

Podcast 049 Be Ye Not Troubled  
Mike Stroud

Brothers and sisters, let's go to the Doctrine and Covenants section 45 and let's go to verse 16. This is Jesus referring back to the time when he stood upon the Mount of Olives with his disciples, looked across the Kidron Valley at the Temple Mount, what we call today the Temple Mount, and prophesied concerning that. Let's go to verse 16, you can read about the correlated Scriptures that goes with section 45 in 2 places. You can read about it in Matthew 24 of the New Testament; you can also read about it in Joseph Smith's Matthew which comes right at the end of the Pearl of Great Price. In verse 16 the Savior says, "I will show...", first of all verse 15, "... *Harkin and I will reason with you, and I will speak to you prophesy, as unto men in the days of old.*" I love it when the Lord says I'm going to reason with you. When he reasons with us, I often thought what that meant, then one day taught me, that when the Lord reasons with you what he's going to do is give you the reason for why he's doing the things he's doing, or the things he's about to do. You reason with the Lord and when you reason with the Lord and he reasons with you you give the reasons for what's involved in the conversation you're having, either you to him or him to you. Well he is going to reason with us and speak unto us and prophesy as unto men in days of old. "And I will show it plainly as I showed it unto my disciples" I love that part. I love the plainness of Christ's word. If there was a word that describes the book of Mormon over all other revealed scriptures that's been preserved for us in this day, the book of Mormon would be the one where the word is used plainness. Especially if Nephi uses that word. I glory in plainness, I glory in truth, I glory in my Jesus, for he has redeemed my soul from hell. "*I will show it plainly as I showed it unto them in the flesh as I stood with them on the Mount of Olives, and spake to them, as ye have asked of me concerning the signs of my coming, in the day when I shall come in my glory in the clouds of heaven, to fulfill the promises that I have made it to your fathers,*" And the fathers are Enoch in all the patriarchs. Enoch obtained a promise from God that he and his city would be on the earth during the 2nd coming and that they would have a mighty role to play in those days prior to the coming of the Lord. The rainbow in the heavens is a token of that promise that God made unto Enoch that even though his 2<sup>nd</sup> coming was separated from Enoch's day by thousands of years the Lord promised Enoch that he and his people would again be on the earth at that day preparatory to the 2nd coming of the Lord. And the rainbow is the token of that covenant. There's more to that rainbow than just having harvest time and seed time and having food to eat. Now verse 17, "*for as you have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the days of redemption shall come, and also the restoration of the scattered Israel.*" Now what he does, he begins to speak about them prophesying about the days that are only 30+ years in the future from time when he speaking this. "*And now behold this temple which is in Jerusalem, what you call the house of God, and your enemies say that this house shall never fall.*" 40+ years in construction just on Herod's part, on the addition to the Temple that was built by Zerubbabel and came down through time. Verse 19, "*verily I say to you that desolation shall come upon this generation*" And that desolation occurred in 70 A.D. when the Roman legions under Titus and Vespasian came in and besieged the city, eventually breaks the walls, and great desolation took place. More than 1 million and 1/2 Jews were slaughtered on Temple Mount as they went there in the last siege hoping they could hold off the Roman legions by being on the Temple Mount in that walled enclosure. They breach the wall, 1 million and 1/2 Jews were butchered. Said that the blood ran down the streets like water. "*as a thief in the night, and this people shall be destroyed scattered among all nations.*" Those that were killed by armies in 70 A.D. were hauled off into captivity, some were scattered in and around the holy land, but most of them were taken captive and hauled to Rome, and those that survived the Coliseum and arenas of Rome and the sport of the Romans were eventually scattered among all nations of the earth. This became what is known as the great diaspora. And they remained in that scattered condition and till May 1948 when the state of Israel was founded under UN resolution and the Jews begin to return to their ancient homeland. "*And this*

