

032 Why Temples

Mike Stroud Podcast

Mike: Some questions have come up that I'd like to share with you just a little bit. Some people have asked some questions about the Temple. About the initiatory portion of the endowment. And were going to talk a little bit more about that tonight, but one of the questions that came up was concerning the apron as part of our temple clothing. And when you go to the temple, here is some experiences that I've had that might be helpful. It's taken me a long time to learn this. I went to the temple for the first time in September 1963. So for 53 years I've been attending the temple pretty regularly, almost always once a month and sometimes once a week. So I've grown gradually into an understanding of some things. And when you go to the temple you need to go there with questions. And will talk a little more about what I feel one of the main purpose of the temple is. If you will go to the temple with specific questions, if you will take the time before you go there, and formulate specific questions with some real thought and prayer; be specific. That I promise you that you will receive revelation that the Lord will answer those questions. It is my experience that he is eager to answer our questions and to share with us his mysteries. I've had that experience just on Friday again And it's fresh on my mind. And I had a specific question about why a certain token was given in a certain place. As I sat in the temple, previous to the endowment ceremony, before they begin the ceremony. I had about 20 minutes and they're just sitting in the endowment room in a quiet place thinking about that. The Lord revealed to me in a very interesting way, even though it didn't take much time, the thought was complete and what he wanted me to understand was understood perfectly. And I rejoiced in that. But after having an answer to that prayer, that I had specifically asked for, he answered two other things that I had not asked for. And that so typical as I found out when I read in the history of the church, and I read about Joseph Smith. For example: section 76, Joseph and Oliver... Or Joseph and Sydney had a question about John chapter 5 when they were doing the translation of the Bible. And when they asked that question concerning two resurrections; the resurrection of the just and the resurrection of the unjust. They got section 76 which is 119 verses long in answer to that one little question when they were translating and Joseph looked at Sydney in Sydney look at Joseph and said I didn't realize there were two resurrections. So they asked him and we have 119 verses which is recorded in section 76. And Joseph said that that hundred 19 verses only represents one hundredth of what they saw in that vision. So that is so typical of the Lord is the way he is so eager for us to ask him and for him to be able to reveal to us things that have not been considered and are reserved for personal Revelation for those who care enough to spend the time in pondering and meditation and formulate the questions and take the question to him. It it was just a marvelous experience and I rejoice in that every time that happens. So when you go to the temple asked some questions. Here's the nature of some questions you might want to ask. Why do we wear an apron as a part of our clothing? Why is the apron green? Why is Lucifer's apron black? Even though you can see that in some of the films but not all of them, in the living endowment the person who plays Satan wears a black apron. If you look closely in the men type temple at the Salt Lake Temple there are some images on that black apron. And that is interesting also. Why are there nine leaves on that apron? Why are they organized in three sets of three? Those are some questions you might want to ask as you go through the temple. And you will find out that the Lord is more than willing to answer those questions for you.

When I was in Jerusalem I had the opportunity to pray at the Western Wall. And when I went up there and pray at that ancient wall, which represents the veil of the Jewish Temple, and the reason I say it represents the veil, it's an interesting thing that they take pieces of paper and they write prayers on that paper and stick those prayers on pieces of paper into the cracks of these huge Herodian blocks. And all those cracks if you reach up as high as a man's arm, and as high as a woman's arm will reach on the women's side, because they divided up at the Western Wall. Men pray on one side then there is a separation and women pray on the other. Sound familiar?

Student: yeah

Mike: and they put the scraps of paper that have written prayers in the cracks of these big Herodian blocks. And I watched one Orthodox man, came up, had his black suit on, had his Eastern European look, with his large build, with beard with hairlocks. And he was praying right next to me and I watched him as he prepared to pray. And he had on a black suit coat, removed the black suit coat, put his left arm into the sleeve then tied the right side of that suit coat on around his waist. And I thought, my gosh, there's a Jew that is as close to dressing in the robes of the priesthood, with the robe on the left shoulder, as you'll ever see. He also tied it off with a talus, which is a garment they wear, that is attached around the waist and separates... When I say it separates the human body at the waist, from the less spiritual parts of man from the waist down from the more spiritual parts of man from the waist up. And I thought about the apron. So as I looked at this I could see in Jewish worship at the Western Wall, and I thought it interesting that they had the rope on the left shoulder, which is an Aaronic priesthood preparatory dressing for something higher. How appropriate because all they've ever had for thousands and thousands of years, even prior to the Roman destruction was Aaronic priesthood. And you know I thought the Lord preserve these things and you know how fortunate we are as Latter-day Saints to be able to have this information, and it answers a question on the apron. Now you can get a clue as to what the apron represents, if you will listen in the endowment when there is an interaction between Lucifer Satan and Adam. Adam says, "what is that apron?" Lucifer gives an answer... Pay attention to his answer. And that will give you some information as to what the apron represents that we have on. Think

about the colors green and black and what they symbolize. And you start to get a feel for all these things. So, it's a marvelous experience. Go with questions, the more specific you are, the more specific the answer is and the more likely you are to receive Revelation. It requires you to spend some effort in formulating well-thought-out questions that invite personal Revelation.

