

Good afternoon brothers and sisters, it is good to be with you again. I hope that you have a great Sabbath afternoon since this is being recorded on the Sabbath day. What a great day to discuss the gospel of Jesus Christ and the mysteries of the Kingdom of God. I don't think it's by chance that this year's scriptural theme for young women, and I think young men also, is James 1:5-6. It's the scripture that opened the heavens and allowed the dispensation of the fulness of times to dawn after the long night of apostate darkness. I know God does things with a purpose, and always his purpose is to exalt his children. This scripture is coming around to us that at this point completes a full circle. I've been thinking about that today, so let's look at that scripture.

James 1:5 *"If any of you lack wisdom, [even when so much has been restored and given to us through the restoration, there still seems to be a huge lack of wisdom among the Latter-Day Saints. The interpretation of wisdom being, 'the proper use of knowledge'. 'Proper use' being interpreted as Godly, Babylonish] let him ask of God, [there it is, it's hidden in plain sight again. Ask of God. We've talked about this on other podcasts. We just spend way too much time, brothers and sisters, seeking verification and validation from other fallible and flawed mortals. What does it take from us, cause it's a lot? I put myself in this same category. I'm learning with you. What does it take for us to finally approach the Father, in the name of Christ, and drink from that fountain that's 'purity', instead of wandering around in this celestial world continually seeking validation, information, and additional witnesses from people who are struggling like you and I. For the most part, they don't know more than you and I do, and in many cases, lack a whole lot less wisdom. What's it going to take?]* *that giveth to all men liberally, [Look at that. Isn't that interesting? Does it apply to us now? I see our Father in Heaven and Jesus and the Holy Ghost in the minds eye, especially the Holy Ghost, who ministers to us in this world. I see him standing off to the side, watching what we do, with his arms folded, his head kind of cocked to one side and tapping his foot saying; "When is it my turn"? And, here we are, gathering all of this information from books, and books are OK, because the Lord says in Section 88 that you should gather wisdom from the best of books. But, Joseph came out and said; "if you could gaze into heaven for 5 minutes, you'd learn more on the subject than every book that has ever been written about it. So, there comes a time, and I think that books, book learning, and libraries, gospel libraries, all have their part. I have come to a point where I don't buy books anymore. I have a library in here that is stacked from the floor to the ceiling. I've read those and they are important, but, once you get through that phase, it's important that we stop relying on the things of this world and go to the source.] and upbraideth not; and it shall be given him. [Look at that. See upbraid? That's one of my favorite scriptures, when I sought to delve into the mysteries of Godliness, and have asked the question, "Should I do this? Or shouldn't I do that? Is this appropriate or not appropriate?" I have asked questions as to whether I should ever build an altar and worship at an altar. The man that asked me the question, "Have you ever built an altar, and worshiped at an altar?" And, here I am, a student of the gospel, and know that it's a common form of worship all through the scriptures. Yet, when he asked me that question, my comment was; "Shouldn't we have authorization to do that?" See what my thinking is? And to even think about doing such a thing was so unbelievable that I felt that I needed to be authorized from someone else in order to even entertain that thought. His comment to me was: "Well, if you think that you need authorization, perhaps we should end this conversation." That led to the study of things I had never considered before. I had to pass that barrier and get beyond what other people were saying in this world. I placed too much value on the opinions and instructions of other people. God doesn't upbraid. In fact, in our day, if you want to see his face, it's going to require you to step way, outside of where you have been comfortable up to this point, way outside. As I have mentioned in other podcasts, you're going to find yourself faced with contradiction and paradox. I want you to know that if you lack wisdom, ask Him. So if there is something you are asking, should I do that or should I not do that, even if people around you are saying you should not do that, go to Him. Trust in Him. I can promise you that in your path to seeing the face of the Lord you will be required to do things that will take you way outside of your comfortability zone and it will be hard for you to do.]*

I think of a book written by Neal Maxwell. Actually, it wasn't written by him, but it's an autobiography written by Bruce Safin, that's called "The Disciples' Life". It's a great big book and I am sure some of you have read that, being 512 pages long! On the back of the dust cover is a little one sentence statement that sums up the whole meaning of the book. It says this: "If you are serious about your discipleship, Jesus Christ will eventually require of you the very thing that is hardest for you to do".

