

Well, brothers and sisters, I'm glad to be here today. I never thought a month ago that I would be in Missouri, excuse me, 'Missoura' doing this. Randall asked us to participate in your workshop today. He didn't give any real guidelines at all. I like that. So, this is going to be, hopefully, spirit directed. When he asked me to come, I started thinking, 'what can I do?' He didn't tell me it was going to take several hours... Randall! You have to know that the podcasts last one hour, and at the end of an hour, I'm done! It's over. But, at any rate, I was taken quickly to some scriptures and I called Randall and said I know what I'm going to talk about. Then, yesterday morning, the Lord opened up some more scriptures for you. I saw things that I had read many times, but after having been here and met you, and listening to your stories as to why you're here, where you came from and the journey this brought you to this point, these scriptures took on a whole new meaning for me. That's what I want to share with you today. It's what the Lord taught me about being here with you folks. Three nights ago I said to Margie, "What have we learned?" "Why are we here?" We understand now, why we are here. Except, I know I had to come here and see Kim's boots. If for no other reason, I came to Missouri to see Kim's boots!

My wife said, "We're here to be tutored." I've learned to listen to her because, women, their core nature is wisdom. Man's core nature is knowledge. Knowledge without wisdom is futile and dangerous. So, I've learned to listen to her for that reason. So, when she said we're to be tutored, you know what that means. There's a special lesson that we need to learn. Something needs to happen during the week that we are here, that could not happen to us in any other way nor in any other place. So, I thank you for that. I still don't know what that is yet, quite, other than the fact that I have a whole new appreciation for people moving to Missouri. For years I've heard you referred to as *Zion squatters*. At that time it was a derogatory term when I heard that. That is not favorable. It was people getting the jump on the church, getting the jump on the Lord. And then, in connection with that, I heard about those that did that, who only lasted only a short period of time and returned quickly to where they came from, with their tails between their legs. I know people who have done that. So, I assumed that this group of people that I've heard about all these years back, were not inspired. They were jumping out and doing things on emotion. They wanted to get a jump on the new Jerusalem so they could claim a front row seat. Now you've all heard that, have you? It's nothing new to you. Coming here has changed any perception that I've had of that, in that direction. I don't feel that anymore. Because, as you've told me your stories, I feel the spirit. I can't deny that. I've tried really hard to live by the Spirit. And so, I'm like you. I don't really know what's going to unfold from this point. That's one of the things you say. I say, 'so what's next?' You you all tell me, 'I have no idea. Mike, I have no idea. But I do know this: the Lord told me to come here.' So isn't that marvelous. That's just so wonderful. Let's go to Isaiah 28. I also sense, by the spirit, that some of you don't know if you should be here still. You're here because of your spouse, because of friends, or because of something. So, not everybody in this room is as committed as some others. I already feel that. That's okay. It's just that we're different places on the journey. Everybody's growing. That's one of the things my wife taught me when she says, 'it's okay to be where you're at. It's not okay to stay there.' That's just where we're at on our individual journey. No two people are at the same place, are they? So, let me just take you over and start a little scripture chain here, and I'll share with you some things that I think we're looking at.

Let's go to Isaiah 28:21. *"For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon,* (This part right here, we'll come back to that in just a second.) *that he may do his work, his strange work;* I want you to circle 'strange work'.) *and bring to pass his act, his strange act.* (We've all heard about the 'marvelous work and wonder' that's mentioned in the Book of Isaiah. Its over there in Isaiah 29:14. Just skip over there for a minute. It's a famous scripture. The book was written by the apostle, Legrand Richards, with the name A Marvelous Work and Wonder. Many of you here have read that classic. In verse 14, *"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.*

Prudent means cautious. That's another good word for prudent. Whenever the Lord uses wisdom, many times he will accompany the word wisdom with prudence. Wisdom and prudence are companion words the Lord uses throughout the scriptures. We take the scripture, in Isaiah 29:14 'a marvelous work and wonder', and we use that to refer to the restoration of the gospel of Jesus Christ thru the Prophet Joseph Smith: the first vision, the coming forth of the Book of Mormon, the restoration of the priesthood doctrine, ordinances of the temple, and all the rest, and there is no question about it. But I believe that 'a marvelous work and a wonder' that Isaiah is referring to here hasn't happened yet. I believe there's a deeper meaning to that, that it will be more wholly fulfilled than that. I also believe the 'marvelous work and a wonder' is the establishment of the cause of Zion prior to the Second Coming. I also believe that that is his 'strange act' and his 'strange work'.

Now, the footnotes will lead you to D&C 95:4. First we're going to go to D&C 101. We're going to build on that. So, I think that when we look at that strange act, what was the connotation when the Lord says 'strange act', 'strange work'? We're going to look to see why he is using those words, to see what he was referring to as to what this strange thing is.

And, I think it is the establishment of Zion. There's nothing greater in the history of the world from Adam up to the present time that will match the establishment of the latter-day Zion. Look how many times it's been tried in the history of the world. How many times? Adam tried it and it basically did not work. Enoch tried it and had some pretty good success. But, it was not a world-wide society like the one we're going to build. It's going to start small. This is one of the reasons why it's strange. It is going to start in a place with a group and it will be such a small little pinpoint, that the people will marvel at that, as it progresses out until eventually, it fills the world. Zion will be the society in the millennium worldwide. That's never been done. And, to be able to have success in even starting this thing, this has not been done in the history of the world.

Enoch had to be taken off the face of the earth because, that society, in that environment, was just wickedness, and blood and horror everywhere. Eventually, it had to be changed with water, didn't it? So, you and I are involved in an act that's going to do something that's never been done in a wide-society basis since the history of the world. Melchizedek had some success. And, all through the various dispensations, the doctrine and ordination and ordinances of translation have been found. It's been found in the New Testament, and is found in the book of Mormon. It was found among the Jaradites. The last word that Ether says as he closed the Book of Ether, was, 'If I die or am translated, it matters not to me'. Now, why would you say such a thing, if he wasn't aware that that ordinance was available to the Jaradite people? It was. And it was available to the Nephites. Alma was translated. Several of the prophets were translated. *"We don't know where they went, and we assume the Lord took them as a he did Moses."* So, in the O.T., the B of M, the D&C and the POGP, we have this doctrine of translation. I believe this is that 'strange act'.

Now, if you look at something here in Isaiah 28:21, he says this will happen as in the days... *"For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act."* If you go look at that and you will see that this strange act that took place, took place in the middle of warfare and battle. There is a little key. Do you think that this strange act that is going to unfold yet in our days is going to be any different? You think there's is a pattern here? I think you all know the scriptures, don't you? So, it's going to take place in a day of anarchy and a society collapse the likes of which has never been seen anytime on this earth. That's what we're looking for. Rejoice. Because you're counted worthy to be in that. And, don't be afraid because you know what won the battle of Gideon. You think it was Joshua and the army of Israel? Well they went in and discomfited the 5 nations of the Amorites, but do you know what won that battle? God sent hailstones. The hailstones killed more of the Amorites and the 5 kings than the sword did. So, what do we learn from that? What's to be learned, you people who are treading this path into the battle? God is going to fight your battles. Look at some scriptures about that. If you think you're going to take up the sword and establish the cause of Zion, you need to repent. That's not scriptural. We'll talk a little about that.