Now, last week's lesson was on progression in eternity. And I would like to read to you a couple of things here. This first thing I'd like to share with you, and I'll put it up on, you'll want to have this on your handouts. This is by a man who has received the second comforter experience. And he said this, *"Exalted beings sacrifice themselves, and endure punishment on behalf of the guilty. They take upon themselves burdens which they do not deserve. They forgive, they suck, they uplift the unworthy. Pride is incompatible and selfishness utterly disqualifies a soul from exaltation. The principles which govern there, meaning being in the celestial worlds, are hardly understood here. Most of the Latter-day Saints imagine that they will be able to employ means much like Lucifer's to accomplish their expected outcomes. They have no concept of the sacrifices and selflessness required to be trusted by the Lord."* I think that is just a wonderful quote. [10:48]

Here is another one by Chauncey Riddle who is the Dean of education at Brigham Young University years and years ago when I attended there. This was on a CES symposium given in 1989, it's called The Doctrines of Exaltation. Brother Riddle said this, think again about progression in eternity the subject of last week's lesson. He's quoting first Corinthians chapter 8 verse five, and he starts out, *"though there be God's many and lords many but there is one God and that God is the priesthood ordered community of all of the righteous, exalted beings who exist."* He stopped right there and let's look at the definition of the word Elohim. *We have a feeling that Elohim is referring to a single person. The single person is referred to by the Hebrew word EL, which is a single God. Elohim means God's plural. So we talk about the Elohim, and this will help you in your temple worship. We are not referring to one man as much as we are to a society or a community of righteous, exalted beings, men and women, the holy fathers and mothers. To be invited to join them by hearing the gospel of Jesus Christ is to receive the greatest message in the universe. To be enabled to join them by receiving the new and everlasting covenant, is to have the best opportunity in the universe. To be joined with them is the greatest gift in the universe which gift is life eternal sharing with them all the good they have and are."* Now, this part right here I want you to listen, *"this good that they share is righteousness"* there is a definition of righteousness. And I read a similar definition this weekend the book of Isaiah where the definition of righteousness is to do right. *"Righteousness is that necessary order of relationships in which beings of knowledge and power must bind themselves in order to live together and accomplishment and happiness for eternity. They bind, [seal] themselves to each other with solemn covenants to be, predictable, dependable, and united so that they can be trusted; they bind/seal themselves to be honest, true, chaste, and benevolent so that they can do good for all other beings, which good they do by personal sacrifice."* How interesting that is when you contemplate these two quotes and what it is that the mothers and fathers, the Elohim, what they do in behalf of their children from the position of exaltation that they inhabit. Wonderful things.

This past week I was speaking with the stake President in Mongolia. We served a mission there, Margi and I did for two years, from 2006 to 2008. My job there was as a CES retired CES man was to go and training this new man, who was a district president at that time, to train him because he had been employed and hired to be a full-time CES coordinator for the country of Mongolia, and he hadn't and any experience. Is a PhD. He received his PhD from the University of Moscow. Even though he is Mongolian he speaks fluent Russian. And before he joined the church was being trained to be a top Communist boss. It's really quite an interesting story. He's been written up in several church news articles and in other periodicals from the church, quite a story. When I first met him, as I sat down, I asked him a question. I said President <??> What do you know about the atonement of Jesus Christ? He had been a member for about 10 years. And he kind of tipped his head to one side, and he looked up to me with his eyes and said, "Elder Stroud, I don't know anything." And I said, that's a good starting point, why don't you and I while I'm training you on CES policy and procedure; why don't you and I study the gospel together? And he said that he would like to do that, and so beginning with a few days, we isolated ourselves at a particular time into a room, we took our Scriptures and began to discuss the gospel of Jesus Christ. Revelation flowed... And we did that for two years.