I've had some people this week ask the question, "Are the Abrahamic test and the trial of our faith, mentioned in Ether 12, the same thing"? First of all, the phrase 'Abrahamic test' is not scriptural. It is true that Abraham was asked to perform a test, but it is not a scriptural phrase. The 'trail of our faith' is. Notice that the scripture says that 'you will receive no witness until after the trial of your faith'. That witness is to see the Lord Jesus Christ, face to face, and have him minister to you face to face. That's the witness. If you want that witness, you're going to be hit with a trial that is equal to the blessings of that witness. That's just the way it is. We need to be practicing now, sacrificing things that are difficult for us. Put your will aside and stop doing everything you want to do, and start seeking what His will is and align yourself with it.

Now, the second verse in James is: 6 *“But let him ask in faith, nothing wavering.”* See, that comes into that area of 'pray to see the face of God in this life'. I want you to remember that the first principle of the gospel is not Faith in the Lord Jesus Christ. This was part of the Articles of Faith number 4. In the King Follett Discourse given 2 months before Joseph's death, he told us what the first principle of the gospel is. As Joseph says: “I was told for a certainty the character of God, and that a man can commune with Him as one man communes with another.” That's the first principle. Imagine that the first principle of the gospel is the second comforter. Boy have we gone way astray. But that's all right. There's an awakening taking place and that's part of what I want to talk to you about tonight. *“But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed”*. Don't be afraid to step outside and do something. You're going to have to be creative. You're going to have to start doing some unique things that you've never done before, if you want these kinds of blessings and privileges that the Lord has in store for us. This is not for the faint-hearted. You go forth in courage, knowing that the Lord would never lead you to a place, in your progression, that you are not prepared to pass what's there, to learn the experience that's there and gain the wisdom from it. He wouldn't put you there if you weren't capable of fully and sufficiently handling any challenge that's associated with that encounter. You can do it, so don't be afraid. Know this: he's not going to chew you out for trying. It's like Joseph said; “I never knew that God was displeased with anybody that wanted more knowledge”. He wants you to move out. He wants us to seek for more and not be satisfied. Remember, it's OK to be where you are at. It's not OK to stay there. As you press forward, upstream, always moving upstream, remember that water flows down. Everything in this world, this telestial school house, is designed to take you down. If you want to just relax and stay in one place, you'll find yourself downstream. There is no such thing as relaxing and staying in one place. You may be protected on a plateau for a few minutes, but there is no growth sitting on a park bench in the sunshine. And, it's always upstream. That's why the Lord uses the words, press forward. That illustrates an effort against some form of resistance or opposition. That's the way it is. The greater the blessing you seek, you can bet that the greater opposition will be there. We talked about that to some degree. So remember that part, he doesn't upbraid.

Some of you have shared with me some great experiences and I thank you for casting your pearls to me. I am so honored that you trust me. We've not met face to face. It's not me or the words that I speak and it's not any charismatic dialogue on a recording; it's the Spirit. It's Spirit speaking to Spirit. If I speak and teach by the Spirit, then you hear by the Spirit. You will feel comfortable when the Lord tells you to share with me some things, and you have. I have to tell you that your pearls strengthen my faith and build my confidence, for me personally, to press forward and pierce that veil. Remember, the veil was never meant to be a wall. It was always meant to be 'rent'.