Temple,” which is the 2nd Temple, “*this Temple what you now see shall be thrown down that there shall not be left one stone upon another.*” I’ve stood upon the Temple mount and looked over the south west corner, and you can still see the great stones of what’s left of that Temple lying in great rubble around the base of the south west and south edge of temple mount. “*And it shall come to pass, that this generation of Jews*” That are scattered and remain in that scattered situation from 70 A.D. until 1948, “*shall not pass away until every desolation which I have told you concerning them shall come to pass.*” Of course the history of Jews is before us and we can see that they have been scattered, and become what the book of Mormon calls this the byword among all people. “*Ye say that ye know that the end of the world cometh, ye say also that ye know that the heavens and the earth shall pass away; And in this ye say truly, for so it is; but the things which I have told you shall not pass away until all shall be fulfilled.*” And by the way everything now in these verses has been fulfilled. “*This I have told you,*” verse 24, “*concerning Jerusalem; and that day shall come, shall a remnant scattered among all the nations;*” This is a remnant of the Jews, and you can find the Jews scattered literally in every nation of the world. I’m surprised at how many Jews we find in Africa. And when I was in the holy land, I was there for Passover, and watched Jews coming from all over the world. I was on Temple Mount against the Western Wall and walks in celebration there saw Jews of every skin color every haircolor, every nationality, there was literally 100 languages being spoken at once on Temple Mount on the Western Wall; and I was able to watch that, and I thought about the Scriptures where it says the remnant shall be scattered among all nations, “*but they shall be gathered again.*” That took place with the Balfour declaration and all the events that led up to the declaration of the Jewish state in May 1948. “*But they shall remain until the times of the Gentiles be fulfilled,*” He talked about that, the day of the Gentiles is about to be fulfilled and we’ll know when it is fulfilled when the remnant of Jacob goes through the Gentile nations of the world like a lion. Verse 26, here we go, “*In that day*” Meaning the day when the day of the Gentiles is fulfilled, “*shall be heard of wars and rumors of wars,*” Now, we are in our day now. “*the whole earth shall be in commotion,*” Notice that that has been reserved for our day, you don’t read about that particular sign of wars and rumors of wars and your thinning commotion until you get down to the date of the Gentile which is the first half of the dispensation of the fullness of times. And were in that day, and is coming to its end. “*and men hearts shall fail them,*” And I also want to put women’s hearts will also “*they shall say that Christ delayeth his coming until the end of the earth.*” I think that’s an interesting statement there. I will get a lot of these paper sites and a look at the protections going on that the signs are being fulfilled, and when they don’t take place, washed over the last few years where prominent people among the latter-day Saints who have had experiences with the spirit, and have shared those experiences, sometimes attach dates to the fulfillment of those prophetic events that they have seen in dreams or in visions, and the dates come and pass. And nothings happened. And I noticed the frustration and almost the disappointment that takes place when these events that Bruce R McConnell said that all the trials and tribulations that will be but a foretaste of what is coming, I look at us and see that when these events don’t take place according to the dates that we set there we become disappointed. I think that we ought to rejoice when these things don’t take place. I’ve heard some people say just let’s get it over with, Let’s get into this and let’s get it done. I’m sick and tired of waiting for it. [10:00] The sooner we get through it, the sooner that we can get out of it, and I think to myself, as I read the prophecies, As I think of what the prophets said, I don’t think any of us have any idea what’s really coming. If we did we wouldn’t be disappointed when it doesn’t start, and we wouldn’t long for it to happen so that we could get into it. I think that we would count our blessings, and say I’m grateful right now that we still have seed time, and harvest. I’m grateful that we’re still unoccupied as a nation. I’m grateful that we still have the liberties Now gave to us by the founding fathers in the holy documents of the Declaration of Independence and the Constitution of the United States; and I don’t think that we would long for all of that into quickly. So I wonder if that’s means that when people are frustrated, and things don’t happen according to their dates that are set, and it appears so obvious and so likely that it would happen, and when it doesn’t, we get discouraged and

depressed and say, Christ delayeth his coming. *"The love of men shall wax cold, and iniquity shall abound."* 27, I don't think it takes a rocket scientist to see these things in full-blown fulfillment around us. Verse 28, *"and when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel."* that light is more than the restoration. That light is an awakening. That is the light of an awakening. I think we interpret that when it says the time of the Gentiles is come in a life shall break forth, I think we think that is the restoration of the gospel of Jesus Christ when the church was restored in 1830, and Joseph had his vision in 1820, and the book of Mormon came up out of the ground, and etc. etc. And that certainly all a part of it, but I think that light is an awakening that's going to take place in preparation of the full fulfillment of the rest of these things that Christ talking about. [29] *"And it shall be the fullness of my gospel; But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men."* All through the 24th chapter of Matthew the Lord refers to the elect, the elect, the elect, the very elect shall be deceived, and that word elect is used over and over. And we need to find out what that means. Let's put our finger here in section 45 for just a minute here and go over to section 29 and get a definition of the elect. You want to be among the elect. In a talk that ties in with what we've talked about last week, the calling and election, but the definition of the elect is here in section 29 verse 7, *"And you are called to bring to pass the gathering of mine elect;"* Now you want to look at that and say what is this, the elect. *"for mine elect hear my voice and harden not their hearts;"* There is sure to, 2 steps that define who the elect are. They hear the voice of who, who speaking here in section 29 versus. Let's go back and look at the very first part of it look at verse one, listen to the voice of Jesus Christ, your Redeemer, the great I am. So this is the saviors speaking and the elect here his voice. Now that voice can be several different things. If you are reading the word of God you're hearing according to the doctrine and covenants, if you're reading the word of God you are hearing the voice of God. If you're listening to the inspired declaration of the prophets as they speak under the direction of the Holy Ghost and in the authority of their anointing and their calling, your hearing the voice of Christ. He says by my known voice or by the voice of my servants it is the same. And I want to take it a step further. The voice of Christ is the same thing as the light of Christ, which lightens every man that cometh into the world. And if you're harden your heart against that, you disqualify yourself from being the elect, among the elect. You're not gathered. See your be in gathered to safe places, holy places. The process of the Temple is to gather people so that they can receive the blessings and ordinances and principles of the gospel along with its covenants. If you harden your heart, in other words, as the voice of Christ, the Holy Spirit speaks to you, and I know I've had some people who disagree with this, but that Holy Spirit is the voice you are referring to, the spirit you are referring to in the sacrament. The sacrament is the voice of Christ; that spirit that you have promised to be with you for the next 7 days as you strive to keep your part of the sacramental covenant, you have your own guide. You have your own Liahona for the next 7 days. [15:05] If you hearken to that and harden not your hearts. The way you harden your heart is you refuse to listen and obey and hearken to that voice. That's hardening your heart. That's the book of Mormon definition of hardening your heart. But if you do that you disqualify yourself from being among the elect. And brothers and sisters, you want to be among the elect. Let's go back to section 45. Verse 31, *"and there shall be men standing in that generation,"* And that generation were in right now, the generation where the light and the awakening of the spirit, those striving of the Spirit is awakening a remnant of the Gentiles, wake up those Gentiles heads and be numbered among the house of Israel. And it says, in that generation, Shall the time of the Gentiles be fulfilled, there'll be men standing in that generation, and I want to testify to you that were on the edge of that, *"shall not pass until they see an overflowing scourge;"* Now the Hebrew word for scourge is whip. And if you skip with me over to 2 Nephi for a few minutes ago to, his 2nd Nephi or 1 Nephi? 2nd Nephi chapter 5, and let's go to verse 25. *"The Lord God said in the meeting: they"* The Lamanites, *"shall be as scourge unto thy seed,"* The Nephites, *"to stir them up in remembrance of me; and inasmuch as they will not remember me, and hearken unto my words, they shall scourge them even unto destruction."* You can die

