Young said, "that Adam was brought here from an older world and placed upon the new world and that he brought with him his wife Eve, and when they were placed in the garden, the garden is a transition zone. The Garden, brothers and sisters, on the earth is a Terrestrial world. In fact the great Millennial third estate that's coming, is as the 10<sup>th</sup> Article of Faith says, a paradisiacal world. Another word for paradisiacal is edenic. The Millennial world is similar in many, many ways, there are some differences but similar in many, many ways to the Garden of Eden before the fall. It's a Terrestrial world. And it's a transition zone. All Gardens that are prepared by the Gods, by the Elohim, on these new earths also fill the same purpose. They are transition zones to help a Celestial man and woman retransition through Terrestrial and down into a Celestial world where they take upon themselves blood and are able to fill the first commandment given in the Garden of Eden which is to have children, provide physical bodies for spirit offspring. That's what they do, and they live there for one Celestial day. And one of God's days is a thousand of one of our measured years. And Adam and Eve lived just short, at least Adam, we don't know about Eve, of 1000 years in the lone and dreary world, which is one day. And notice what the Lord said; "If you partake of the fruit of that tree, in the day thou eatest thereof", underline day, "thou shalt surely die". And he lived in that world for one day. According to that Celestial math ratio of 1000 of our years is one day unto God. You can read about that in the New Testament in Peter and also in the Pearl of Great Price. So, the beauty of all this is, and by the way the reason we do this is the path you and I are on. This is the way we're traveling. This is the way all of the men and women before us have traversed this path. And we now find ourselves in the second estate with mortal, physical bodies clothing our eternal spirits and we received that body through this process of a Celestial man and woman descending from an exalted state, passing through a Garden of Eden transition zone and coming into a mortal state with blood in their bodies so that physical bodies could be provided for spirit offspring. Any questions or thoughts on that? Does that make sense? I have this under the title "Progression Among the Gods" , that's just my title and this handout by Brigham Young will be there. What a beautiful plan that is and you can see that, if you let this sink in on you, when you go to the Temple and participate in the Temple allegory then you can see this throughout that place. Throughout the allegory, this statement by Brigham Young. To me, what it does, is it shows the progression, it tells you where you're at on the path and what you have to look forward to. It gives you knowledge, which provides power to successfully complete the second estate, qualify to move into the Millennial world, and then you better be

careful because it is possible to fall in the Millennium. And as we talked about in the past, this sin in the millennium, according to the Temple appears to be a violation of the Law of Chastity. And we talked about that last week. What's interesting to me is that sexual morality is the great disqualifier in this world, this is what's going to keep you from entering into the next world. Telestial world, the sin of the Telestial world is sexual immorality. And the scriptures list that as one of the great sins. However, forgivable. So if you have committed sexual transgression while in this world, you need to exercise faith, repent and have the atonement remove that so that when it comes time to be judged for your time in the second estate you can qualify, pass that judgement and qualify to enter the next world. Then it's interesting that for the majority of the thousand year period it's a rule and reign of peace, there is no war, there's no children grow up without sin unto salvation, there's no death as we know it, here's no funeral, no need for police department. But at the end there is a conflict. At the end called the war and in the end many fall. Satan is loosed one final time to gather his forces and there's a final conflict. What the Temple appears to be teaching us through the third covenant in the Terrestrial room. You look at the third covenant that you make in the Terrestrial room and the Terrestrial room is the millennial world to come, the third covenant has to do with being morally clean. With that in mind, I assume that what disqualifies those at the end of the millennium has to do with human sexuality. Questions or comments?