I have learned some things about spiritual dimensions. I want to share with you an experience I had in Jersey. I pray the Holy Ghost will give me utterance and the Holy Spirit will direct and guide. When I was in New Jersey, Margie and I used to take exercise walks in a little park early in the morning. Across the street from the apartment where we lived was a beautiful place. We were in a place called Parsippany, New Jersey. Just gorgeous. I've never seen such beautiful forests. I live in forests, I'm a half mile from the largest virgin Ponderosa Pine forest in the world. This was a different kind of forest and it was just hardwood, beautiful, green and just gorgeous. They had an asphalt path that would wind in and out of this beautiful park and we'd go over there in the mornings after all the other people had taken their walks and gone to work. So, late morning we would go over there and walk around in there. I had some wonderful experiences in there. One of those places where I was walking, where I was practicing praying with uplifted hands as the scriptures teach us to pray, I was walking down this path and, as I looked ahead of me, I saw a shaft of sunlight that was coming down through this beautiful green canopy. It was just a pillar of light. I looked around myself and made sure that nobody was going to come up on me. You know, conscious to make sure I was alone. I went and stood in that pillar of light, faced the sun, closed my eyes and let that sun beat down on my face and warm my whole body. I reached my hands heavenward and I just prayed, talked to my Father in Heaven in the name of His Son. I had a marvelous experience there. Just filled me with the Spirit. I got nervous, because I thought somebody would walk up behind me and see this man standing in this shaft of sunlight with his arms stretched out. Anyway, I became self conscious, otherwise I would have liked to have stayed there much longer than I did. I brought my arms down and opened up my eyes and continued my walk. As I walked around the corner, I was just filled with the Spirit of the Lord. As I walked around the corner there was a huge boulder about the size of half a Volkswagen car sitting on the right, off the path, back in the trees. My attention was brought to this rock, and the Spirit guided me and said, “go over to that rock”! It was just a feeling. I didn't hear any voices that uttered sentences, it was just a feeling. It said, “go over to that rock”. It was about 40 feet off the path, back into the trees, kind of dark and shaded, no sunlight coming through that particular place. As I walked back there and got close to that rock, the Spirit again seemed to say inside, in a thought, “place your hands on that rock”. It's an old rock. I guess all rocks are old, but this one, I had the feeling that it had been there a long time. So, in obedience, I laid my hands on that rock and I sensed it was alive. I could feel it's life. I just stood there with both hands on that rock, my eyes closed, and I knew that this was a living thing. The feeling that I got was, it's very old and, dare I say, extremely wise. I have never had anything happen like that before and I've never had anything quite like that since. It taught me that everything around us is alive. There is nothing in this world that is not alive. Everything has a soul and has life in it. It has a

physical, outward, telestial body, if you will, and an inward alive spirit. The definition of a soul is the body and the spirit together. That's section 88 (D&C). Through that, I learned that things that seem to be inanimate are very much alive and aware. There is an awareness there. That's the word I would use to describe that. To one degree or another, not all at the same levels of awareness and intelligence, but there is an awareness and a life there. The Lord gave me that experience to know that everything he creates praises Him. As I had my hands on that old big rock, I sensed that it was praising the Lord. The Lord took me over there and had me put my hands on that so I could feel what this living thing was doing. It was old, it was wise, and in it's way, was praising the creator. I thought, that fulfills the measure of it's creation, as does every living thing. God's children, who are at the top of that spectrum of awareness, can have an interaction with the rest of His creations and teach us something. What that taught me was this: If I want to, at some future day, as a Zion man, I can exercise power over the elements of the earth. I need to be doing something now to practice that. The ability to call down the powers of heaven and to control the elements isn't something to be given all at once. That isn't the pattern. That isn't the way the Lord works. He works from lesser to greater, from portions to fullnesses, from small to large. That's the way He works.

So, that experience taught me, prepared me, so that when I could come home, I can do some things that are way outside the mainstream. If I have a sick animal, if I have a horse that's foundered, I can anoint that horse's forehead with oil. And, while somebody's holding the halter rope, I can place my hands on that horse's forehead and bless that horse by the authority of the Melchizedek Priesthood and in the name of Jesus Christ and know that that horse will respond to the blessing and will be made whole and healthy and be healed. I know that! I have now done those things. I can lay hands on living things whose job it is to fulfill the measure of it's creation and, in this case, bring forth fruit. I can lay hands on those living creations, whether they are trees, grape vines, berry bushes, and in the name of Jesus Christ through the channel and the medium of the priesthood, give those things blessings to fulfill the measure of their creation and combat the downward pull and destructive forces of the telestial world. Because I am exercising faith and power and love in behalf of God's other creations, and because I am at the top of that spectrum in my ability to reason and to visualize and commune with God the Eternal Father in a unique way that lesser creations can't, I can bless their lives. I better be doing that and getting some practice at it now, and not wait until the need arises and it becomes a life and death situation.

So, he gives liberally and upbraideth not. Think outside the box. If you have a question whether something is appropriate or whether it should or should not be done, go to the Lord. Ask God, who giveth liberally. Ask Him. Are you going to go ask another human being, another mortal, to do something that they haven't done? And then, find out from them if it is OK? Do something different and you will find that you have results that are much, much, different.