under the whip. You don't need to have a spear. You look for Christ went through on the scourging post when the Romans scourged him, most people died in that. So this scourge that were talking about over here in verse 31 section 45, is to stir us up into remembrance of the Lord and to repent. It is designed to bring us to repentance. It's not designed to kill you. But if you don't repent, but that scourging process can result in your physical death, transfer your rebellious, unrepentant spirit into the spirit world where school continues; and it's much more difficult to repent there than it is here. Look at this it says, "*you will see an overflowing scourge,*" I wonder if that is the Assyrian, that Isaiah is talking about, wonder if that invading armies as far as the United States goes that will come in and occupy our land for the purpose of what? Stirring us up into remembrance. [18:09] I think of the 2 stories of Limhi's people, and I think of Alma's people that are recorded in the book of Mormon. We have 2 examples of God's people who experienced invasion and slavery, I'm wondering if those 2 stories of those 2 group of people are in there to teach us how we should behave when liberty is lost while we're waiting for deliverance. In the one group they tried to deliver themselves by the arm of their flesh that almost resulted in the total annihilation of all the men in that society. That was Lemhi's group. On the other side we had Alma's group, who yielded themselves and became subject to the rulers and the Lord. And put their full trust in the Lord instead of their own arm. Remember Lemhi's people there were continually trying to devise strategies to deliver themselves, here's the key word deliver themselves, and it only resulted in the loss of more of their men's lives so they became a society of widows and orphans when they eventually were delivered. And the other group, Alma's, didn't lose one person, not one person died in that society. They were beaten, they were lashed with heavy burdens, you all know the story, Because of their submission and subjecting themselves to that the Lord delivered them in a miraculous way because it was never in their minds to deliver themselves because they knew they could not do that. I wonder if that's the overflowing scourge that's going to come upon us to give us the opportunity to see if we will practice what we've learned in the book of Mormon says, in the 9th chapter the book of Mormon, the book of Mormon is more 9 chapter, [20:00] he says these things are written to you so you can learn to be more wise than we have been. It's almost as if Mormon says, I know that you're going to go through similar experiences; I know you're going to have your own trials in your day and we've given you this book to help you learn from our mistakes. are we going to do that? In the back in verse 31, and overflowing scourge and a desolating sickness shall cover the land. The definition of Desolated means without life. I have no know what that is, but here the good part my disciples would also in that place just stand in holy places shall not be moved; but among the wicked men shall lift up their voices curse God and die there shall be earthquakes in divers places may desolation yet men will harden their hearts, generally, against me they will take up the sword one against another and they will kill one another. now all of that is just horrible, horrible stuff. and when the disciples heard this, now remember all this is being spoken now on the Mount of olives about 34 A.D.; when the Lord has spoken these words unto my disciples they were troubled. I would triple underline that because my lesson tonight is on this word 'trouble'; Throughout the week I've had the opportunity to talk to many people and to write. And this is my privilege, as I have mentioned before, I hear people who are really frightened, really frightened. They are very troubled. They are latter-day Saints. These are the people who are listening to the podcast, and would I say the people who come into contact with the podcast are being led here by the spirit. And are part of that light that will break forth among the Gentiles. You're part of that remnants that is being awakened. And your trouble because of the things you see around you; whether it's politics, whether it's a New World Order, whether there's the Illuminati, whether the Club of Rome, whether it's Scull & Bones, whether the Denver Airport, or its President Monson being subpoenaed before the grand jury. Whether it is this thing or that thing, there are plenty of things out there to be troubled about, and it is troubling. And it's easy to understand how we can be troubled and upset by these things. I talked to one sister just a few days ago and a part of what she said to me is the motivation for this lesson tonight. She was so worried that she was too late in preparations. And that the door is rapidly closing that she and her family are