Let's go to D&C 95:4. This little scripture chain here will help us get a feel for how this is going to unfold. The establishment of Zion, the Lord says in D&C 63, has to come either by purchase or by blood. By purchase or by blood. This is the heart of what we're talking about. *"4 For the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time,* (There's your key: for the last time. That ties in with Jacob 5 and the allegory of the olive tree. We're in that last time, we're in the 11th hour. Everything is wrapping up.) *that I may bring to pass my strange act,* (And, here is another purpose:) *that I may pour out my Spirit upon all flesh—*

This fulfills the prophecy found in Joel 2:28 *"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:"* *"32 And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.*

You remember that? Your sons and daughter shall prophesy, old men shall dream dreams and your young men shall see visions, and in Jerusalem and in Mount Zion shall be found deliverance and in the remnant whom I shall call? Three places for deliverance coming up. In Jerusalem and in Mount Zion, two world centers, shall be established. Mount Zion is the new Jerusalem area. We're in that area right here. We have two geographical places, and then in a third place: a group of people. Because, the remnant, is not a geographical place. That's a group of people. We want to concentrate on that group. This is a part of this 'strange act'. You'd think that to establish something this massive, that would eventually take over control of the whole earth, would be done by government edict or by armies, banners, and swords. It's not going to be done that way. This is going to be done with a small little group of people that begin small. From that group, it will radiate out, and will eventually fill the whole earth. All the continental masses will come back together. The world oceans will disappear. Instead of 7 continents, it will come back into one. This is his strange act. All of this is going to start with a small core group of people. Isn't that just magnificent, when you think about it? Now, if that isn't a strange act, I don't know what is. The world looks at huge things taking place by large means. But, Alma 37: 6-7 comes out and says, *"6 Now ye may suppose that this is foolishness in me; but behold I say unto you, that by small and simple things are great things brought to pass; and small means in many instances doth confound the wise. 7 And the Lord God doth work by means to bring about his great and eternal purposes; and by very small means the Lord doth confound the wise and*

*bringeth about the salvation of many souls."* (What greater thing could be brought to pass than the establishment of Zion, in preparation for the coming of the Lord Jesus Christ? It's going to happen. How? According to the scriptures, by small and simple things. And the people are going to be involved in that. The Lord uses the term: "few". It's going to be a few.)

The Lord talks about how, in 1833, these people had received a commandment to build the Kirtland Temple, and like in Navoo, even though we don't have it in writing, they were given a time limit to get this accomplished. And, for whatever reason: extreme poverty, procrastination, distraction, the Kirtland Temple wasn't being done on time. So the Lord comes out in D&C95:3 and says: *"For ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you concerning the building of mine house;"* He calls this sin grievous, by not meeting his timetable to get something done. That's a pretty serious word. Skip on to vs. 6: *"They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day."*

So, we get a couple of feelings here in connection with this strange act. The Lord is displeased because he's giving a timetable to accomplish something and the people are not doing it. We're told by the brethren and the modern apostles that there is a set time for the Second Coming of the Lord Jesus Christ. It's not arbitrary. It is a set time, if you believe what they say. So, if it has a set time, and the people who are called, [And calling comes up and let me show you something here that is interesting. If you look at D&C 95:5 it says, *"But behold, verily I say unto you, that there are many who have been ordained among you, whom I have called but few of them are chosen."* Notice what the Lord says there. He ties together their ordination and calling, and puts them in the same category. So, look at the rest of the verse *"but few"*, there's that word. *"Few of them are chosen."* So, it was like Elder Packer teaches. He comes out and says, 'we've done a great job in ordaining men throughout the world in giving them priesthood ordinations' and then he laments the fact that we have not done a good job in seeing that those men have power in the priesthood. Then in April conference, the priesthood session, Pres. Nelson gets up and gives a great talk on *"Power in the Priesthood"*. Do you realize that term 'power in the priesthood' is different than power of the priesthood? The only place that 'power in the priesthood' is used is at the veil in the temple. At the most sacred, holy place, just before you enter into the presence of God, that term is used. It is not scriptural. It's not used anywhere else. But Pres. Nelson uses that in his talk. We ought to go "BOOM!" We ought to have a heads up on that. Then he goes on talks about Christ himself teaching you, brethren, how to have 'power in the priesthood', and then counsels you to listen to your wives if you really want to get there quickly. So, here we've got the same thing. A small group of people are going to rise up in the day of massive tribulation, in chaos, collapse, and all of that's happening so that we can humble a few who are ordained, but still asleep. There's a whole group of people who are part of the remnant that have a foreordination to be a part of that remnant and fulfill that destiny, but are sound asleep. They are 'walking in darkness at noon-day'. It is their foreordained mission to be a part of that remnant group. So, how are you going to wake them up? You're going to wake them up by taking everything away from them. You take it all away.]

Go with me to Helaman 12:1-2. This is how the Lord is going to wake you up. Remember Pres. Benson came out and said the Lord will have a humble people. Humility is the foundation of everything that God needs to have in you, to perform his work. It is the foundation. Everything is built off of humility. This is a scripture that Pres. Eyring has memorized, and he gives it by quote in general conference, and it's one of my favorite scriptures. It answers a lot of questions. Now, you are either awake or in the process of awakening or you won't be there. That doesn't mean that if you're awake, that you have to be there. I'm just saying that this group right here, (In Missouri.). There are also people in the podcast I have the opportunity to have feedback from, a broad base of people, that we never could have, a year ago, ever thought that we would come into contact with. This whole podcasting has gotten way, way out of control. It was not our design to do this. It was just to communicate to a small group of people that Margie and I had associated with in the missions, and that we taught gospel lessons to. When we left, they said, 'Is there any way that we can continue to study?' And so, we did that, and it's just gotten to this point. So, there's a movement out there. I can tell you from where I'm at, what I'm seeing daily, that you are part of it. There are more of you that are having magnificent experiences, that are awakening and arising. Also, notice in the temple ceremony that women are not told to awake and arise. It's the men. We're all a bunch of dim bulbs! And by nature, we're asleep and we're in what Lehi calls 'the sleep of death wrapped with the chains of hell'. And these women are doing the best they can to drag us along. By their nature they're already awake. That's not to say that all women are good people, because, there can be some real witchy women out there. But by nature, women are holier and more awakened than men. It's just their core nature.

So here's Helaman 12:1-2: *"1 And thus we can behold how false, and also the unsteadiness of the hearts of the children of men; yea, we can see that the Lord in his great infinite goodness doth bless and prosper those who put their trust in him.* (That's a key.) *2 Yea, and we may see at the very time when he doth prosper his people, yea, in the increase of their fields, their flocks and their herds, and in gold, and in silver, and in all manner of precious things of every kind and art;* (Put in there things that relate in 2016, that fit that bill.) *sparing their lives, and delivering them out of the hands of their enemies; softening the hearts of their enemies that they should not declare wars against them; yea, and in fine, doing all things for the welfare and happiness of his people;* (Here is the point. Here is what's going to happen, after he does

everything for us.) *yea, then is the time that they do harden their hearts, and do forget the Lord their God, and do trample under their feet the Holy One—yea, and this because of their ease, and their exceedingly great prosperity.*

That's a chain in our day. And a lot of us say, 'give me more links: ease and prosperity. Lengthen my chain. Here we go, here is your key. *"3 And thus we see that except the Lord doth chasten his people* (Not the people, HIS people. There is a difference.) *with many afflictions,* (Here is a few of them.) *yea, except he doth visit them with death and with terror, and with famine and with all manner of pestilence, they will not remember him."*

So, I don't know of a way quicker to wake people to the cause that the Lord wants us to be involved in, than to take away everything they've got. I don't know a better way to do that. I call it, 'the day of take it away'. And I think that day is coming. Now, I'm not a pickle sucker. That's what Pres. Hinckley calls people that get bogged down in doom and gloom. We've all heard that term 'doom and gloom'. Call it what it is, I don't care, but I'm not a pickle sucker. I could talk about those things, and I realize them and I study them, yet, I can still have a positive sunshiny outlook. Because of what? Because I know what's on the other side of adversity: Zion. That's what's on the other side. But you're not going to get to that place without having being changed, humbled, developing an attribute of meekness, an attribute of lowliness of heart, finding a state of grace, having a broken heart and a contrite spirit, and abiding and receiving that state. You're not going to do that, rarely will anybody do that, without having to wade through sorrows. Rarely!