When I came home from my mission in Mongolia he asked if we could continue that, so he and I have been reading more a less weekly for 10 years discussing the gospel of Jesus Christ. They don't have access to a temple in Mongolia. And the nearest temple is Hong Kong. He's been to the temple and he's also been to the temple in Hawaii, but they don't get to go frequently. And so as we talk on last Tuesday night, he said, "can we talk about the temple? And can you teach me some things about the temple?" So we began a discussion about the temple. And that is kind of where I would like to take you tonight is what that discussion entailed. I'd like to go to section 38 in the Doctrine and Covenants and show you what the Lord taught us as we were discussing this the other night. Section 38, I've used this Scripture over and over, to show that one of the purposes for the temple, and the endowment in the temple was to be endowed with power. Go to section 38 but I want to start with verse 31. One of the things that we've talked about, now he's the stake president in Mongolia, one of the things

that we chatted about was that it was my feeling that somewhere along the line after we receive our own personal endowment. And for me that was 53 years ago. Once we received that, somehow we get the feeling that for us the temple experience is now complete and that every time we attend there after it's in the form of providing a service for somebody who is deceased. And we chatted about that. If you were to ask a group of Latter-day Saints why they go to the temple after they have received their own temple endowment blessings... Why they continue to go, my experience and my feeling is the majority would say, 'I go there to do work for the dead' and even though that is a great purpose of the temple, what I would like to say tonight is that the primary purpose of temple attendance after your first one and everyone thereafter is primarily for you. And if we sit over to where the temple becomes a service, a holy service project for the deceased. My feeling is then we're missing out on something tremendous and very, very essential. [19:59] I know that this is the way it was for me.

When I went to the temple 53 years ago, as a 19-year-old man getting ready to go to Germany on a mission, when I came to the temple I knew absolutely nothing. And for almost 40 years after that went to the temple basically for two reasons. Number 1, we've talked about that, is to do work for our deceased ancestors and others. And number 2, to return to that holy place because when I was there I could feel the difference inside that building versus the atmosphere and environment outside. It was easy for me to see that there was something special, something to be desired about being inside there. And when I came out, the difference between inside and outside was stunning. And that was enough to keep me coming back. In the last 14 or 15 years I've come to understand some different things about the temple, and now I feel that every time I go through the temple it should be first and foremost for me and the welfare of my eternal soul. And then secondarily as a project to help those who cannot help themselves, which, don't get me wrong, is sacred and is holy. What I'm just saying is.. We have kind of, as a people, we've slipped over into an area where we're missing way too much.

In President Neilson's talk on priesthood, he talks about one of the ways to have to obtain power in the priesthood is to be able to go to the temple and to ask certain questions about power in the priesthood in the temple. He goes on and he says, "if you go to the temple with questions, are you willing to worship", this is a quote, Present Nelson's priesthood talk in the priesthood session last general conference, He says this, "*Are you willing to worship in the temple regularly?*" I talked to a man last week for several months that has been attending the temple daily, and it was this talk by President Nelson that has inspired him to go to the temple daily. He said that this talk changed his life. President Nelson goes on, he says, "*the Lord loves to do his own teaching in his holy house.*" I underlined in red 'his own teaching and his holy house'. Imagine how pleased he would be if you asked him to teach you about priesthood keys, authority, and power as you experience the ordinances of the Melchizedek priesthood in the holy Temple. Imagine the increase in the priesthood power that could be yours. And I emphasize that what Pres. Nelson is doing is he is pointing us to our regular a temple attendance in doing something for you. Even though you may have received your endowment blessings years ago, the president of the quorum of the 12 is pointing the members, men and women, back to the temple so that they can get something holy and significant for you.

Now let's go over to section 38 for just a minute. Let me show you a little exciting thing in the Scriptures. So we asked the question, "why do I go there?", And the answer is in verse 31. The Lord says, "*and that you might escape the power of the enemy*"; there is your first reason for you to go to the temple. You will see that that is a part of temple worship when we get to verse 32. "*that you might escape the power of the enemy, and be gathered unto me a righteous people*". Put your finger there and let's go over to 1 Nephi chapter 10 for just a minute. And that me show you what the book of Mormon says about the gathering of Israel. And then I will read to you what Joseph Smith said. 1 Nephi chapter 10 verse 14: "*after the house of Israel should be scattered they should be gathered together again; or in fine after the Gentiles have received the fullness of the gospel the natural branches of the olive tree or the remnant of the house of Israel to be grafted in or*" and here is why the gathering takes place, "*come to a knowledge of the true Messiah their Lord and their Redeemer*" so the purpose of the gathering is to bring people into a situation where they can come to a knowledge of the true Messiah. Now this is what Joseph Smith said. This is in Teachings of the Prophet Joseph Smith, p 307-308. [25:33] "What was the object of gathering the people of God in any age of the world?" Think of the word gathering now any time you read about the gathering of Israel, this is a great principle now that should enlighten our minds in a little different direction. "The main object," Joseph said, "was to build unto the Lord a house whereby he could reveal unto his people the ordinances of his house and the glories of his kingdom and teach the people the way of salvation for there are certain ordinances and principles for when they are taught and practiced must be done in a house or a place for that purpose." Now he had in Cook's book called, Words of Joseph Smith, on page 215. The prophet Joseph Smith said, "the purpose of the gathering and building the house of the Lord is to bestow the fullness of the Melchizedek priesthood." Now the fullness of the Melchizedek priesthood, brothers and sisters, is when you are called up, chosen, called up and anointed a king and a priest, a Queen and a priestess. And as we've talked about it in the past, that fullness of the priesthood can be bestowed under the direction of the first presidency through an ordinance called the 'second anointing' or it can be bestowed by immortal hands by God either by God's own hands upon your head, I'm speaking literally, or by having messengers sent from him for that purpose. The interesting thing is: the