going to be condemned and then because they weren't able to accomplish what they felt they needed to do at the time when they needed to do it. She was troubled and I want you to notice in verse 35, verse 35 is where you need to really cripple underlined this, I said unto them 'be not troubled'... be not troubled, that's what you want to go. Here's the question: how can we in the midst of turmoil, in the midst of everything over here where it says that man's hearts shall fail them, the love of man shall wax cold, Iniquity Shall abound, wars and rumors of wars, in all of this stuff, how can we... Lord, how can we not be troubled. You're looking at us in your saying don't be troubled... How can we be not troubled?... let's go over to the Joseph Matthew For just a moment, and I want you to go over to that just a minute And I want you to look at something. Joseph Smith's Matthew 24 and let's go to verse 23. [24:07] Matthew, Joseph Matthew 24 verse 23. This is kind of an iteration of the whole thing we just talked about and let's look at verse 23, Matthew. Joseph Smith's Matthew 24 verse 23, "*I speak these things unto you*" all of this that we've talked about, "*I speak these things unto you for the elect's sake*" now remember what we defined the elect is. Now the elect doesn't mean that they can't be deceived because if you go back to verse 22 the Lord says in those days there shall arise false Christ's and false prophets shall so forth great signs and wonders and so much, if possible they shall deceive the very elect. Who are the elect according to the covenant. "*I speak these things unto you for the elect's sake for you shall hear of wars and rumors of wars; see that ye be not troubled*" There it is again, See that you be not troubled. And all through this section it's talking about the elect, the elect over and over. So I talked to this sister and we identified some words that we hear a lot day in and day out here some words that we hear fear, troubled, discouraged, disappointed, despair, and these are all words that do not, come from the source of light. Whenever we have these words, another one is anxiety that we've talked about, all of these words are not coming from the Lord of light. He comes out and says, "*be not troubled in the midst of all this and be ye not afraid*" now there's a Scripture over in section 38 verse 30 that says that 'if you are prepared you shall not fear', and course we look at that as being our physical preps. And I'm not going to say that that's not necessary, but in section 29 in the doctrine and covenants, let's go there for just a minute, and let's go down to verse 34. Section 29 verse 34; what would need to do in this day of trouble, and turmoil and the anxiety, and people who even have thoughts of suicide. This piece are members of the church, were not talking about nonmembers now, were talking about members of the church. The elect according to the covenant, look what he says in section 29 verse 34, "*wherefore varelly I say unto you that all things*" and you want to circle that, not some things, or many things ALL things, "*all things are spiritual and not at any time... Not at any time have I given you a law which is temporal.*" Now we have a tendency to look at the commandment to store food, and it is, it's not a suggestion, we need to have that food storage put away. He has spoken clearly through his prophets. We have a tendency to think of that as physical and temporal but the Lord comes out and says 'nothing to me, no commandment have I given unto you is temporal..' Or temporary, or physical, or mortal... It's all spiritual. You're receiving spiritual commandments as a person living in a temporal world. But that doesn't mean commandments and the laws that you receiving are in any way temporal. Look at verse 35, talking about Adam. "*I gave unto him that he should be an agent unto himself. I gave unto him a commandment, but no temporal commandment gave I unto him, for my Commandments are spiritual. They are not natural or temporal neither carnal or sensual*" how do we find then, let's look at this, temporal preparation because it appears that everything we do in the preper area is temporal. And here's the Lord that comes out and says none of this is temperal, to me it's all spiritual. So why are we putting away food? What is that got to do away with spiritual salvation? Well it has everything to do with it. I came full circle on this in my life. Be beleave me, I have gone 40 years on this and I've come full circle. I've a man that I know that had a personal interview with Jesus Christ and has had his 2nd comfoter experience, and has many many others spiritual experiences, and he asked the Lord a question, he goes to the Lord with questions. And he asked the Lord the question, the question is this: Lord will I ever need to use the food that I've stored? And the answer to the Lord to him, and I want to underline to him, was, 'you will use some of it, but