In order to get to heaven, the old saying is, you've got to what? You gotta go through hell. Well, you are in hell. You're in hell right now. Don't go looking for it, you're in hell. All teletial worlds are hell. It's not this place burning with embers, volcanic lava flowing, and where the wicked are burning and never consumed. There are no people running around it or half man-half animal with horns and little pointed tails with arrow points. All that's a bunch of garbage. Hell is simply a place of restriction. That's all it is. And it's always temporary. So, hell places are temporary, temporal, mortal places. You can describe hell as the resident place of devils and unclean spirits. So, where did the third part go that were cast out: Where are they? They were cast out here. They're Here. So where are you? Where they are. Where they are is called hell. You're in hell, and that's okay. It's a beautiful place. It's a school room for us to be tutored and trained, and to be prepared to come up and obtain something better. It's part of the plan. It's not a punishment. You signed up for this. When you left there you came here. You agreed to this. You knew full well what you were getting into, probably down to the detail of the things that you have experienced thus far. I mean, down to the detail. You probably knew about all of it. I happen to believe that you did, and you came here rejoicing.

That's an appropriate song we sang this morning. Because, you knew that at the end of that tutoring period, what was on the other side, was a garment of light that you took off and left there, and when you pick it up again, that garment of light will be more glorious than when you left it. You left with power, went behind the veil, and when you go back, you don't go back and take the same place. If you're faithful and true, then, what you're doing here you don't go back to the same level, inherit the same garment, have the same robe, have the same place. You don't do that. It's always up. So, you descend down, in order not to go back to where you were, but you descend down to go back to a higher place. And those of you that have been foreordained to be involved in the cause of the establishment of Zion, and have felt the call to come to this place, for whatever reason, unknown to you yet, it's a part of that foreordained mission. You go back. What you obtain when going back, will be much more than what you left. Otherwise, what's the purpose? This is the way gods, this is the way mothers and fathers progress, the Elohim. They go down and ascend. They Descend and Ascend. When they ascend up, they never come back to the same level they left. That's not the way it works. You ascend, descend, you enter and leave. So, it's going in, coming out; descending down and re-ascending up. This is the way the mothers and fathers progress in eternity.

**Student:** You're describing the law of inertia. For example, when the Apollo 11 shuttle had their trouble, they had to actually go further out in space, circle around the moon and be slingshot back.

**Mike:** I like the analogy. I have no problem with that. Nephi was asked, in 1 Nephi:11:16, by an angel, 'do you understand the condescension of God?' Note that word condescend. Go look it up in the 1828 Merriam dictionary and see what Joseph had to interpret that, and it makes sense. And he said, 'I don't understand all things, but I know God loves his children'. So, Nephi says, 'I know that whatever is happening, what you're calling condescension, is a part of the plan and is done because God loves his children', but he doesn't understand the ins and outs of it.

**Student:** But we know why we are here. We know exactly why we're here, and we've been working at it for 16 years. My question is going to be at the end of a real quick situational treatise. That is, we move, we go forward, we follow what we feel is the direction and coming up idle. So we go back, we move because another door opens, and then another dry well... for 16 years. We spent all of our money. So my question is this: when do you know to shut up, sit down, and let God be God?

**Mike:** That's always a challenge. We'll come to that in section 105, hold on. Let's come on back to Section 95, and if you look down here in verse 6, it says a grievous sin. Go over the page. This is what I like about Section 95. The Lord is spelling out these sins and if you go down to verse 10, *"Nevertheless, my servants sinned a very grievous sin; and*

*contentions (Here is your next one.) arose in the school of the prophets; which was very grievous unto me, saith your Lord; therefore I sent them forth to be chastened."*

This has always been the doom of Zion. There are certain elements in the natural man that kills the program: greed, envy, contentions, lustful desires, jarrings. This is why they were booted out in the first place and lost their inheritance. We would do well to look and see what the pattern was, of why they lost their inheritance. Know that well, and then do everything that we can do to avoid those traps. The scriptures tell us some of those things. One of those things is contention. Another thing is, you need to be humble. What's the opposite of humility? Pride. The universal sin. So, all of these things are going to disqualify anybody, at any time, involved in this effort. It's a dis-qualifier. Yes, immediately and quickly. You sit back and say, 'Gosh, I feel so good about it. I know I felt so inspired, what happened?' Well, look in the mirror. There something wrong with you. So, if you we're called to come here, you felt that call, you need to maintain that level of humility, avoid contention at all costs, and seek for other things. See, there are other qualifiers in here. My point was to show you the scriptures today, things that we can so that you can don't disqualify yourself. If you don't do this at this point, somebody else will. The Lord came out to Joseph Smith and said, 'beware of pride lest you fall'. So, even he had to be careful. And his closest friend, who was also warned early on in the D&C, had to beware of pride, or 'it will be like you as it was with the Nephites'. Then, in 1838, over here in Far West, 30 miles away from here, we have Oliver telling Joseph Smith that 'if I left the church, the church would fail.' You know what Joseph said to Oliver on that? "You try it Oliver, just try it."

The message is clear. If you think the Lord can't do this without you, you better repent. Because it's going to be done. It has to be done. In order for the King of Kings to come to the earth and the Lord of Lords, he's gotta come to a society of Kings and Queens and Lords. We gotta rise up. You know what the word Melchizedek means? Have you ever broken down the word Melchizedek? You'll find this interesting. Melchi is 'royalty' it's 'king'. The zedek comes from Zadock which is 'priest'. The word Melchizedek means King and a priest. For women, it means what? A queen and a priestess. Right in the name is the key to the whole deal. And how do you dis-qualify Melchizedek? Two ways. You go after the things of this world and seek for the honors of men. That's your dis-qualifier. It'll wipe you right out, just like that. Is there anything in this world that would distract you from the things you've been called to do? Are there any distractions out there? Yes, little ones!

Let's go to Section 101 for a minute and look at one more. This is all the Lord's 'strange act'. Isn't it neat? Are you starting to get a feel here, that you've got be excited about what's happening to you, but you must walk prudently, and with wisdom. You've got to be cautious. You've got to pick up some more things the Lord says to his people who are involved in his cause. If you want to succeed, there are certain things you have to do. One of the reasons it's never worked before is his people have failed in those things. So, a couple of things that we've already seen here. The purpose of his strange act is to pour out his Spirit upon all flesh. You have to have that Spirit of the Lord with you. That's the Holy Spirit. That's not the Holy Ghost. That's your birthday gift, and you need to become experienced and progressed in that and become more perfected in that. I think about Nephi, in 1 Nephi 4:6, when he goes back to get the plates of Laban. They have made two aborted attempts prior to that, right? One to get the plates by persuasion and the other one, by purchase. Now, we are going to find out that persuasion failed and purchase failed. The only thing left is, by blood. Right? Do you see patterns here? Persuasion, purchase.... How did they try to get Zion in 1838? They tried to purchase it. They bought a lot of land. They did purchase it, and by the way, the deeds of trust on those purchased lands still remain in the hands of the descendents of those original people that purchased it. In the D&C the Lord says, 'don't sell that land'. People were excommunicated in the early days of the church in the Jackson County, MO period, because they sold out their lands after the Lord said 'Don't do it'. Those that didn't, still hold the deeds of trust to property now that is worth millions of dollars, because it's all been developed. But they hold that and they're not to sell that. You're to hang onto it.