purpose of temples is to obtaining the fullness of the Melchizedek priesthood, to have your calling and election made sure, and to pass through the veil and enter into the presence of the Lord.

Going back to section 38, notice that one of the reasons there is is that escape the power of the enemy and be gathered unto me a righteous people. Now you see we have a feeling for what that gathering is. The purpose of the gathering in all ages according to Joseph is to build a temple and reveal certain things that cannot be revealed anywhere else. Now look at the bottom of verse 31.. "And gather a righteous people unto me without spot and blameless." And there are three reasons there. Your temple attendance can do for you three reasons that are built into verse 31. Number 1, it can empower you to escape the power of the enemy. If for no other reason wouldn't that be wonderful as we live in this war zone called the Telestial world. That when we go into the temple we are endowed with power through knowledge and ordinances so that we can escape Lucifer's power in this world. And 2, that you become blameless and without spot. Those are two different things. Being blameless, the term use there, is justified. Go over to section 20 in the Doctrine and Covenants and let me show you a little bit about that. Section 20, justification is a legal term that is used in connection with judges and lawyers, Advocates bar of judgment etc. etc. And in section 20 we go to verse 30 Lord says this, "*we know that justification for the grace of our Lord and Savior Jesus Christ is just and true*" Verse 31, "*we also know that through sanctification the grace of our Lord and Savior Jesus Christ is just and true to all those who serve and love God with all their might, mind, and strength.*" Here you have two terms. One precedes the other. Justification, and you can look this up and do a little study on it. It's a term all over in the book of Mormon. In the New Testament Paul talks about it extensively. Justification means to be brought to a place through faithfulness and the atonement of Christ to where you are innocent... Pronounced not guilty and held blameless before the judgment bar of God and the demands of the law of justice. Meaning, if you come up to a state of justification and you were to die while in that state that lands of divine justice have no claim on you. In essence you are pronounced innocent and blameless. You obtaining that state when you receive a forgiveness of your sins. And there is a difference between the forgiveness of sins and a remission of sins. [31:22] That's a bit thing will talk about. Now back to section 38. Blameless is to be justified and to be holy without spot is to be sanctified.

So do you see.... Let's go over to Moroni I chapter 10 for just a minute. Justification which is being held blameless or not guilty or made innocent through the atonement of Christ precedes... precedes sanctification. Verse 33 and Moroni 10, next-to-last verse in the book of Mormon, "*And again, if ye are the grace of God are perfect in Christ, and deny not his power, then your sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the father and to the remission of your sins,*" this part... "*that ye become holy, without spot.*" So over in section 38 when the Lord says, "*that you might escape the power of the enemy, and be gathered unto me a righteous people*" into the temple, And be "*without spot and blameless-*" He's talking about these two terms, being justified and without spot means to be sanctified. Now with those three things that I propose that the temple does for you, every time you go there it builds on those three things. Verse 32, "*wherefore*" meaning because of everything in verse 31, "*wherefore, for this cause I give unto you a commandment that you should go to the Ohio*" See, the church is in New York at this time as the Lord commands the whole church to uproot and moved to Ohio. Why moved to Ohio? "*And there I will give unto you my law; and there you shall be endowed with power from on high;*" there is your endowment. Any comments or questions or thoughts on that?

What we hope to obtain every time you and I go to the temple, if you are blameless and justified, your temple worship can help you retain that status, and every time you go to the temple, especially in the initiatory, you become sanctified as the purpose of the temple and the power of God descend upon you there. It further sanctifies you there and makes you holy without spot. In essence, endowed with power from on high.