I've been thinking about the Second Comforter and some of you have shared with me your Second Comforter experiences. I hold those sacred and I've asked if I could share those with Margie and you've given me permission and I won't talk about that here, but I will talk about some general things that I'm observing. I have an advantage, that maybe you don't at this point, because of these podcasts. We did not plan on these podcasts becoming what they are right now. I could not imagine when we started giving these little lessons to a few friends we served missions with in various places, that it would go to the point where it has and reached so many people, but it gives me a unique perspective that I have, that maybe I can share some things with you.

Let's go over to section 88 in the Doctrine and Covenants. I've had some things on my mind I want to share with you. Section 88 illustrates some principles and some patterns. What I'm learning from the exposure across the board to so many people is that men and women are attaining and obtaining these blessings. It is happening at an accelerating rate. It appears that around 2006, I'm going to say that 10 years ago, that to have any real dialogue or to obtain any information about these sacred things, ie. calling and election made sure, the Second Comforter, the doctrine of translation, the baptism of fire and the Holy Ghost, the ministration of angels... that these kinds of things, even though they were scriptural, and you could read about them, and yet, you would be hard pressed to find a modern account of these things happening to someone here and now in our day. We always assume that they were happening, but for you to come across an actual account of this happening to somebody other than a prophet or an apostle or somebody in a general authority position, was really difficult.

One of my mentors was Hyrum L. Andrus. Some of you will know brother Andrus. He was a BYU professor and I devoured all of Brother Andrus's material, which was from the Pearl of Great Price textbook that he used teaching the class at BYU. Brother Andrus was way ahead of his time and it got him in trouble. He was severely censored by authorities for teaching some of the things he did in an open forum. He came under intense persecution from his peers at BYU, as did others like Glen Pace and a few others. They were just ahead of their time. They shared personal experiences of (as close as you could get at that time) what we are talking about here tonight. So, I just hung on every word and feasted on what Brother Andrus taught. Margie and I had an opportunity to go to his house and have Brother Andrus give us each personal blessings, which I hold sacred. I will just tell you that in the blessing Brother Andrus gave me, he mentioned this, in talking about these things. We discussed these things. In the blessing he mentioned three times: 'use wisdom and prudence'. That's the two words he used throughout the blessing. That was from a person who had been beat up, persecuted by his peers, from members of his own church on talking about things that were part of the restoration

doctrines that the Lord revealed to the prophet Joseph Smith, but had somehow, become secretized. There was the old saying that those that have had those experiences don't talk about them and those that haven't had them, but talk about them, are giving false doctrine. I am so happy that we have come away from that. What I want to tell you is, in 2016, these experiences of seeing the Lord and conversing with him are now becoming more and more prevalent among Latter-day Saint men and women.

D&C 88:83 *He that seeketh me early shall find me*, [I want to come back to that in just a minute] *and shall not be forsaken*. Go back a few verses and go to verse 62 [we're going to compare 83 with 62]: *And again, verily I say unto you, my friends*, [these are 6 men who were meeting with Joseph in the School of the Prophets] *I leave these sayings with you to ponder in your hearts, with this commandment* [you should triple underline that word commandment] *which I give unto you, that ye shall call upon me while I am near*—you ought to circle those 4 words, *while I am near*. Those words indicate that he is not always near. At this point, when section 88 is given here in 1832, the commandment was, that you call on him while He is near. I want to testify to you that He is near, **now!** In 2016. I believe that He is closer and that the fulfillment of verse 62 is more relevant than ever before since the day of the restoration. A commandment I give you, you shall call upon Me while I am near—*63 "Draw near unto me and I will draw near unto you"; and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you"* [That requires you to make the first move. If you're sitting back and waiting for him, you will wait and die in your waiting, without an encounter. You must act and step out. You draw near unto me and then I will draw near unto you, but you have to make the first move. Depending on what you want, that first move is, more likely than not, going to be very unorthodox]. *"seek me diligently"*. It used to say in all those other references 'ask and knock', and at this point, it usually says 'seek and ye shall find'. This one says, seek me diligently and ye shall find me. The key word is, seek diligently. There's that implication of an uphill, pressing against resistance and opposition struggle. This is not a nice little picture of Jesus standing on the outside of your door knocking on the door with no door knob and you have to open it from the inside. To even get him to come to that door is going to require you to do something that is unorthodox, that is different.