most of it you will give away.' Now that is startling. Those of us who have labeled hard to put food away when everybody else is partying, and they come and we've all heard the statements when things get tough, I know where I'm going. I know Mike Strauss got some food over there. I don't have to worry about my family or myself. I'll just go over there because I know he's got food. Well that ticks me off, see, That got me angry, I said you could come over here past the barrel of the 12 gauge shotgun, that's between me and you, and that's the attitude I used to have because I viewed all of this as temporal. [30:02] How am I going to keep my physical body alive through all this? Well I've got to have all of this food, I've got to have all of this medicine, I've got to have these weapons, I've got to have this ammunition, I've got to have the generators, and I'm not saying this isn't good to have, don't misunderstand me, what I'm saying that if you can get these things, do it. It's wise to do it. But the question comes: what's your intent behind all this? If it's on leaning upon the arm of the flesh and you making it happen to get you through the trials that are coming up, you haven't learned the spiritual meaning behind what appears to be a temporal commandment. This whole thing is to teach you, storage of food, brothers and sisters, is to teach you to rely upon the Lord. That's what it's all about. It's all about teaching you, yes. Because you are commanded to and you planned on eating that but it's purpose is to bring you up to something else. And that to put your trust in the Lord. There are stories in the Scriptures of where food was multiplied, we all know the stories of Elijah and the widow was Zarahab. We all know the story, why do you think that was put in? We all know the stories of Moses bringing bread up out of the desert floor and water from out of the stone, we know that. Why are the stories in there? Are they all in there to teach us to put our trust in us? Is that why we have the stories there? Is to strengthen man's arm and put your trust in the arm of flesh? Is that what that's all about? Yoy See, I've come around and all of these, all of the possible scenarios that you can think about for storing food, and preparation, and keeping my family alive; and having an arc in Eager: I've come full circle to note all of this that I've done, is simply to qualify me for miracles when it's not there anymore. That's where I'm in my thinking right now. So when my friend asked the Lord, "will I live on the food storage that I have?" The Lord looks at him this is his message this isn't you, this is like visions of glory, a lot of people find a lot of fall with Spencer because he shared his vision and his story. And they wanted to tear it apart because, even Spencer came out and said this is *my story*. This was given to me and even now to this day I don't understand all of what was shown me on yet we want to take it apart because it doesn't fit in what we think is going to happen to *us*. So I look at food storage as a act of faith of sacrifice to put away substances and material for a time of scarcity when I live in the time of prosperity. That's the sacrifice. And if I've done that to the best of my ability, it qualifies me for miraculous events, to where if I need to that food can be restored after the bottle is empty and the can is empty, it can be refilled because the God that I worship is the God that brought bread out of the desert floor and water out of a rock. And the whole idea behind doing these things, this spiritual reason behind that, is to teach me to trust in the Lord and not get deceived into putting my trust into the arm of man. So everything to the Lord is spiritual. And we need to look at that and not get caught up in our temporal interpretation of what is going on around us. So the Lord says, be not troubled. So how can we get to that point where we can have that kind of attitude in the midst of chaos and turmoil. And my answer for you is this, take time to be holy. In your busy schedules find the time to practice holiness. And allow the Lord to make you holy. You don't become holy by anything you can do. There are certain things that you do that puts you in a position where the Lord can make you holy. One of the things that John Pontis is said, I don't know if it was in his book or when I had a chance to talk to him, I was in the Philippines, I was never able to talk with brother John face-to-face but we chatted back and forth while Margi and I were in the Philippines and I loved... He was... His teachings and the things that he put resonated with me to such a degree that it became foundational for me. And I remember one of the great one-liners that brother John said, and I've quoted this 100 times, especially as each day goes by and we become more frantic, more deceived, more distracted, more in a hurry and enjoy the loudness instead of solitude. Brother John said this, '*do less and become more*'. I think that is so profound.

Especially in our world, do list and become more. When the Lord says that he will accept no more sacrifice of animals in the shedding of blood, that's over and 3rd Nephi chapter 9, but a new sacrifice that he requires from us, even as sacrifice of a broken heart and a contrite spirit. Can I tell you that to bring that sacrifice to the Lord is going to require that you reorder, reevaluate, and prioritize your time. See you are going to be able to come to a place where you are being not troubled in the midst of all of this which the Lord comes out and says, and yet another one and fear not and another one be of good cheer, these are the coaches the Savior. Think of the dark words depression suicide discouragement anxiety all that. And then think of the words the Lord uses, be not troubled, be of good cheer, don't be afraid. Those are all the words of light. How do we come to that when you're in the middle of turmoil, you come to that by taking time to be Holy. Now there is a progression in there, pondered this week, there's a progression in this. It goes from being evil and the natural man to a savior of good. And you follow that voice of Christ which teaches us right from wrong, good from evil. You hearken to that and it takes you, as Brother John Pontis book says, following the light of Christ into his presence. That is the formula for everything that is good in this life. So you move from evil, carnal, sensual and devilish, natural man; to where you come up to a state of goodness that then progresses up to a state of righteousness. You become righteous. Think about the definition of righteousness. Look at the first word in righteousness it's right. So a righteous person is a person that comes up who does things that are right. Something's happened in your life that you've had a transformation, the book of Mormon calls it being born again, becoming a child of Jesus Christ, a member of his royal family, but being born again does not bring you into a state of holiness. You're on the path, but being born again simply becomes... You have a desire to submit, you have a desire to be subject to Christ. You become as the little child submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon you even as a child to submit to its father. That's Mosiah chapter 3:19. You notice the word used 3 times in this verse... Submit. The fruits of putting off the natural man and becoming righteous, one of those is submission. You now come to a point where it is not my will anymore but it's your will. Paul says in Romans chapter 10, that we need to repent of our righteousness and seek the righteousness of God. Who would ever thought of you needed to repent of being righteous? And yet Paul is clear on that. It's one of the themes of his New Testament writings. I thought about that and righteousness, you come to a state where you do right. That's righteousness. You choose right. And you come that way because you have no more disposition to do evil but to do good continually. That's righteousness and that comes through the born-again process where Christ becomes your father and your God and you are his child, his son or his daughter and you enter into a covenant to obey him for the rest of your life. That's Mosiah chapter 5. Then when you get to this stage of righteousness, the reason the Paul says you may need to repent of, notice this, your righteousness, and seek God's righteousness. He draws a line between the two. Your righteousness, if you ask yourself this question, why do I do what is right? If you're like Mike Stroud, the answers come back stark, staring me in the face, all too often I do the right things to be seen of men and to seek the honors of men.