I asked the stake president why he thought that it was necessary for elders and sisters, before they go on a mission, to go to the temple. Why was that necessary? Why not when they have had a year and a half and up to two years experience out preaching the gospel. Why endow them before? And when we went over this, it became obvious that these elders and sisters on that call have a big target planted on them... A big target drawn upon them, for the dark forces because they are the endowed, ordained, emissaries of Christ to preach his gospel. They become primary targets and need that protection. [35:08] They need to have the garment on, they need to have the information that goes on there, and even though our young men and young women don't understand a lot about the temple, when they enter in there and they take upon themselves or except those covenants that are offered to them, there is a huge degree of protection that distills upon them as they go in the world to preach the gospel. And so the thought then is that the endowment is a gift. And here's another question that we ask ourselves. That's one of the feelings I have as we go to the temple is those three things.

Here's another question, they call it the ceremony, means the gift, so, we ask people who have gone through and receive their temple blessings. They receive their endowment and when they come out and say... What did you receive? Endowment means gift, what is the gift you got? So obviously you have received something that you didn't have prior to participating in

this ceremony. What did you receive? And most of the people that I've talked to about that, myself included, before I had a feel for this I would sit back and say, 'gosh I don't know.' Knowledge? Knowledge about what? Knowledge about the creation? Because the creation account in the temple is different from the creation account in Moses and different from the account in Abraham. You have to ask yourself the question, why do we have three different accounts of the creation? One is a spiritual creation; one is a physical creation, but what's the one in the temple because it does not match in significant places with either of these scriptural records of the creation. So what's the difference, knowledge? And we sit and talk and the early brethren taught that what you receive in the signs tokens and various things in the temple, you receive was called the keys of the priesthood... The keys of the priesthood. And in the lecture at the veil they used to say, this information is what is known as the mysteries of godliness. Brigham Young taught, in the Nauvoo temple, that when you went through the temple received your endowment blessings you received a key to access knowledge from the past, you received another key to access knowledge in the present, and he received a third key to access knowledge in the future. So what you receive, if that is true what Brigham Young taught, and I will put that quote from the Nauvoo minutes on your handouts, if that is true, what you received as you read through the temple, you received your own personal Urim and Thumim. You received a gift on how to inquire nasty things in the past, things in the present, and things to come. See everything, brothers and sisters, everything in the temple is designed to teach you how to come and attain a second comforter experience. Everything is designed to take you into the presence, first of all, of the Lord Jesus Christ, is called the second comforter. The first comforter, the Holy Ghost's job is to prepare you in all things so that you can have a second comforter experience. Everything in the temple from the beginning initiatory ordinances on through to when you enter into the presence of the Lord is designed to teach us how to do that here [40:02] on this side of the veil. As we've mentioned in the past Nothing in the temple endowment is talking about after physical death. Nothing. Even the Scriptures when the Lord talks about second comforter and obtaining it in this life have prerequisites that you have to do in order to get there... indicating that he's inviting you to obtain that and have an experience while still in mortality.

So when you're praying in the temple just prior to entering the presence of the Lord your being instructed on how to do that for real. The temple isn't the real thing. The temple is teaching you how to obtain the real thing. That's what that is. So the more that we can go in there with that in mind then the greater going to be the opportunities for us in this life. Can you see now that going there with trying to determine what is the temple teaching me. One thing that it tells men and women is that you must consider yourself as though your Adam and Eve. That should be a great indicator right there. So as I look at my first ancient parents, who are going through a telestial world experience, and seeking to be redeemed from the fall through the atonement of the Lord Jesus Christ, they are portraying a step-by-step system on how to do that. All of the various things that we read in the Scriptures, about being born again, the mighty change of heart, that baptism of fire, and the Holy Ghost, of the ministration of Angels, of visitations of Angels, the dreams and visions, all of these things are steps along the way, if you will mile markers, to measure your progress. Whether it's a booth or a room, certain privileges and also obligations are lined out about what you can obtain at this point to help you access the end result, which is the second comforter. And the purpose of the second comforter, brothers and sisters, does not stop there. When you obtained an audience from Jesus Christ face-to-face, literal not symbolic, he has specific mission and that is to prepare you now to enter into the presence of the father. The Holy Ghost takes you to the presence of the son, in the presence of the son takes you to the father. And when you go into the presence of the father there is a ceremony there. And in that ceremony the Lord speaks certain words. You can find these words in Psalms chapter 2. When the father adopts you, through his son, so that you became a joint heir with Christ in all that the father has, then in Psalms chapter 2 verses 6 and 7 are these words. "6-Upon my holy hill of Zion. 7-I will declare the decree: Lord hath said unto me, thou art my son (or daughter); this day" When you stand in the presence of father, having been brought there by the son, the father says, "this day have I begotten thee." This gives a different meaning to the words that were spoken at the baptism of Christ mentioned in Matthew. "This is my beloved son in whom I am well pleased." So we start to get a feel for those kinds of things. Any questions or comments on that?