Let's go to Section 101, verses 86-89, talking about importuning for redress under their First Amendment rights, okay, and the Constitution of United States. The Latter-day Saints were to importune. Pull up in the 1828 dictionary again, the Merriam-Webster dictionary, and look up the word 'importune'. It's very enlightening, why the Lord uses that word 'importune'.

*86 Let them importune at the feet of the judge; 87 And if he heed them not, let them importune at the feet of the governor; 88 And if the governor heed them not, let them importune at the feet of the president; 89 And if the president heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation;*

How many played the game of the little child of hide and seek? Well, God plays that game. He hides. And you're commanded to what? Seek Him. So, it's a divine game in the telestial world, in hell, to play hide and seek with God. No wonder we like that little game of children, because it's in our nature, its foreordained. It's in our DNA to do that, because he knew and you knew that you were going to come into a place where he is hidden from you, and he wants you to seek him. In Section 88 where it says, 'Ask, Seek and Knock', Section 88 is the only place with the 'seek' part, where it says 'seek me'. All the others say, 'seek and you shall find'. Section 88 says, 'seek me and you shall find me'. See that hide and seek game? Isn't that neat?

So, one of the things that's going to happen is that we're going to see a vexation. This is all part of the Zion period. Not only in the United States will this happen, but in all the places of the world, until there is a full consumption of all nations. It's in that period of time when a group of people will go from this place out, as translated men and women on assignments from the Lord Jesus Christ, and they'll go out as rescuers into pockets of honorable good men and women, members and nonmembers, who are trapped in their respective nations with no way to escape except through divine intervention. It's part of what we're talking about. I believe that those who felt the call, of the Zion call, that that's a part of your future. You've heard me say on the podcasts, I want to be one of those. At the veil, you knock and somebody says, 'what is wanted?' That is symbolic, as you come to the Lord and obtain your calling and election made sure, which is the first trip to the veil.

After you have been tried and tested in all things, and you come up and hear the voice of the Lord, you won't see his face, but you hear the voice of the Lord, who will seal upon you certain blessings, and promises, and privileges. The next time you go up to the veil and knock, you've already proven yourself from what was given the first time, so that the second time it's not approving. The second time it's an approval. Enter. Now, the Zion men and women are men and women who are going to have experienced those things. It's going to be a real trial come up. That me just say that those who need to be awakened by 'taking it away' are blessed. What a blessing that is. You can survive that furnace, that fiery exchange, that transition from asleep to awake. Then the Lord will refer to you as 'blessed'. But if you can obtain that in the day of ease and prosperity, in other words, when society is still intact, but governments still rule, where you still have food on the table, and muffins on that, if you can obtain that stature at that day without having everything taken away, the Lord will say, 'more blessed are you'. It all depends on us, because he is no respecter of persons and in him is no shadow of changing. So, it all depends on what you want, and whether or not you have the spiritual backbone to come up and claim it. Because, at that day when the more blessed are coming up, it won't be a day of where everything is taken away. It will be a day of pointing finger, of mocking, and scorn. Remember the building floating in the air? There were people who made it to the tree, folks. They made it to the tree. They partook of the fruit, cast their eyes around and were ashamed and walked away. But, they made it to that tree. More blessed are those who could come up in the day when this kind of stuff is going on: when you're called stupid, when you receive derision, scorn, and pointing fingers. Because, there's something in all of us that wants to be accepted by our fellow men and women. We want that. You will have to overcome that and face that scorn, in order to claim it. I'm wondering if that isn't more of a test to come up and face that in the day of claim, than it is to survive the day when everything is 'taken away'. Either way, that's the remnant group. And, in that group, there will be those who are blessed, there will be a smaller group within that small group, who are 'more blessed are you'.

Let's go to D&C 101:95. *"That I may proceed to bring to pass my act, my strange act, (There it is again.) and perform my work, my strange work, that men may discern between the righteous and the wicked, saith your God."*

So, what's another purpose of the strange act? We've seen a couple of purposes here, haven't we? And here's another one: to help you discern, from this point or while you're in this movement that's going on, 'right from wrong'.

Go over to D&C 45 for a minute. To get a feel before you go there, are there any questions or comments on the 'strange act' of the Lord? Have we covered that enough, from these 3 Scriptures? That's the only place that it's mentioned. Another place where there is a connection with that is in Section 101:3. He says, *"3 Yet I will own them, and they shall be mine in that day when I shall come to make up my jewels."* That statement is also tied in with this 'strange act' in 3 Nephi 24:17: *"And they shall be <sup>a</sup>mine, saith the Lord of Hosts, in that day when I <sup>b</sup>make up my jewels; and I will spare them as a man spareth his own son that serveth him."* Something to ponder about. Interesting things. Questions or comments about this strange act, this strange work of the Lord?

**Student:** Putting something together here. All my life I've wondered whether the first shall be last and the last shall be first. What does that mean? And I'm knowing that this will be perfect. Because they were the second the first time. It's finally dawned on me that this is going to happen before that. And that's getting really close.

**Mike:** And every one of these things is doing what? Every one of these things is further separating the wheat from the tares, isn't it? So, when the Savior comes, everything that is of a telestial nature, all animals, and that includes ticks and mosquitoes, will be burnt and sent to hell. <Loud "Yea" from all>

**Student:** and chiggers too!

**Mike:** Chiggers too! They serve their purpose here. Thank goodness they live off of blood and where we're going, that will change. Alright. We'll get rid of those guys and send them out. So, all buildings, all facilities, everything that is of a telestial nature, all human flesh that can't make the transition up into a sanctified state, purified, perfected, and cleansed, will die in a fire. Everything. Because, the ascent of this world from the telestial to the terrestrial is a fiery ascent and Elijah's chariot and the horseman thereof is symbolic of the rise of the earth from a telestial to a translated terrestrial state. How's it done? By fire.

**Student:** Do you think that they probably had their opportunity to get those blessings? I always thought it was a blessing that I've already, bit by bit, been pushed by the Lord, because he knew how far he could take me. How hard it is to take it

away and not go back or, looking back at stuff I left behind, to look forward so that learning, and I keep thinking about how blessed we are with the less we have because when the world is swept, we aren't going to be grieving over what we've lost because we've already left it. We are looking forward and rejoicing because of who we are and where we place our trust. It isn't in the stuff. It's in who we are and what we are seeking.

**Mike:** Well said. I couldn't say it any better. Except for somebody who has given up stuff. I'll be glad giving up stuff. Like those boots. I guess those are terrestrial translated boots.

**Student:** Margie and my feet are tough and we could be barefoot.

**Mike:** Any other comments on 'strange acts' before we go on over to 105?

**Student:** When you were asking about strange acts, I guess I keep thinking about that word. For us, we look at other people and say 'you're strange'. Doesn't that mean 'your not in the parameters of what everybody thinks is normal'? So it's coloring outside the lines? Can I say that?

**Mike:** I think that fits and that brings another dimension of that and that's very good. But if you take the word 'gentile' and you go back into the original languages, Hebrew and Aramaic, it comes up 'stranger/foreigner'. A gentile is a stranger. In other words, outside of a covenant relationship with Christ. With that in mind you could say that his "strange" acts would be to strip off the natural man and bring you into a closer relationship through covenants and ordinances with our Father and with the Savior. How he does that is the interesting part. Right now we are doing that through ordinances in holy places. I have a hunch that it will still continue, but I have a hunch that something's coming that none of us think of. It's "oh my gosh, I never thought of that!" That's what I think is coming. I'm not sure what that is. But I'm in!

You're involved in that strange act. That's my message for you today, you're involved in that. You are probably in a vanguard. What does that mean? The first group out. I'm not just saying those people in this room, those people in Missouri. I testify to you there is something going on all across the world. I'm getting messages from all over the world: texts and phone calls of what's happening there. It's that doctrine. When you preach the word of God, teach the word of God out of the scriptures, and not stray so far away and stay within the pattern, within the guidelines, that the prophets and apostles have given us, interpretations and understand that, then you get a feel for what's happening.