Let me take one last statement here, this is by Orson Pratt, in the Temple and in Section 76, Section 107, and 2<sup>nd</sup> Peter:1, and in the Revelations of St. John it talks about becoming Kings and Priests. Of course that is a major part of what takes place in the Endowment in the initiatory. Kings and Priests. I found this great quote and I have used it for quite awhile and I thought I'd share it with you what that means. We'll read this quote and take the last few minutes to talk about it. Again, this will be on your handout for tonight's discussion. "The priesthood of God is the supreme legal authority that governs the inhabitation of all redeemed and glorified worlds". Supreme legal authority are the key words I'd like you to tie into. Now that priesthood authority is divided into two parts. The first one, brother Pratt says, is called the Kingly Authority and the second one is Priestly Authority. Two authorities, both of these re part of the Melchizedek Priesthood. Now think about what goes on in the initiatory. Think about how these words are used in the initiatory and this will give you some ideas. Now wherever we use Kingly we're also tying in there queens, wherever we use Priestly we are also tying in there Priestesses. So in this quote here, what's taking place in this quote cannot take men singly or women singly, because we're dealing with something now that the brethren have called and refer to in D&C:124 called the fullness of the Melchizedek Priesthood. That fullness has two authorities, here we go, the Kingly Authority is not separate and distinct from the priesthood but merely a branch or portion of the same. The Priestly Authority is universal having power over all things. There's your first key. So when you come up to a point to receive the fullness of the Melchizedek Priesthood you are anointed a king and a priest. That takes place in that anointing. The Kingly Authority, until perfected, is limited to the kingdoms placed under its jurisdiction. Last week we talked about you being a king and having a ministry to reign over nations, and that begins in the Terrestrial/Millennial world. None of this is going to take place in this world. You are receiving anointings and promises for the world to come. Now you can, while you are in this world, can advance this process through your own faithfulness. It is possible through priesthood ordination, called the second anointing, in the Temple under the direction of the First Presidency or under the hands of an angel or God, or a messenger from God who has that authority, it is possible for you to be anointed as a king and a priest in this world before you die. That is part of the process called making your calling and election sure and you obtain a promise from God that in the world to come you will have eternal life and rule and reign in the House of Israel forever. You obtain that. It's what Bruce R. McConkie said, you advance to the day of judgement, you're found worthy and judged before you die to obtain these promises, these anointings, and these ordinances. And that's happening. It's going on right now and as we talked about in the past, it is desirable to seek for these things. Back to the quote, "the first meaning Priestly Authority controls the laws of nature and exercises jurisdiction over the elements, think about that last quote by Brigham Young, as well as over men. The last, which is the Kingly Authority, controls men only and administers just and righteous laws for their government. So when we're talking about Kings and Priests, when your talking about Kings you talking about governmental administration. It's not the governmental that we see at work in the world today. Even though the Constitution of the United States is framed after that heavenly governmental order. Where the two, priest and king, are combined, the individual perfected, he has almighty power both as a king and as a priest. So when you call God Almighty, any body refers to a heavenly being as Almighty, it is that they have in them perfected and combined, the two powers of Priest and King. The distinctions then will be merely in

the name and not in the authority, either he is a king or a priest he will have power and dominion over all things and reign over all. Both titles combined will not give him any more power than either one singly. Now go the first chapter of Nephi, Nephi 1, let me show you something that is interesting 1<sup>st</sup> Nephi 1, right there where it begins out, where it says "I Nephi, up at the top it says the first book of Nephi you see that? And the next words right under it are "His reign and ministry". Now think about what we have been talking about tonight. The word reign refers to king and the word minister refers to a priest. What that tells us is that Nephi had obtained these promises, these anointings, these powers. This is not an earthy king like we're talking about it is a Melchizedek Priesthood King and a Priest and Nephi and all of the holy prophets and kings. Mosiah, Benjamin, all of these righteous kings had this authority and were able to function under it. Jacob was another one. Go with me to Jacob 4. Now let me show you something that is interesting Jacob 4. Jacob had this, that Jacob became the priesthood monarch upon the death of his brother Nephi. Priesthood meaning the authority of the Melchizedek Priesthood, which is the great supreme legal authority that governs the inhabitants of all redeemed and glorified worlds. These men obtained kingdoms on earth, prior to the Millennial world because they had reached up and become Melchizedek Kings and Priests, they obtained the fullness. Go with me to Jacob 4:6, now think about this. Remember that when you are a priest in this order, notice what he says, "the first, meaning priest controls the laws of nature and exercises jurisdiction over the elements", look at verse 6; "wherefore we searched the prophets, revelations and the spirit of prophesy, and having all these witnesses we obtain hope and our faith becomes unshaken". That hope, I would tell you is more than we think it is. That hope is an assurance, notice that the word in the middle of assurance is sure, it's something that is, the hope of the world is out of your control. This is not this hope, this hope has to do with a sureness in the Melchizedek priesthood, our faith becomes unshaken insomuch that we can truly command in the name of Jesus, watch this, the very trees obey us. The mountains, the waves of the sea. They had this. All of this is available to us. Brigham Young, all the early brethren understood this, and there are stories of them exercising power over nature and over the elements, and they could do that because they had attained this level of progress that we're talking about here tonight.