Student: why... Why does he need to adopt us? Why does he need to adopt us when we are his children are ready?

Mike: Great question. I struggled for that for years and years. Go over to section 38 again. All through the Scriptures especially in the early part...[45:05] the early revelations in the history of the church, the Lord makes the statement that similar to this... he will come out and say, make that section 35, sorry not 38. We are his children and as a child, as a spirit child, you have the privilege of coming up and being an heir. Not all children become heirs. There's a process in order for you to come up and inherent or become an heir. Under the priesthood order, the patriarchal order, in the family there's only one legal heir. In our family, in the family of our father, Christ is the legal heir. There is a reason for that. It has to do not only with his place of birth, and his order; but more than order of birth, it has to do with the person he has become, as a result of his progress and experience. So what this is trying to do, this adoption is not re-adopting you as a child of God, what you are doing is you're being adopted into his family as a legal heir. It's obvious that very few of God's children, who are all his spirit offspring, very few, figuratively speaking, are going to come up and be able to qualify for an inheritance with him i.e., in other words Eternal Life. Section 35:2 - "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” Catch this, *“that they may become the sons of God,”* And you will note that the word sons is a small letter S and the letter G is a capital G. *“even one in me as I am one in the father, as the father is one in me, that we may be one.”*

So, there is a whole process where you can come up and do that. It begins with baptism by the water, we talk about ordinances, and then you go up through the various steps of what the endowment symbolizes after baptisms by water must be the baptism by fire and the Holy Ghost. That takes place, by the way, in the second booth that symbolizes the telestial world. There is a second ordinance that is performed in the second booth. When you go to the temple think about that. And there are actually two people who come into that booth, one of them is coming down to perform the second ordinance performed in this world and that is baptism by fire and the Holy Ghost. The book of Mormon says. If you go with me to 3 Nephi to see who performs that ordinance necessary for this progress. If you go to 3 Nephi chapter 9... lets go to 3 Nephi chapter 12, there are two places, 3 Nephi chapter 12, then here you can see these two steps, baptism by water in verse 1, go to the middle of verse 1 it says, *“after that ye are baptized with water, and after that ye are baptized with water, behold I”* Christ speaking, *“I will baptize you with fire and with the Holy Ghost”* Those two baptisms are symbolic represented in the second booth of the four booths of the initiatory. Go to verse 2, 3 Nephi chapter 12 verse 2, *“again, more blessed are they who shall believe in your words because that ye shall testify ye have seen me,”* that's us by the way, *“and that ye know that I am. Yea, blessed are they that believe in your words, and come down into the depths of humility and be baptized,”* with water, *“for they shall be visited with fire and with the Holy Ghost,”* and Look at this, *“and shall receive a remission of their sins.”* Remember earlier we talked about the difference between the remission of sins and the forgiveness of sins. You can have your sins forgiven. [50:00] Joseph Smith had his sins forgiven multiple times, but the remission of sins takes place with the ordinance of baptism of fire and the Holy Ghost. It's a whole different game. It's a step up. Also with the baptism of fire and the Holy Ghost, you experience a body change of heart and are born again. If you go to Mosiah chapter 5 through that process of being born again, the book of Mormon born-again, if you go to Mosiah chapter 5, they have this baptism of fire and the Holy Ghost, one of the things they desire, was an indicator that this is happened, they have a desire to make covenant to be obedient to the Lord for the remainder of their lives. Verse 7, *“because of the covenant you have made ye shall be called the children of Christ.”* So along the road, you have to also be adopted into the royal family of Christ, through the baptism of fire and the Holy Ghost you become his children. Notice what it says, *“shall be called the children of Christ, his sons and his daughters, for behold this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on this name; therefore, ye are born of him and have become his sons and his daughters.”* [51:19]