I listened to testimonies in testimony meeting today and I've gotten past the point where Fast and Testimony meeting used to be a pet peeve. It just always bothered me that we would come to that meeting fasting and praying and in the spirit of fasting and prayer and people would take it upon themselves to give a lesson or give a talk. We would get lessonmonies and travelmonies, but we wouldn't get testimonies. We wouldn't get what Alma called "pure testimony". There we are in fasting and prayer, prepared, and we get up and talk about Sunday School lessons and we talk about visits to relatives, etc., etc. I have since learned that everybody is at a different place of progression and that I shouldn't find fault and I shouldn't accuse. I should just sit there and enjoy the association and the society of the saints and do what I can in my own little circle to help things move upstream. *"seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you"*. 64 *"Whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you"*. That's the part right there, **expedient**. I can tell you that expedient is this: the Lord wants you to pierce the veil. It's expedient that you do that. What's not expedient is, that you have unbelief, doubts, and fear that will keep you from coming unto him. What's expedient is, if any of you will ask of God that giveth liberally and upbraideth not and it shall be given. That's expedience. Look at verse 67; *And if your eye be single to my glory, your whole bodies shall be filled with light*, verse 68 . . . *"that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will*. That's the Second Comforter. That's what the Lord wants. Can I tell you, there are more people, men and women, that are obtaining this than you think. You, in all probability, in your associations with the members in your stakes and in your wards, have shaken hands with and know Latter-day Saint men and women who have obtained the presence of the Lord. They're not in positions of high profile. They're not necessarily in church leadership. They are the quiet ones. They are the STP's, the 'same ten people' that do everything quietly within their wards and their branches and their stakes. In quiet sacred moments, when moved upon by the spirit, they may testify to you of things that 'eye has not seen, neither the ear heard, nor has entered into the hearts of men'. Things which the Lord has in reserve for those who love him and keep his commandments. The Chosen Vessels! More and more, they are casting their pearls and testifying. The day will come in the second half of the dispensation of the fullness of times, the Day of Israel, when these things that are now spoken carefully, but are spoken, will be spoken openly and testified of. That's the day that's coming.

Lets go over to section 67 for just a minute brothers and sisters. Let me show you some others things that I have had on my mind. This is so wonderful, I'm in such a position, my confidence is so high and my trust in the Lord is so deep and complete. I am ridding myself of the vestiges of unbelief and I'm doing it to a large portion because of you. Because, what you share with me rips that unbelief away. I hear your testimonies, I hear your voice, I read your words and my confidence waxes strong in the presence of the Lord. I can move forward and I can obtain. I know I can obtain. D&C 67:10 *"And again, verily I say unto you that it is your privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent and you shall see me and know that I am"*—[this part ties in with my lesson today because I want to talk to you about the veil] *not with the carnal neither natural mind, but with the spiritual"*.

In order for you to have this experience, and access this privilege and promise, you are going to have to step out of this world. We're in the carnal, temporal, natural world. It is enmity against God. This whole world is counter to God and who he is. We're going to have to step out. 11 *"For no man has seen God at any time in the flesh,"*[that's the Second Comforter] *"except quickened by the Spirit of God"*. You are going to have to see him with the spiritual mind, not with the carnal or with the natural. You're going to have to be quickened by the Spirit of God to do it! Look at 12: *"Neither can any natural man abide the presence of God, neither after the carnal mind."* You have to tie that back to verse 10. You're not going to see him with the carnal or natural. You're not going to see him in the carnal or natural world. There has to be a change. And look at verse 13: *"Ye are not able to abide the presence of God now, neither the ministering of angels; wherefore, continue in patience until ye are perfected"*. And I love this part, 14 *Let not your minds turn back;* [once you've started this journey, don't go back. Don't let Lucifer (Satan) rob you of your privilege and promise that God almighty gives you, to see his face in the flesh.] *and when ye are worthy, in mine own due time, ye shall see and know that which was conferred upon you by the hands of my servant Joseph Smith, Jun. Amen.* What Joseph conferred upon them were the keys that open the veil and place you in the presence of God. That was restored to him.