[40:07] See I'm doing the right things for the wrong reasons. I'm still not there yet. That's not a state of holiness, it's a state of righteousness. And I need to repent of my righteousness, which is doing the right things for the wrong reasons, and for the purpose of one of the main disqualifiers of priesthood power is to seek for the honors of men. And if you're like me, you're doing this, and you don't even know that you're doing it until you apply the formula in Ether 12:27 where it says, "*if men come on to me I will show unto them their weakness.*" You can be in a state of righteousness because you're doing the right things. But you can be in a state of weaknesses because you're doing the right thing for the wrong reason. So come to the Lord and he will show you and that's not always a happy experience. It can be painful, but necessary. So now we want to move from righteousness to the next step which is holiness. And can I tell you that when you obtain the state of holiness you never worry about your intentions, you never wonder about in my doing the right things for the right reasons, because you are. Because when you come to a state of holiness, versus a state of righteousness, your intense are always right. So

how do we come to this state of righteousness, because, brothers and sisters, because if we come to righteousness, goodness, righteousness and then holiness; if we can come up to the state of holiness you will *'be not troubled'*; *'neither would you be afraid'*. And you will be of good cheer in the midst of turmoil because you will have been so changed through the atonement of Jesus Christ, through the inner man will become so holy, that nothing that takes place around you will have an effect to bring upon you that state of darkness where the Lord had to look at his disciples and say, don't be troubled.

Go with me to John chapter 14 for just a minute. John chapter 14 is probably one of the most doctrinally sacred chapters in the New Testament. Talks about the 2nd comforter. If you look in your chapter heading it says the last of that it says Jesus promises the first and 2nd comforters. Etc. etc. But I want to go to verse one. Now this is right at the conclusion of the Last Supper, the sacramental meal, the traitor has been seen, the feet have been washed, Judas has left the room, they are now 11 there. If you look at verse 34 they are in chapter 13, *"a new commandment I give unto you that you love one another as I have loved you, that ye also love one another. By this shall ye know that ye are my disciples if you have loved one into another."* This is all to get a feel for what is happening. The disciples of Christ the Savior say several times at this point, I go to Jerusalem, that I might be delivered up unto the Pharisees and the Sadducees, the scribes said the chief priest to be judged, to be crucified, and to rise again on the 3rd day. They ever heard him say that over and over. And you'll also know that these disciples are not understanding really what he says and so look at verse one and chapter 14. With all of that you can imagine what's in their heart because he's told them I'm going to die. This for this purpose have I come into the world. And Peter says I'm not going to let that happen to you. Notice in verse 36 in chapter 13 Peter says, whether I go, he says to Peter, *"whether I go thou shalt not follow me now but thou shalt follow me afterwards"*. Boy, how about that for a prophetic statement. Peter had no idea that following him would be to across. And as Jesus would be nailed to a cross, so Peter would be crucified in Rome. Talks about that later in a little more detail in the 21st chapter of John. Peter said and to him, *"Lord, why can't I follow thee now? I will lay down my life for thy sake"* and then we have this famous Scripture, *"I say unto thee the cock shall not crow until thou shalt have denied me thrice."* now we move into chapter 14. So forget the chapter heading. And look what the Lord says, *"let not your heart be troubled"* after all of that just prior, now are going to have a great intercessory prayer, they're going to sing a hymn, and leave for Gethsemane. And in the midst of all of this, the Lord says, *"let not your heart be troubled, if you believe in God, believe also in me, In my father's house are many mansions, if it were not so I would've told you. I go to prepare a place for you."* I want to look at this right here, if I go to prepare a place for you I come again." That's the 2nd Comforter. That's not the 2nd coming. *"And receive you unto myself,"* personal encounter with the Lord. After he goes to the father to prepare a mansion for you. You have a garment of light, That is in reserve for you that you left left there, that you took off when you entered this world. When you go back you will receive that garment and the result of your experience in this world that garment will be much more glorious. It is reserved for you as is a robe, the crown, a scepter, a throne, and I go to prepare a mansion. *"I will come again."* Personal Encounter, 2nd Comforter, *"and receive you unto myself,"* Now watch, here's the promise of eternal life, *"where I am you shall be also."* [46:17] But you finger here for just a minute. Go over to section 132, we talked about this last week, and I want to show you So you can pull these correlations and get a feeling for what we're talking about. This is where Joseph Smith received his calling and election make sure. What is that? What does that mean? Section 132, and we want to go over to verse 49. *"... I am the Lord thy God, and will be with thee even to the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my father,"* catch that back there in verse 3 where he says I go to prepare a place for you, *"with Abraham your father... I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices in obedience to that which I have told you."* Etc. etc. Now go back with me to John chapter 14. *"And whether I go ye know, and the way ye know. Thomas saith to him, Lord, we know not*