So, there is a next step along the way, before you be can ever become a son of the father or daughter of the father, you have to first of all become a child of Christ... And be adopted into the Royal family of Christ through his atoning sacrifice. That opens the door up for being able to converse with the Lord through the veil. And conversing with the Lord through the veil is receiving what we call 'the more sure word of prophecy'. And through that experience, you obtained something called 'making your calling and election sure'. Now you're coming up to the fullness of the priesthood where you obtained promises from the Lord, from his own mouth to you, not through anyone else, because he is the keeper of the gate and employeeth is no servant there. So even though you can obtain blessings, and experiences, and privileges through the church of Jesus Christ of Latter-day Saints, if you want these precious promises of eternal life and exaltation they will not come from an employed servant at the gate, They come from the Savior himself, from his own mouth. Thats your next step, that's called, conversing with the Lord through the veil. Now think of your temple experience. Theres a place where you come with your temple endowment ceremony where you desire to converse with the Lord through the veil. That's receiving your calling and election made sure through the ordinance of the more sure word of prophecy. We talked about that in some detail. That turns the key now, after that, that turns the key for you to be able to enter into the presence of the Lord., and sets the stage for you to be introduced to the father. There are people who have had this experience and have gone all the way into the presence of the Father. I know of one who also seen heavenly mother. So these are very real promises that are available to all of us. And the temple is a template. ... a template. I suspect in and of itself, the real power to all of the blessings that we talk about, when the Lord talks about obtaining power from him, that power isn't obtained through institutional membership; That power isn't obtained through going through any ceremonies; It's the membership and the ceremonies are teaching you that the power that God talks about resides in Him, and his Son, and other exalted, holy beings that are on the other side of the veil. So isn't it interesting that the end of the endowment ceremony ends with the veil and you entering into the presence of the Lord. What's that teaching us? It's teaching us to seek for what's on the other side. There are persons on the other side that have information that you and I cannot obtain in any other way. And if we don't, and if we remain within the veil... Interesting wording that the brother of Jared tells us about in Ether 3 and 4, if you remain within the veil, if you're not able to step outside of that veil and access those people who are there, than the privileges, and promises, and blessings that they have, that have your name on them, they're reserved for you, if you don't access them, then you can't obtain that information and you forfeit that. That is with the temple is all about. Every step is a step-by-step process, one step building on the other, one preparatory for the other, Aaronic priesthood before Melchizedek priesthood,

portions before fullness is, thank things before sure things, everything is pointing towards that crowning experience of stepping from within the veil and accessing what's waiting for us. So in answer to your question, you asked a great question, you're already a child of God in that your spirit was begotten by heavenly parents. But that doesn't make you an heir, and in order to become an heir there is a ceremony, and that ceremony has certain words that are spoken, certain ordinations that are done, certain ordinances performed in order for you to be recognized in eternity as an heir/son or daughter of our father in heaven. [56:51]

Will we've been at it for an hour. Do you have any comments on that? Just some thoughts... Tonight, why temples? Why does the church built temples, and why do they want all of their members to go through. Certainly, and I hope it is not misunderstood, and certainly the work for our deceased ancestors is critical. Joseph Smith said that the greatest obligations that's been laid upon us by the Lord is to search out and do the work for our deceased ancestors. I mean, there's no way you can minimize that. I just fear that after we've gone through for the first time that we somehow lose something that could be a blessing to us every time we go through. And that is: What am I supposed to learn here? How does this help me in the battleground of the telestial world? Does that make sense?

Student: yes, we got cut off... I was just wondering how this relates to our own family, you know, because everything is a pattern... A pattern here to the pattern heaven or vice versa.

Mike: right

student: and, Anyway – just a question I have. You get a lot of good things that I can think on. Thank You.

Mike: I hope that helped. Any other comments?

Student: I have a question. You know, I'm confused about patriarchal blessings and the lineage that we receive through those blessings that we can come to an understanding. Am I taking that some people are adopted into the house of Israel, or is that adoption that comes out, is it this same adoption?

Mike: It all depends on how we define the word gentile. Because when Joseph taught about adoption into the house of Israel, he was referring to Gentiles who are adopted into the house of Israel, and it literally changes their blood. Now he meant that literally, changes their blood. Now in this case, a Gentile would be a person who has no claim on descendency through the house of Israel. I might mention that in the church today there are very few, I've talked to several patriarchs over the years, very few Gentiles... pure Gentiles are joining the church.... Very few. And so I hope that helps.

Student: yes, that does.