**Student comment** about people being asleep, asking what's going on and not expecting what is to come, not preparing.

**Mike:** Thank you for that, and it brings a thought to mind that I want to share with you. You must be very careful in this, because you are susceptible and wide open to pride. You end up comparing yourself with others. You've got to avoid that. You can't do that. It's easy to do. Most of the things, brothers and sisters, that will block us from what needs to be done, we're doing it, and don't even know we are doing it. It is the very thing that will disqualify you individually into leaving the group. Let's be careful and move forward with prudence. What else? Caution! The greatest caution that you can exhibit is under the direction of the Holy Spirit.

I want to go back to Nephi when he goes up over the wall. This is you. You can all relate to this. Remember, he went back and couldn't get it by purchase and he couldn't get it by persuasion, so he goes back and ends up getting the plates by blood. He's outside the walls of Jerusalem. It's the walls of the ancient city of David. This is interesting. There's a big archeological dig off the south slope of the temple mount. They found the ancient City of David. They found some walls and they were surprised that there were these walls there. I was there one night, and a friend and I were walking the outer wall of the temple mount. We had gone in there to take a tour. He wanted to go to bed and I said, "you're in Jerusalem and you want to go to bed"? He said, "What do you have in mind"? "Let's put on our gym suits and let's go walk the wall". (The outer wall, all those walls you see that go around the old city.) So we walked out on that south east side, down by the pool of Salome. We found ourselves in the darkness and off in one corner saw a cigarette. In the dark, some one took a drag on that cigarette and we saw the little light. I looked at my friend and there is one behind us. You can't do anything and all of sudden you hear foot steps coming behind us. It's pitch black and this guy walks into the center and says something in Arabic. I answered back in English. I said, "Do you speak English?" He said, "Are you an American?" "Yes!" "Are you Mormon?" "How's that?" (We thought that might be a death sentence.) (Laughter). He says, "Do you know Dr. Ken Brown"? I said, "Yes". He said, "He's our friend!" He's a BYU professor in charge of archaeological digs. So that opened up a conversation with these guys, the security guards, on an entrance to an ancient dig into the City of David. They had the keys to unlock the doors. They asked if we wanted to see something and I said that "We can't see anything!" We had flashlights and here the two of us have the chance to stand upon Jebusite walls that were 5,000 years old. These were not open to the public. I thought about it as I stood on those walls because those are the walls the Jebusites, that David breached and took Jerusalem. These are the same walls that later Nephi goes over in 1 Nephi 4:6 He told his brothers, 'wait here and I will come back'. *6 And I was led by the Spirit, not knowing beforehand the things which I should do.* That should be pretty clear to you, you should really love that scripture!

Let's go over to section 105. I had some other things in Sections 103, 101 and also 78, but we'll skip on over to Section 105. This is *Revelation given through Joseph Smith the Prophet, on Fishing River, Missouri, June 22, 1834*. I did a podcast on this recently, about 'The Law of the Celestial Kingdom'. We'll just hit on that real quickly because you have about an hours worth on that. Lets go up to D&C 105:2. Over in section 1 the Lord says the people were kicked out of

Jackson County, Missouri because they sinned against the Lord. This is his people. There were jarrings and contentions and strife and etc. 'Evil doings and they polluted your inheritance'. You don't want to do that. Here we have a chance. Are we going to learn from these guys? What Mormon says in the Book of Mormon is, "I write these words to you (before he gives the records to Moroni, who takes over as the custodian.) so you learn to be more wise than we have been". Are we going to learn that lesson or are we going to go and have to tread the same thorny path as our predecessors? Are we going to learn? That's the purpose of all this, right? At any rate, go on up to verse 2. "*Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now.*" I like how the Lord pulls it down from general church institutional, down to individual. So, even if an institution is condemned, it doesn't mean that the people in the institution need to remain in a state of condemnation. Let's give some thought on that.

"*3 But behold, they have not learned* (Here we go.) *to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them;*" Are they going to say that about us? The group that takes our place to get it done? Is it going to be written of us, by them, 'they didn't learn?' That's what we are going to ask ourselves. Do you think that you can make this, just because you are here? You have to learn some things, and the first thing is, they have not learned to be obedient. Well, you folks have been obedient. You've heard the voice of the Lord. That spirit has brought you here. So, congratulations! You're up! Then it goes on to say "*but are full of all manner of evil, and do not impart of their substance*". We are starting to get some keys now, about what it's going to take. "*as becometh saints, to the poor and afflicted among them*". So, there's your great key. If you obtain a zion status, the way you retain that zion status, go with me to Mosiah 4 (keep your finger there Sec .105) go to Mosiah 4:25. The key word is 'retain'. So, if you are in a state of 'obtained', the question is, how do you 'retain'? If you have obtained a state of grace and you are in a position of a broken heart and a contrite spirit, what is the key to retaining that, so that you don't lose it and have to obtain a greater price again. Every time you come back to do that, it gets a little harder. The Lord figures that you didn't hang on to what you should have, so I am going to keep it away from you for a little longer so that when you get it next time, you'll appreciate it more. That's the purpose of losing things. That's the purpose for disciplinary councils in the church. It's not to damn you or to shame you or shun you. It's to take away something you've taken for granted so that when you get it back you'll appreciate it more. You will be more diligent in retaining. That's the whole purpose for disciplinary councils.

Now go on down here to Mosiah 4:25 Our question is, "How do we retain these things we have obtained?" There is really only one way to lose them and it ties into what we read in D&C 105. We can link those two together. You may want to do a cross reference on these two.

Mosiah 4:25 "*And now, if ye say this in your hearts ye remain guiltless, otherwise ye are condemned; and your condemnation is just for ye covet that which ye have not received.*" It's the whole discussion on the beggar. The universal sign of the beggar is this. Remember that, will you? It is an outstretched cupped hand. Everywhere in the world, everybody knows that's the sign of somebody who is begging for something. Can it be more? Are you picking up?

Now, look at what it says in Mosiah 4:26: "*And now, for the sake of these things which I have spoken unto you—that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God—I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants.*"

You see the key word there is 'retain'. How do you do it? "*That you may walk guiltless before God.*" That means remain in a state of justification. Not only justification. Because you are retaining a remission of your sins, you've also attained a state of sanctification. The remission of sins only comes with the baptism of fire and the Holy Ghost. 'You can be forgiven' is one thing, but having your sins remitted is something else. It's a stair step. Forgiveness of sins is preparatory to the 'remission of sins'. He's talking about people obtaining and retaining a remission of sins. The Book of Mormon is clear that that happens by the baptism of fire and the Holy Ghost, the completion of the baptismal ordinance.

All ordinances have a beginning and an ending. A beginning and a completion. Your baptismal ordinance begins with a water immersion and ends with a fire immersion. If you are baptized by water, you have two witnesses that are there for what purpose? To make sure of what? That the immersion is what? So that if a hair of your head comes up or your big toe comes up, what? Do it again! I have been in places where I have seen people baptized, in Mongolia, in portable baptismal fonts that high with a big person and I'm watching them be baptized 6 times. We just couldn't stuff that person under the water, something kept floating up. At the end, we were so embarrassed for that person. This is supposed to be this great experience. We found all the witnesses leaning over like this and saying, "OK, I think we got her that time." It's the same with fire. It's not a little feeling. Not a little emotional impact. Not a tear that creeps down your face. It is an immersion. That's what baptism is: an immersion in heavenly fire. That completes the baptismal ordinance.