Let's go to another place here. Let's go to section 84 and let me show you one other thing I saw this week. Section 84, verses 17-25, talk about the failure of the House of Israel in the days of Moses to obtain the Second Comforter. We talked about this so we won't go into it in any detail. Prior to verse 17, it talks about priesthood and how it's been used on earth from Adam on up to Moses and gives some interesting and powerful information. Verse 19 says that the priesthood. . . *"holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God."* Now remember that Jesus is the author and finisher of our faith. What we're striving to do here is to enter into his presence while in the flesh and obtain what's reserved for us there. Priesthood is the channel which the keys are revealed on how to enter into the presence of God. Have your faith finished. Jesus is the author and the finisher of your faith. He is the plan. He is the way. He's given us the knowledge of how we do this. If we follow the formula, we can go step by step by step, as John Pontius' book says, ([Following the Light of Christ into His Presence](#)) one step at a time until you are in the presence of God. You can say, like Abraham, thy servant has sought thee diligently and now I have found thee. It's interesting to me that those verses talk about the rejection, and so in verse 25 the Lord takes *"Moses out of their midst and the Holy Priesthood also"*. Then let's go on over here to verse 54. Here's the tie-in I have. There's lots of these different things. There's the oath and covenant of the priesthood that's in between, lots of information on the light of truth, the Spirit of Christ verses 43-49. Then in vs. 50-52 he talks about us coming unto the Father and escaping the bonds of sin. Verse 54; *"And your minds in times past have been darkened because of unbelief, [and vanity, we talked about that,] 55; which has brought the whole church under condemnation.* Unbelief about what? What is the unbelief that has condemned the church? *"And this condemnation, verse 56 resteth upon the children of Zion, even all". 57 And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written. 58 That they may bring forth fruit meet for their Father's kingdom; otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion.* That scourge is to bring us to a state of humility where we can re-enter and commit to the covenant that we take lightly because of unbelief, which covenant has to do with the Book of Mormon and treating lightly the things which God has given us. I believe that it is not by coincidence that the story of rejection of the Children of Israel of their Second Comforter invitation. In only a few verses we moved from the verses that talk about the latter-day church being condemned. I believe we are under condemnation because we treat lightly, or not at all, this whole doctrine of obtaining the face of the Lord in the flesh and having a Second Comforter experience. I believe that is what we treat lightly. Brothers and sisters, we have all but removed this doctrine from our doctrinal discourse in the church. It's all but gone. And if that isn't treating something powerful and monumental lightly, that could bring us to condemnation, then I don't know what is.

What is interesting to me is that the Book of Mormon is a record, beginning to end, that teaches us, step by step, how to obtain the Second Comforter. If you want to know what the main message of the Book of Mormon is, it's how to come unto this Jesus, that Moroni talks about. He says, "I have seen Him face to face and He spoke to me in plain humility." The Book of Mormon from 1 Nephi 1:1 that talks about being highly favored of the Lord and ends up with Moroni 10 discussing coming unto this Jesus face to face and speaking with Him with plain humility. If that isn't a volume that teaches you how to obtain this lofty encounter, I don't know what is. Is that what we're talking about in the condemnation because we have left the doctrine of the Second Comforter? We have left the doctrine of calling and election made sure? We've left the doctrine of baptism by fire and the Holy Ghost?

Go with me to 3 Nephi 11, to the appearance of Christ in America. What's the first thing that he talks about after he introduces himself? They have a mass Second Comforter experience and that takes you down to verse 17. Then, the next thing he talks about is baptism and the ordinance of baptism. He spends the whole rest of the chapter talking about the ordinance of baptism. In verse 32 he says; this is my doctrine. And what's the doctrine? Go to the bottom of verse 32: *"the Father commandeth all men, everywhere, to repent and believe in me. 33 And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God."* 35 *Verily. . . that this is my*