*whether thou goest; and how can we know the way?" And then this famous Scripture, "Jesus saith unto him, I am the way, the truth, and the life: No man cometh unto the father, but by me." Back to verse one John chapter 14, "Let not your heart be troubled" [47:47]*

Holiness! brothers and sisters, I want you to do something. I'm at a stage in my life where it easier for me to find the time. My devotionals that I spend with the Lord in the morning usually last from an hour and a half to 2 hours. I can do that, and I can understand that you can't. And about the time that you spend seeking for a place of holiness. This is for you to do today. I want you to rearrange your time, and mothers... I just emphasize with you, and I know you've got little children... for you to find time for holiness is going to be a major challenge. but that's okay, because the greater the challenge, the greater the sacrifice to find it, and the greater the sacrifice the more the faith involved. Another word for faith is just sacrifice. When you sacrifice for the Lord's sake, it's an act of faith. So what I'm saying here today is it's not how long, the fact that you do find some time, somewhere in your day, for holiness, You slow down, You quiet down, you're going to have to plan this out because everything in our lives today is designed to you faster and distract you away from that place that you need to go to find God. If you can't take time to be with him, you're going to cut out the opportunity for him to transform your life in a major way. What you do when you do find that time. So your big challenge is going to find a place of quiet, and solitude; [50:00] where for whatever period of time you can, you can slow down. and what do we do during that time? You may want to take a look at Meditation and pondering. Pondering and meditation are 2 different things. Pondering, in my experience, is the easier of the 2. Meditation it's not easy for me to do. I went online because one of my mentors recommended that I look into a man by the name of Phil Macklamore and he has some great information on meditation. Meditation is simply a process to find stillness... to find stillness. It come from that Scripture in section 101 of the Doctrine and Covenants where the Lord says, *"be still and know that I am God."* We need to be able to do that as much as we can, as frequently as we can, and don't be discouraged. if you try to do these things it just seems to fall apart. Just work at it. Don't give up. Don't get discouraged, don't despair, just work at it. Another thing you can do in that private time is to return again to the book of Mormon. I would recommend that those of you who are seeking for the higher blessings of the Lord that the time for you taking the book of Mormon challenge, where you just read from 1 Nephi 1 through Moron 10, And do it within a certain timeframe, is over for you. That's good for young people, that's good for you, that's good for seminary students, that or investigators, for people who do not have years of experience under their belts and be in a latter-day St. in the last things. For you you need to revisit the book of Mormon and read it in the spirit of revelation. Go to the Lord and as you find your quiet place and after you've steeled yourself down, asked the Lord in prayer, *'father helped me read in the book of Mormon today that which I need to know in order to help somebody today and to give me the knowledge that I need to come closer to the and to the son. Thou has said that reading the book of Mormon will bring me closer to the device son than by any other book. Guide me by thy spirit to that area that I need to read and ponder and pray about today.'* And if you approach a book of Mormon study that way, let the Lord guide you, there's something in that book that you read that morning that you use that very day to bless edify and uplift others. So that's one thing that I would recommend that you do is take time to be holy. Don't let the distractions of the world, and its cares and concerns, and the cacophony of noise of distraction and competing voices drag you away. Asked the Lord to help you find that time. In all things seel, ask, and knock. In the very scheduling of your time to be holy, seek revelation and help from his hand to do so. Don't try to do any this by yourself. Now is the time for you to turn yourself over to him. Our Christian friends used a phrase, that we have an attendency and shy away from, I think it sad, and that is 'give yourself to the Lord Jesus Christ. Give yourself to him. And really rely wholly upon him who Is mighty to save.'