Those of you who have been through the temple and received your endowment, you haven't received the complete endowment yet. You've had the initiatory, and then the endowment that took you up where you went through the veil after

the prayer circle and entered into the presence of the Lord. You are not done! Your endowment ceremony is incomplete. Until you obtain that part that talks about, 'Brothers and Sisters, if you are true and faithful, the day will come when you will be chosen, called up and anointed Kings and Queens, Priests and Priestesses, as you are now anointed only to become such.' That first anointing is your initiatory anointing. There is more. Until we have the conclusion of that, your endowment is not complete. Here is the key. If you want to walk guiltless before God and have a remission of your sins, *"I would that ye should impart of your substance to the poor; (that's the key) every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants."*

Go back to Section 105. The Lord says, 'you haven't been obedient'. What have you done? 'You have not imparted of your substance as becometh saints to the poor and afflicted among us'. There's the great disqualifier, right? Remember also what Paul says in Hebrews 13:2: *"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."* They are sent to test your bonafides. They are translated beings and they come down here. They are going to look and see who we are going to meet in Zion and fall upon their necks. So they are down here to see what you're doing with what you've got. They are testing us! You've probably met them and don't even know it. I have mentioned that I doubt that there is none here that has not met a translated being, or a messenger that has been sent to test your bonafides. How are you doing with the covenants you have made?

Go over to D&C 105:4 *"And are not united according to the union required by the law of the celestial kingdom;"* Look at the key words in verse 4: 'united' and 'union'. Those are your key words. Those are words that define the Law of the Celestial Kingdom. That's your primary requirement, for people who want to establish Zion. Over in Moses 7:18, it gives the definition of Zion. It says, 'the pure in heart, there is no poor among them'. You're united. There's a union there. You don't esteem a brother above another. You realize that Mosiah says we are all beggars, everyone of us. You think you've got it better than somebody else because your bank account is bigger? You're in trouble. So, have a big bank account, but if it lifts you above another, where you esteem yourself above another because of your earthly possessions, you've got to repent. That's disqualifying you from Zion. The Lord has nothing against you having a nice house and having good things. It's where your heart is. I knew a man who received the Second Comforter, and the Lord appeared to him. After he'd fallen upon his feet and worshipped Him, the Lord picked him up and looked him in the face and said, "Ralph, where's your heart"? This man said, "I couldn't answer the question". It's all he really wants, right? He wants your heart. That's why you remain in a state of grace with a broken heart and a contrite spirit. It is the acceptable sacrifice of Zion in the latter-days. No more care about the things in the world. No more law or carnal commandments. No more of that, just a broken heart and a contrite spirit. He wants your heart. That's all he wants. It can come up to a point where you can give it to him, whatever that means for you, and you qualify for this exciting, wonderful experience.

Look at vs.6 *"And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer."* We talked about that. Then over in D&C 110:10-12 he talks about preparing an endowment for them in the Kirtland Temple where they will be endowed with power. *[10 And the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen. 11 After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. 12 After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.*

That's expressed in Section 110. We're in 105 right now. Look at this in verse 14 and we'll wrap up today with the rest of this. *14 "For behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil—I will fight your battles."* That's key. That's another key for Zion. That has different levels there, the hearts allowing. If you're thinking of physical weaponry you're not part of Zion and have not heard the call. That absolutely shuts you out, because if you are using physical weaponry to establish the cause of Zion, you put your trust in man and in your own armor. That disqualifies you. That's not to say that some Latter-Day Saints may be called to take up arms in the conflict that's raging. But you want to be a part of this, because there is a place for Second Amendment rights. Somebody, when I taught that principle, said, "Yea, what about the Nephites, they were commanded to take up arms". I said, "Nowhere in the Nephite society were they commanded or given the invitation to build Zion". Their message was to protect their land, their rights, their freedoms, their families, their loved ones, their children, and to do it with the shedding of blood under the direction of the Lord. You don't have that.

Go to D&C 45:56. I want to point out something to us. *"And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins."* You'll know that in the podcast, this is the central scripture to everything I do in the podcast. The purpose of the podcast is to get us to rely on and trust the Lord, to develop and perfect, become more perfected, in the skill of recognizing and receiving personal revelation. I have lots of people write and say, "What should I do here?" My mentor taught me this. I'm going to them and I'm saying, "Have you asked the Lord? That's a good question. Write it down, take it to Him. Get revelation for yourself." That's kind of the center. Look

at the next verse: *57 "For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day."* 'Abide' means 'live in' and the day is the Second Coming, which ushers in the Millennial reign. So, what's the key? "Receive the truth". That's no small challenge in hell. No small thing. I think of when Jesus was brought before Pilate. "Who are you? Are you the King of the Jews?" Christ looked at him and said, "Sayest thou that of thyself or did others telleth thee?" The guy walks up and smacks him in the face. Then the Savior says, "For this cause, came I into the world to bear testimony of the truth". Pilate looked at him and asks this great question, "What is truth"? It's a great question. The first criteria in vs. 57 is to 'receive the truth'. The second thing is 'how you do it'. You take the Holy Spirit for your guide. The purpose, the main mission of the Holy Spirit, which is not the Holy Ghost, is to teach you right from wrong, truth from error, light from darkness. That's the main purpose: knowing truth from error. That's the Spirit of Christ. That's the spirit you are promised every Sunday for the next 7 days, if you live up to your part of the covenant in those prayers. I've gotten flack on that, because it's been taught in General Conference that's not the way it is. It is a Liahona for you for 7 days, so you can make it through the next week without being deceived. That's your guide. That's your personal Liahona.

Let's go back over to Section 105. Now this is coming down to you. Let's take what was written to them and apply it to us here and now. D&C 105:19 (Bring it on up into our day) *"I have heard their prayers, and will accept their offering; and it is expedient in me that they should be brought thus far for a trial of their faith."* Underline "thus far". I'm thinking of you folks. It's not like you haven't already had one or two of those (trials of faith). Every time we move up, we're going to have an opportunity to witness against the opposition and to show our devotion to our Father. That's the purpose of these things. When you come up to this level, there is an eternal law that says 'there's going to be opposition'. You come up to a level 7. You're not going to get opposed at a level 5. There is no growth in that. What's more, you are vulnerable to fall away from the blessings given you, because that's been proven. There's spiritual muscle developed here. Muscles always develop through opposition. Resistance. He is going to test you each step along the way. Don't worry about that. I know people who fear to move to the next step because they understand the principle that opposition manages with it, and they're scared to death. Then, they've had an experience with an evil spirit, or a dark spirit, on their missions when they were 19, and they were traumatized. Now they are 40 or 50 years old and they are scared to go there because of the experience they had. Don't be afraid. With the growth that moves you to the level of blessings, there is a transformation that took place inside you. You're not the same. If you are a 5 on the blessing side, you're not the same person you were at a 4. The purpose for the transformation is to prepare you for the opposition that's going to come in, that matches the level you are at. I got frustrated because I wasn't receiving some of the higher blessings from the Lord. I'm doing this and I'm doing this. This, check, this, check, done that check, check. I was working on a check list. Looking at the last thing, 'what's he looking at? He's not looking up here.' This is the lost platform. Up here in the head is the lost platform. What's up here in yours? So, I got frustrated, because my desires were righteous. My intents were good. Everything I checked off were good, living the gospel, etc., etc. Nothing happened, so I got frustrated. Here is what he told me. He said, "Mike", and I couldn't hear his voice, it was a feeling, I sensed it and he said, "I can't take you where you want to go because you are not prepared for the opposition that matches the blessings". That was such a revelation to me because it just set me at ease and instilled in me a degree of patience. I knew, for a fact, that it was for me. It wasn't me doing something wrong. This was to prepare me for an encounter that had to come with the blessing I'm receiving. Now, I move forward and I'm willing to learn what I need to learn, in order to be successful. He told me, "I have these in reserve for you, they're yours, but not yet".