doctrine”, to be baptized. Now I want to skip down to verse 37; “*And again* [here we go, again, reiteration, one thing after another. What’s the doctrine of Christ? What’s the Father commanding us to do? The Father commands everybody to repent, come unto me, the Lord Jesus Christ, and be baptized in my name and be saved.] “*and again, I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in nowise receive these things*”. And again, look at this, 38 “*And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God*”. 39 “*Verily, verily, I say unto you, that this is my doctrine, [So, what’s the doctrine? Repent, becometh as a little child, be baptized and you shall be saved.] and whoso buildeth upon this buildeth upon my rock, and the gates of hell shall not prevail against them*”. The gates of hell are gates that are in a wall that surrounds those people in hell. When you enter into those gates and become a part of that hellish society, to get out of there is difficult because they prevail against you. They are locked and secured. You don't want to enter those gates or enter that society, because once you're in there, it is difficult and in some cases, impossible to be delivered. You don't want to even get close to those gates. Look at verse 40. “*And whoso shall declare more or less than this*”, [more or less of what? Repent and be baptized] “*and establish it for my doctrine, the same cometh of evil, and is not built upon my rock*”; so brothers and sisters, this little child, what is the one attribute of a little child? You could say they are innocent. I'll tell you that one of the characteristics of a little child is they ask a lot of questions. What's the Lord telling us? Repent and ask a lot of questions. Don't be afraid. There is no such thing as a bad question. There is only unasked questions. That's bad! I heard people come to me as a teacher and say this kind of thing, “this may be a dumb question”. The only dumb question is the one that is not asked. If you want the Second Comforter, you must ask questions. Ask, ask, ask! You take it to the Lord! You go to the source. That's what a little child is. They ask questions and they really believe that the person they're asking gives them the answer. They don't second guess the answer. Ask and ye shall receive.

Well, those are the things that have been on my mind lately. We are on the edge. Another thing I thought about this week, you can see indicators that you know that the Lord is near and that he's striving for you to come up and behold his face while in the flesh. It is a mighty striving. It is a downward reaching from heaven, and there must be an upward reaching from earth. If you take that downward reaching and put a base to it, it forms a pyramid. You take that upward reaching and you put a ceiling to it, it's a pyramid. If you overlap those two pyramids together you have the seal of Solomon, which is called the Star of David. Which is the Savior's Star. There are different stars that belong to the members of the Godhead. The Star of the Elohim is the Melchizedek Star. There's a 5 sided star, a six sided star, a seven sided star, and there's an eight sided star. The eight sided star is two squares overlapping at an angle that creates 8 points. That is the Seal of Melchizedek and this is the Star of the Elohim. We need to be reaching up because I promise you, He is reaching down and waiting for you to make the first move.

Now this veil, brothers and sisters, I want to go over and talk to you these remaining few minutes about the veil here. Go with me to Ether 3. There is probably more than one veil. I'm not going to say there's only one because I don't know. I have learned some things and the Spirit has taught me some things this week that I want to share with you that I believe I am interpreting correctly. Ether 3 is the story of Mahonrimoriancumur. Let's go to verse 19. I want you to look at these wordings here. 19 “*and because of the knowledge of this man he could not be kept from beholding within the veil*”. Notice that wording, beholding within the veil. In other words, as long as you are kept within the veil, you can't behold. What he did was to be able to bring him into a position outside the veil. Look at the bottom of verse 19 “*and he had faith no longer, for he knew, nothing doubting*”. Now 20, here we go again “*Wherefore, having this perfect knowledge of God, he could not be kept from within the veil*”. It seems like the brother of Jared finds himself within a veil. Not behind one or not on the other side, but the word is within. And in order for him to see the things that he sees, he has to come without. I was thinking about that peculiar wording, 'could not be kept from within the veil'. Is our physical body, that's made up of the elements of the natural world, is that the veil? I've pondered that and I'll come back to that in just a minute.

Go over to Ether 12:21 *And after the brother of Jared had beheld the finger of the Lord, because of the promise which the brother of Jared had obtained by faith, the Lord could not withhold anything from his sight; wherefore he showed him all things, for he could no longer be kept without the veil*. In other words, there was something restricting him from coming to the other side, but because of promises and faith he was able to make that escape and see something outside. I pondered that and I thought, isn't it interesting that people that have these 'so called' near death experiences, I never did like the term near death because it wasn't near death, they died. Every time they do that, they see things in the spiritual realm. I think of Spencer's experiences in Visions of Glory and what he saw and beheld all came when he was dead and his spirit left that body. It was outside the body. Is the body the veil? Once you step outside of that veil do you behold. We go back to D&C 67 where it says; “*the veil will be rent and you'll see my face, not with the carnal, neither with the natural, but with the spiritual*”. You see, everything that is carnal, everything that's temporal, everything that's natural is a barrier to things which are spiritual. The Second Comforter experience is certainly a spiritual experience.