Well, that is what I wanted to chat with you a little bit tonight. These are all things again that tie in with the Temple. All of this stuff in the Temple that we're talking about here tonight is alluded to, and once you get a few little keys in your mind, and a few little doctrinal points, you can go to the Temple and you can see some wonderful things there are and what it is trying to teach us. How to come into the presence of the Lord and obtain his kind of life and have an inheritance with Him.

I might mention one last thing that came up last week and I talked about how Abraham, and we'll close on this thought. So go with me to Abraham in the Pearl of Great Price. Abraham was practicing something that is alluded to in the Kirtland Temple. On April 6, 1836 there were some Heavenly beings that appear in the Kirtland Temple. The one that we know the least about, Moses, Elias, and Elijah appeared. The one that we talk about all the time is Moses and Elijah. We don't talk about Elias. This Elias is not a title that means preparatory, this Elias is an actual prophet, a man that lived in the days of Abraham. We don't know much about him. So we know that he lived in Abrahams day and brought back something or restored the keys of something called the Gospel of the Dispensation of Abraham. It's been my experience that very few people can give a satisfactory idea of what that is. I have pondered on that and wondered about that and I want to share with you in closing, and that was a question that came up. When you're building your kingdom as you progress up through the gospel, one of the purposes of the Gospel of Jesus Christ is to help you build a kingdom. If you are being taught how to become a king, what good is a king if there is no kingdom? Kings rule over nations and your kingdom right now in this world that you're practicing on, that you're striving with is to, is your own personal family. It's your children, it's your grandchildren, it's your great grandchildren. We're learning now, things and the endowment is helping us through the various covenants that we make, we're learning how to be successful in organizing our little kingdoms here on this earth and helping to rule and govern our little kingdom through the doctrine of Christ and upon principles of righteousness. We're practicing, that's what we are doing here. So the beginning of your kingdom is your own family unit. However, Abraham also said when he left the Ur of the Chaldees and traveled with his family he says; "that I took with me, my wife Sariah, Nahor my brother, Milcah etc. etc. and the souls that we had won". Interesting isn't it, missionary work. There are a group of people in this little caravan traveling with them under the directions of God that have been baptized and become a part of the Gospel of Christ through Abrahams instrumentality and they are traveling with him. So you've got two groups here. You've got those which are of your own body, the seed of

your body and then you have another group that are a part of your family unit and call you father because of your instrumentality in bring them unto Christ, And that is what is says over in verse 10 (Abraham 2 PoGP). I will bless them, Abraham 2:10 ; "I will bless them through thy name for as, start right here, for as many as received this gospel, that's your own family, and others shall be called after thy name and shall be accounted thy seed, and this last part, and shall rise up and bless thee as their father. I would submit to you, that what Elias brought back the keys to the Gospel of the Dispensation of Abraham, at least part of what he brought back to the Kirtland Temple, in April of 1836 was the power to build up your own personal kingdom made up of the seed of your body and those who come to Christ because of your instrumentality. And that's what we're doing here, but it starts with our own children and that can be challenging, let alone governing anyone else. Taking care of your family, your children, your grandchildren, your great grandchildren can be a great challenge, but also a great joy. Your greatest sorrows, your challenges , and your greatest joys are found within your family unit. There's no question about it. Well brothers and sisters, that's an hour. Hope that gives you some things to ponder about. If you have any questions, a lot of that came tonight because of questions from last weeks lesson that people called me or emailed me. I wanted to make sure that we covered those things for now. I would just by saying that in Testimony meeting today I heard testimonies borne by the latter day saints. One thing I heard over and over is "that I know the Gospel is true". I would like to say that not only is the Gospel true but that the Gospel works. There's a plan and a system, a word the brethren use, the Gospel of Jesus Christ is a system that takes the spirit offspring of the Elohim, moves them through schoolroom/ classroom experiences called Telestial world and step by step, here a little there a little, precept upon precept, line upon line, a system that purifies and exalts these children so that the children become like the fathers and the mothers.