**Student comment** about blessings and trials and tribulations for those who live in Missouri to give you, but not yet.

**Mike:** Look what he says over there, *"brought thus far for a trial of their faith". 20 "And now, verily I say unto you, a commandment I give unto you, that as many as have come up hither, that can stay (are there any that have come and left?) in the region round about, let them stay;"* Apply that.

Now go to D&C 105:23 *"And let all my people who dwell in the regions round about be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed."* Look out the window. You are dwelling in the regions round about. You are dwelling in the regions these scriptures are talking about. You're here! This isn't talking about New York or Ohio or Illinois. The regions round about he is talking about is Missouri. Key words here are: 'be **very** faithful and prayerful and humble'. There are your key words. See these things? You want to stay here and for whatever reason you have been brought here, whatever that is and you don't know yet and none of us know yet, right? In order for you to obtain whatever is coming and you are prayerful and faithful and *'humble before me,* (And, watch this one here.) *reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed.'* Keep your mouth shut. Why would you invite opposition? Just quietly go about what the Lord is whispering you to do. If you can find a small group of people who've been tried and tested and are trying to do away with the negative attributes of your natural nature and can be nurtured by those around you, so be it! You can't get away. If you can't come to a state where you stop being argumentative, you stop being proud, you stop finding fault, you stop accusing and condemning, if you can't do that, leave! You'll find the society that says,

*“reveal not the things which I have revealed unto them”*, (you'll find that that society won't trust you. You can't be trusted because they realize what you exhibit, and don't have a desire to shed, it destroys the integrity of the group. Then it goes on and says) *"until it is wisdom in me that they should be revealed."*

24 *"Talk not of judgments, neither boast of faith nor of mighty works, but carefully gather together, as much in one region as can be, consistently with the feelings of the people;"* These are things that got a lot of the Latter-Day Saints in trouble here. This is why, in these places, Mormons are still looked upon with suspicion. Big time suspicion. They have a tendency to go in and do what? Take over! You are certainly talented. The talent and your ability to lead and direct comes with you as a result of a covenant relation you made within the bonds of the restoration. It's one of the blessings. It's one of the fruits that flow from entering your covenant. You've got to keep that down. It's OK to let your light so shine, but don't let it shine through doctrinal discourse. Just go out and do what? Love your neighbor, serve them. If they are in need, go out of your way to serve them. Give them some bread, take care of their afflictions. But, for heaven's sake, don't talk openly about Zion. Otherwise, you just increase the opposition and make it more difficult for angels to do what they need to do and for devils to be successful in what they want to do. So, you've got to work harder at it. Here are some keys that we are given out of this. You see the scriptures talking to us a little bit?

Let's go down a little bit further. *"Talk not of judgments, neither boast of faith nor of mighty works"*. You have gifts. Keep them to yourself. *"carefully* (triple underline this) *gather together"*. Did you catch that? I thought about you guys. The day will come when the things that we know will be spoken of openly and boldly, but not overbearingly. But not now! You're in the day of the gentile. You're in the first half of the dispensation of the fullness of times. This is where you must be 'wise as serpents and harmless as doves'. The day will come when the things you're experiencing, and your gifts and your experiences, then, you'll be required by the Lord to speak about them openly. But not now! If you do it now, in the present circumstances, you'll bring upon yourself derision and persecution. If you think the day of persecution in Missouri ended in 1839, I've got news for you. This is an area where opposition now controls things. This is an area where, my opinion is, the land outside the church property with the white fence around it is cursed. This is a land that has seen blood and horror on it. This land is known by all the ancients as a sacred place, where God himself has walked the earth. The enemies of God know that. What do they want to do to this land? They want to desecrate it. It has been desecrated, and on purpose, because the enemies of God know that it is a sacred place. They want to have it filled with blood and carnage and horror. So, quietly, God is going to, through a 'strange act', and first of all, lift that curse. How is he going to do it? He's not going to do it by talking about it.

Go back and look at a couple of other things. D&C 105:25 *"And behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people: Execute judgment and justice for us according to law, and redress us of our wrongs"* (if you do what 23 and 24 talks about. If we don't do that, forget 25.)

Verse 26 *"Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the army of Israel becomes very great."*

"My friends", doesn't that make you feel good? I see 5 levels in developing a relationship with Christ. Number one is what I call the Parent/Child relationship. We come to a point where we realize that He is our father and we are his children. That's good, that's a beginning place. The next one is the Stewardship. He's going to find out what you are going to do with that relationship by giving you responsibility. What are you going to do with what he gives you. The third one is Discipleship level. Discipleship by its very word requires that you discipline yourselves. You have to be disciplined. Number 4 is Friend, and number 5 is Beloved: state of progression in a personal relationship with the Master. I believe that he calls many of you friends. *"Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the army of Israel becomes very great."* You ought to ponder that 'army of Israel'. That's not an army of weapons. It's an army of men and women who've come up, obtained the baptism of fire, had their calling and election made sure, and had an encounter with the Lord Jesus Christ.

27 *"And I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time, until my servant Joseph Smith, Jun., and mine elders, whom I have appointed, shall have time to gather up the strength of my house."* Some things are happening here. Even though this was talking about Zion's camp and redeeming the distressed members of the church because of the Missouri mob, I bring it up into our day.

28 *"And to have sent wise men, to fulfil that which I have commanded concerning the purchasing of all the lands in Jackson county that can be purchased, and in the adjoining counties round about. 29 For it is my will that these lands should be purchased;"*

Go down to verse 30 *"And after these lands are purchased, I will hold the armies of Israel guiltless in taking possession of their own lands, which they have previously purchased with their moneys, and of throwing down the towers of mine enemies that may be upon them, and scattering their watchmen, and avenging me of mine enemies unto the third and fourth generation of them that hate me."* Underline these, "throwing down in the towers of my enemies", and "scattering of their watchmen". They are two different things. The Lord is going to call a group of people that he refers to as his soldiers, his army, and the purpose is to throw down the towers and scatter the watchmen. Don't think physically on this.

Let's go into the spirit realm. The watchmen, in this case, are evil. Anciently they were referred to as watchers. What are they watching? They are watching what's happening to you and to others who have made a covenant. Their strongholds, their towers, anciently they built walls and put towers with watchmen in them. Both good and evil watchmen, because the Gods did the same thing. Watchmen on the towers over in Ezekiel, that's the good guys. These are not the good guys. They have their counterfeit. Everything that God does is counterfeited very, very closely. So closely, that if you are not careful, you can't tell the difference between God's work and the darkness. It's very close. You have your endowments, signs, tokens, names. You have all of that, covenants and laws. They do to! You have your organization and institutional structure of three, twelve, seventy, etc. They do to! You have your ceremonial clothing that identifies you as princes and princesses moving towards kings and queens. They do to! You can be rewarded by God for good works and faith. They are rewarded and advanced in their ranks with rewards and honors in dark places. Everything that you can see here, you can see there. What does that do? That gives you knowledge, which is power. So, if you are awake and understand the enemy, you can know a lot about a man or a woman by those who oppose them.

Let's go a little bit further, wrapping it up down to verse 31: *"But first let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations;"* Another word for sanctified is to become what? Holy. Moroni 10:32 says, "without spot", that's sanctification. I have a man, you've heard me tell this on the podcast, in an inservice meeting with our seminary/institute and we had endless inservice meetings. I have been to so many of those things. Endless, endless. I didn't enjoy a lot of them myself. I'm too proud. I thought I knew more than anybody there, so why am I wasting my time? He got up and asked this question, "What's the best thing we can do for our students?" They listed some things on the board and he got up and said, "The best things you can do for your students is to sanctify yourself." It's not only the best thing for your students, but your wife, your husband, your children, everybody around you. You can't teach or testify above the level of your own conversion. So, become sanctified.