Let's go look at a couple of Scriptures. Let's go to Helaman Chapter 3 for just a minute. [54;00] And let's go to verse 35. . You can see in verse 33, you can see the word pride, in verse 34 you can see the word pride, and at the bottom of verse 34 you can see that more humble part of the people were suffering great persecutions, and had to wade through much affliction. Which, by the way is a blessing. Verse 35, nevertheless in spite of that they, the more humble part of the people, did fast and pray oft." There are some secrets for you now. You're wanting to become holy and so you're taking time to become holy, fasting and praying oft. Is an absolute requirement for holiness. Fasting once a month as required on a fast Sunday, my friends, is not fasting oft. Now you be guided by the spirit, again, and do what the Spirit says. "And they did wax stronger and stronger in their humility" see what comes as a result of fasting and praying oft. humility is one of the fruits of fasting and praying oft. Here's another one; And firmer and firmer in the faith of Christ. See these are all fruits of frequent prayer and fasting. Humility, firm faith, and unto filling their souls with joy and consolation. Another word for consolation is to be comforted. Consoled and comforted. Think about what we've talked about. It's all leading toward the comforter. The first, 2nd, 3rd, and 4th comforters. Ya even unto the purifying and sanctification of their hearts. Another word for sanctification is holiness. "What sanctifying commeth", here we go, "there yielding their hearts unto God" you can't do that by yourself. If you try to yield by yourself without the health and strength of Christ through his atoning sacrifice, at best you're going to have limited success and end up frustrated. Now, yes I knew it would work; I can't do that; I tried this before to work. The key word there is I, I, I,. Your right and as long as the word I is in there you'll never have success. You need to learn to turn that over, give yourself to Christ, yield yourself to him. Enter into a relationship with him where you promise to give yourself, to yield yourself, and as you do; then you will see some success start to come into your life. I was talking to a man this week, when we were talking about the doctrine and ordinance of translation, and we were talking about the remnant of Jacob that's being awakened. And were talking about that small group of Gentiles who were going to come to a point where they can be numbered among the house of Israel. And it's a small group. And it's few. And you want to be there because in the day a Israel of the remnant of Jacob with those repentant, humbled, yield the Gentiles, Which are a few, which are there will build the new Jerusalem. They will welcome the Enochian Saints, Embrace and kiss each other on their necks. They will be a part with that translated city. In preparing for the 2nd coming of the Lord. And they will administer the ordinances of translation upon their brothers and sister counterparts, the awakened remnant of Jacob. I want to be a part of that.

Now, here's an interesting thing, I'm talking about within the remnant... there are still people who were not awakened but are foreordained to be a part of that remnant. They were foreordained, it's their election. But they need to be awakened. How are they going to be awakened? They're going to be awakened by adversity and trial. They will be brought to their knees in the day of, what I call, the day of take it away. And the day of take it away is coming. And these are those that Pres. Benson says will be compelled to humility. And there are even those, a remnant of Jacob, who will be awakened because of what they suffer. And that's okay. And that would be like group of Nephite disciples that Jesus stood among over there and 3rd Nephi chapter 28, and also in John chapter 21. Peter, James, and John. You can read about this in the 7th section of the doctrine and covenants; where Peter, James, and John had a request from the Lord of the Lord said what is wanted? what can I do for you after that I am come and returned unto the father? Peter and James said, 'master we would that when our ministry is completed that we come speedily into thy kingdom.' And it was basically the same request of the 9 disciples over there and 3rd Nephi 28. Look what the Lord said, "Blessed are you for this" see I'm telling you any time the Lord can look at you and say blessed are you. You're in a good place; that's a good place. and he touch them and at least the disciples in America, we knew that when they obtained unto the age of 72, that there was a change and they were taken. They died, left this earth, and their request was granted. Then he turned to the 3, and he also turned to John and he said, 'but more blessed are you.' All

of the remnant who will have a part with any and his city, and with a remnant of Jacob, all of the Gentiles, all of that remnant are blessed beyond imagination. But there is a group even among them, even among those who will be on the earth to prepare the new Jerusalem and to make ready for the King of Kings; there is a group that he will refer to as 'more blessed are you.' And I can tell you, brothers and sisters, that those who awake and seek and find the Lord; and having these blessed experiences that were talking about in this day of ease and prosperity will be referred to by the Lord as more blessed are you. To obtain your 2nd comforter blessing at a time when there still food on the table, at a time when you still have shelter over your heads, and clothing on your back, at a time when you can still obtain because of your earthly resources, the necessities, and the more of life, for you in that day of ease to obtain these blessings because of the faith of the brother of Jared, which you will have, to have put you in a position where the Lord will say, more blessed are you. So, even under the hierarchy of the remnant, who are prepared for the events of the latter days between now and the 2nd coming of the Lord, even among those, the blessed there is a group that the Lord will refer to as more blessed are you. These are those who the Spirit says you can be a seer. And you pick up on that message and say, "why not?" God wants me to be like him, why shouldn't I strive to be a seer now in mortality? Why will we let doubts and fears and being troubled rob us these blessed events. I love the Savior, I seek to see his face, I want to be ordained by him, I want to be on earth full of faith, and firm in every manner of godliness, so that when the city of Enoch returns I want to be there. Be there then, to greet them, and obtain from them the promises that they have obtained from the Lord when his holy city was taking up into heaven... With the promise that they would again be on the Earth's before He comes as King of Kings. In the name of Jesus Christ, amen.