Mike: go ahead

Student: no, you finish your thought

Mike: You have people from all of the tribes of Israel that are joining the church, all of the tribes are joining the church. The majority, obviously right now are Ephraim and Manasseh, and will be until we have the return of that large group of people out of the north, as one body coming down coming down to the children of Ephraim to receive their endowment blessings that section 133 talks about. There are two groups of people that comprise the 10 lost Tribes of Israel. And you are a part of one of those groups, because Ephraim and Manasseh, Ephraim and Manasseh of Joseph, are one of the lost tribes of Israel. They were a part of the kingdom of the North that was led away into Syria in captivity. So here you are as members of the Church of Jesus Christ of Latter-day Saints, and if you are Ephraim and Manasseh you are a member of that group called the lost 10 tribes. Now the groups that you come from are groups that went North and then turned west at the Assyrian captivity and went into what we call today Western Europe, intermarried with the peoples there. There is another complete body of people, that right now will number in the millions, that have not intermarried with Gentile races. See Western Europe is considered the great Gentile nations of the earth.

Student: okay

Mike: And the members of the church that come into the church today are Gentiles in the sense that their descendency comes out of Western Europe. So it all depends on how the word Gentile is used. And there are four or five different ways that can be used and unless you get the context on that right it can be really confusing. We are not, we who are Ephraim and Manasseh's and members of the church today, or any of the other tribes that are gathering into the church, are not a part of that separate body of people that were led away and remained a distinct and separate group of people that by this time will number in the millions. When you want to read about their return you read section 133. When they come down it will be one of the greatest miracles ever in the history of the world. In fact in the doctrine and covenants, it will be such a miracle when they return, that the Lord says you will no longer talk about Moses and the parting of the Red Sea and the children of Israel going through the Red Sea. You won't talk about that, you will now talk about the return of the tribes out of the North. So this miracle that we are on the edge of, will eclipse the greatest biblical miracles anywhere that's ever been spoken. And that's coming up in our day. Now those of us who are Ephraim and Manasseh that has been gathered, think about what we talked about tonight, that have been gathered to the church and have access to the temple, when this huge body of people come down from the north, Wilford Woodruff says they do not have their endowment blessings, they are baptized, they have the gift of the Holy Ghost, they been taught the gospel of Jesus Christ, they have prophets among them, but they have not

received their temple endowment blessings of the initiatory an endowment. They come down to receive these blessings under the hands of their brethren, Ephraim, and that is us. So there are some marvelous things are coming, And I think we are on the cusp. You can see a great cleansing period that is almost on us. And out of that great cleansing period will come forth the remnant that are sanctified, and in some cases translated, so that they can perform the miracles necessary previous to building the new Jerusalem. Anyway that's the thought, did that help?

Student: yes, immensely, so the Arabic people are true gentiles?

Mike: I wondered how many true Gentiles there are, meaning there is none of the house of Israel's blood in them. I think that we have been so intermarried, intermingled, mixed up, that it would be difficult... But they certainly are in a state of apostasy and worshipping a false God.

Student: now, I have another question, hope you don't mind?

Mike: go ahead

student: I've been trying to figure this out. And I think you've have been really enlightning. What is... I mean we discussed fullness, fullness of the priesthood, fullness of the gospel. Are there more than one fullness of time?

Mike: Dispensation of the fullness of time. This is my opinion. There is one dispensation of the fullness of times but it's broken up into different segments. I believe that the 'Day of the Gentiles', that we are in right now, is one portion of the dispensation of the fullness of times. But the day of the Gentile will end, and there is another segment that is about to come out and it will be called the 'Day of the House of Israel'. And both of these... And both of these are a part of, in my opinion, are a part of what the Lord calls in the Doctrine and Covenants as the 'Dispensation of the Fullness of Times'. In order for you to have Time Fulfilled and Everything Revealed from Adam up to the present, which is the definition of the Dispensation of the Fullness of Times; We have to have the house of Israel gathered and obtain and receive their temple blessings. And were not doing that yet. We're still in the Days of the Gentiles. And some people feel..

student: I just ... Christ's birth... in the Book of Mormon it talks about the Fullnes of Times. ... not the Dispensation of the Fullness of Times... but in the Fulness of Times Christ will be born.

Mike: I think that's probably referring to the same thing. Because its the Fullness of Times that is the last dispensation of this earth's life before it enters a terrestrial world.

Student: so it's about a 2000 year christmas... It's about a 2000 year Christmas

Mike: The Dispensation of the Fullness of Times started with Joseph Smith and the restoration.

Student: well, you know in the book of Mormon when it speaks about Christ being born and Nephi seeing what washappening

Mike: oh, I see what you mean

student: st in the Fullnes of Times.

Mike: yea, that's interesting. Good point. Good point.

Student: Okay, that was just a question I had. Thank you so much Mike.

Mike: Excellent question, good comment. Anybody else before we in for tonight? Thank you so much I hope that was helpful tonight.

References:

D&C 38:31

1 Nephi 10:14

Moroni 10:

D&C 35:

3 Nephi 12:

D&C 133