Verse 32 *"That the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws."* Skip down to 34 *"And let those commandments which I have given concerning Zion and her law be executed and fulfilled, after her redemption."* The law of unity and unification, which I believe in heaven that law has a name called 'atonement'. There has been a day of calling. Remember, that calling is the same as ordination in the eyes of the Lord, but the time has come for a day of choosing. In priesthood terms, to be called is to be ordained, to be chosen, as we begin to experience power as a result of the ordination. Ordination means nothing if you don't take it to the next level, which is 'power'.

**Student comment:** In this scripture, is he choosing to be chosen?

**Mike:** I like that. Ultimately, you choose to accept the chosen state. You choose. You never make covenants with the Lord, you know that, don't you? You don't initiate covenants. All covenants with the Lord are initiated by him. You can make vows and you can enter into promises, but covenants come from God. He is the author of the covenant. Your job, once it is presented to you, an invitation extended, is whether you are going to accept it or reject it. That is your job.

**Student comment:** So, we choose.

**Mike:** He is the originator of the covenant. You choose to enter in or not.

**Student question:** You said that called is to be ordained. What did you say 'to be chosen' was?

**Mike:** Ordained is the same as being called.

**Student:** So, to be chosen is to be what?

**Mike:** Chosen is to take that calling or ordination and do something with it at the next level. What are you going to do with it?

Then it goes on, verse 36 *"And it shall be manifest unto my servant, by the voice of the Spirit, those that are chosen; and they shall be sanctified;"* This is the core scripture of the whole lesson today. Let me show you that. Your calling is not going to come from another man or any kind of mortal institution. It's not going to happen. You are going to be called by the Holy Spirit through personal revelation. I marvel as I listen to your stories. That's fulfilled in everyone of you I talked to tonight. One of you, the other night at fireside, remember that, "so what are you doing here?" He said, "the Lord called me here." Remember what I said to you? Knowing these scriptures, I said to you, "Who are you? I'm not talking about your identity. Who are you that would receive such a message?" Wow.

It goes on and it says, verse 37 *"And inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion."* Where does the call originate? It comes from the Holy Spirit. Who does it come to? Individuals. One at a time. It doesn't come to couples, it comes to individuals. If you're a couple, the other person in that couple has to get that for themselves. The Lord doesn't do things that way, it's a one-on-one. It's so private, so individual, so intimate, and yet, taken in the whole, it's glorious and you can see the formation of society.

Go back to D&C 45:66. I feel I need to give that to you. These are the verses that talk about the establishment of the New Jerusalem. I want you to circle some words here. You are in that, that city that hasn't been built. But those cities

aren't going to be built until you have a group of men and women who have come up and obtained a certain stature. Zion begins with one man and one woman. That's how it begins. It is a heart-centered thing. The pure in heart knows no poor among them. The poor are taken care of automatically, when your heart's changed. You can't see anybody suffer in anyway if you have had a mighty change of heart and you're Christ-centered. You can't do it. It's impossible.

So let's go on over here and I will give you three words to look at. This is what this area's going to be in the coming days. Not right now, but it's going to be. D&C 45:66 *"And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God;"* Here is your first word: "peace", in a world of war. If you look at all your opposites, take all the opposites of the word that the Lord uses here and you will see what's going on at the time he's talking about these words. What's the opposite of peace? War! How much war? Global! What kind of war? Every kind that you can think of. Thermonuclear, chemical, bacteriological, any thing that man can devise will be poured out in desperation to stop this work. The establishment of Zion and the building of the New Jerusalem spells the end of hell in the telestial world, for at least 1000 years. Then they have one more shot. Look at the next word: "refuge". What's the opposite of refuge? Exposure! You're out in it. Do you have to be in a building to be protected from a thermonuclear blast? No, but you have to have a priesthood shield. You need to have a shield. Then one goes over your head, ground zero, 100 feet above you, it won't singe your eyebrow. What did Joseph say? "Noah came before the flood, I come before the fire"! Isn't that great? Next word: "safety". Look at those three words: peace, refuge, and safety. *"for the saints of the Most High God;"* Not the "ain'ts" of the most high. That's Latter-Day Saints, not latter-day ain'ts! At least 50% of the members of the church, according to the parable, are not going to make the transition. I believe that it will be more than 50%. The Lord does not talk about half, he uses the word "few". That could still number in the millions with the population of the church in the millions. If you take the population of the earth, "few" can still be a considerable number. We have to have somebody here. We can't coast everybody and still do the job.

67 *"And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion."* This word, terror, remember back in section 101 when the Lord says 'I called forth til my army becomes great'? Wonder why the Lord refers to Zion as terrible? This is the word, this is the one word the Lord uses when he describes Zion from the enemy viewpoint. You know why it's terrible? Because every time you try to make an attack and try to breach it, you die! That's pretty terrible. I don't care what weapons you've got, when you make an attack against this place or these people, it turns against you. It's an implosion. Every device used against Zion, that same device ends up wiping out her enemies. This is why it's terrible. The reason they won't come is because they haven't tried. They'll try, because they are proud and arrogant. But I tell you what, their numbers get decimated in a big hurry.

Some of you have seen visions of using this power against your enemies. It's not a societal power, it's an individual power. It comes through the power of the priesthood and only translated beings, and those authorized at that level, or in the process of being translated, have that kind of power over the elements. This is one of the powers of translated beings, since they dwell in a fiery realm. The millennial terrestrial third estate world is a fire based world. The world we're in here is a water based world. The next world to come is fire based and the people who are there, live in fire and have access to the use of it. This is why they call down fire. That's where they come from and they have the power at their disposal.

68 *"And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety."* If you pick up the sword and you choose not to flee to Zion for safety, (sword i.e. weaponry of the telestial world) you will die by the sword. That's what I have been taught. You are seeing up here (me), a massive, all my life, shooter. These hearing aides up here, I am deafer than a cob! It comes because I started shooting at 8 years, and nobody said, "cover your ears stupid". Nobody did that. We just got out there. So I am just deaf because of gun blasts. Margie and I have a Friday night date and this date is to take my Browning automatic pistol and go out and shoot tin cans. That's our date. By the way, I don't do that very often because she shames me. Nothing better than a woman that shoots. However, one that shoots better than you is questionable.

Verse 69 *"And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another."* How are they going to get to the New Jerusalem? That's the 144,000. That's the rescue squad, that go out, that the telestial elements and powers will have no hold on them. Time and space doesn't hold them. You have pockets of Latter-Day Saints and others who are honorable, just men of the earth, but are trapped and their destiny is physical destruction, temporal death, unless something miraculous takes place. You and I go out on assignment from the Savior. Having been changed, and having power over time and space, we will bring them to Zion with songs of everlasting joy. Ever wonder why Isaiah says they're singing those songs? Because it was hopeless. There was no escape and only death stared them in the face. Then you come, call them by name, because you have been taught every thing about them in your translated state, and you bring them in. You won't have to worry about ships, which will be non-existent for intercontinental transportation on land. You won't need that. You'll bring them.

70 "And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand." (There's that word again.) 71 And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy." Verse 74 "For when the Lord shall appear he shall be terrible unto them, that fear may seize upon them, and they shall stand afar off and tremble." Last verse, 75 "And all nations shall be afraid because of the terror of the Lord, and the power of his might. Even so. Amen."

Well, that's my message to you today. It's a message of sustaining and support. From here on out, whenever I hear anything negative about my friends who gathered here to Zion, you will have a voice, who will ring out loud and clear, "You don't know what you're talking about. Because you obviously have not heard and felt what they have! But they've shared with me and the spirit testified of their words". In the name of Jesus Christ, Amen.