We have a tendency to think that the things of the spirit are not the real things. In our convoluted natural man thinking, we think that the things of this world are the real things and anything outside of this world are not necessarily real. The older I get, the more I'm feeling that this world is illusionary and the real world is what's outside of the natural world.

Some of you have shared Second Comforter experiences, and you feel like me, that when Jesus comes to you he comes in this world. He comes into this world and I'm not going to say that he can't. Frankly, I don't know at this point. When Joseph sees the Father and the Son, nine times in the account he calls it a vision. Nowhere does he call it a visitation. How many times do we hear of people having the Second Comforter experience, where they see God face to face, and they say something like this: "Whether in the body or out of the body I know not." How many times have you read that? This is what got me thinking about this, where the brother of Jared comes out and says; "*could not be kept within the veil whether out of the body or in the body*". Then, we talk about out of body experiences. Almost all of those out of body experiences are encounters with the spiritual side of things, where you see other people. You see whole congregations and societies. You, God and angels and all kinds of things. It doesn't happen until you are out of the body.

So, I guess what I want to say to us today is this; maybe we need to look, not differently, but in addition, to what we are thinking. Maybe we need to be looking for that appearance of Christ. Not so much Him walking into my room and saying, "Here I am, come up and handle me", as much as, something happening to you. D&C 67 says you're not going to have this experience until you are quickened in the spirit. Quickened means to be made alive, maybe your Second Comforter experience. Doesn't change the fact that you see Him, that he calls you by name. That he invites you to come up and witness for yourself the wounds in his hands and feet and side. That he embraces you and you feel the warmth of the body. That he kisses you on the cheek. That he lays hands on your head. It doesn't change the fact that that can all happen and probably will, outside of the natural world. Some of you have called up and shared, "I've had this experience", and you go on to share an experience, "Brother Stroud, I don't think it was in this world. I don't know but I don't think it was in this world. But I found Him. I saw Him, he spoke to me. He embraced me. I felt his body". That can all happen. It can happen in the spiritual realm. You don't have to be in the physical body to have that experience, is what I'm saying. I'm not going to say that it can't, because obviously in 3 Nephi 11 the Lord Jesus Christ appeared in this world and 2500 people went up and had an encounter while they were in this world. I think we need to broaden our thinking on this and not limit this to when you look for the Savior to come. For him to walk into your bedroom or for him to meet you on a mountain top or in a desert solitary place, that can happen. It may be that you are in those places and taken out and encounter him, in his own way, in his own time, and according to his own will.

Let's broaden our horizons, my dear brothers and sisters. The important point is, that you have that encounter. Think about what it is you want to sacrifice because you receive no witness until after the trial of your faith. I fast once a week as a part of my sacrifice. Then I felt, Margie and I, I'll just share this and I don't suppose she would mind, that we decided what else could we give up that would be difficult, a sacrifice. Both of us decided that we were going to give up cookies, candies, chocolate, and dessert. No small thing in this world. Especially in a Mormon society where everything is red punch and cookies. That's a part of the things we decided we wanted to do. Another thing is, we attend the temple weekly, say our prayers three times a day. In my fasting, I ask the Lord to help me visualize and see with the eye of faith. I know that before I see my beloved Savior and have a second Comforter experience, I'll need to have seen that experience in my mind, envisioning it through the eye of faith before the actual encounter takes place. I find myself, as Ether says; "Glad".

Well brothers and sister, I love the Gospel. I'm so excited about what's happening here. I'm excited for you. I'm excited for what is happening to you. If you have written me and asked me a question and I have not responded, it's probably because it got lost in the emails somewhere. So please rewrite your question. I have made a commitment to answer every phone call and every email that is put to me. Not that I am the fount of all knowledge, I am not. I am humbled that you listen to this. Margie and I really are quite amazed that anybody's even listening. We're humbled and grateful that you are, because through that, there's an exchange, and we are the beneficiary.

God bless you. I testify that you are on the right track. Don't let anything take you away! Don't turn back! In the name of Jesus Christ, Amen.