

Podcast 055 – Tying Up Loose Ends
By Mike Stroud

Hello, my friends. It's good to be back with you again. It's been a couple of months and I'm excited to be able to discuss some things with you this Sunday afternoon. I think we'll entitle this podcast as Tying Up Loose Ends. It will be a discussion in several different areas that I feel impressed to talk about this afternoon. I pray that the spirit of the Lord will be with us. And that the Holy Ghost will give me utterance so that what I say will be edifying to all of us. It's my pleasure to be able to announce to you that there will be a 300 page document that accompanies this podcast. I'm so excited to have permission to do this. Let me tell you a bit about it. Those of you who read John Pontius's book The Triumph of Zion, Our Personal Quest for the New Jerusalem. I don't many of you have and if you haven't and you feel a desire to be a part the establishment of Zion that is underway right now and we'll talk about that little way later if you feel the desire to be a part of that you need to get this book by brother Pontius and read it and then reread it and Marty just read it again, both read it 2 or 3 times and each time we read it new things come to our attention as a result of the progress that we're making and where were at on our own individual path. The material, quote material, scriptures, and prophetic utterance material for the book were given to brother Pontius by brother Joshua Mariano. Brother Mariano on tool lives in Missouri. I was able to come into contact with him this week and he has compiled 300 pages of scripture quotes, verses, And prophetic utterance and has entitled it Zion and the doctrine of translation. What a marvelous service Joshua was provided for all of us who are seeking to know the Lord's will for us concerning the establishment of Zion. The ordination of the hundred and 44,000 and the doctrine of translation. He has given me permission to post that on this podcast and so you will have that information for your consideration. Thank you Joshua for your kindness in allowing us to have this. What a marvelous service you provided. For those of us who feel the call to be a part of what is unfolding right now. This will be a scriptural and prophetic handbook for us to use as we seek to fulfill our prophetic destiny and for ordination as these events unfold. Thank you brother Mariano.

Over the months this past year, where the podcast were presented on a weekly basis, every Sunday. There's several of them that have elicited more response than others. One of them was the very first podcast called the Holy Spirit. That is podcast 001. I didn't know it at the time but that is exactly where the Lord wanted that discussion to be at the beginning of a year-long series of podcasts because the information in that podcast ended up being the foundation necessary in order to move forward and accomplish what we hope to do as a result of these recordings. It has information that is not well understood by the members of the church and I've received many many comments about that podcast. The majority of which were thanking me for explaining the difference between the Holy Ghost and the light of Christ and how those to come together. I'm glad that's been a blessing to you and that's provided the foundation. There have been questions however when we talk about the sacramental prayer and that the spirit that is spoken of at the end of both a blessing of the bread and the blessing of the water as being the spirit of Christ and that differing from the Holy Ghost. I am aware that distinction between those two is not made by some authorities within the church. I choose not to make a comment as to why that is. All I know is: is there is a difference between the 2 and that the spirit spoken of at the end the sacramental prayers is the light of Christ; And is not the Holy Ghost. I choose not to make any accusations nor to question why people teach that, but to me it's clear that that is talking about the light of Christ, the spirit of truth, the light of truth, the Holy Spirit, and that the covenant we made with the Lord every Sunday provides an opportunity for us to have the direction of the light of Christ with us throughout the rest of the week. I think that confusion comes with the term 'Holy Spirit' and that most often when authorities refer to the Holy Ghost in their talks and in their discourses they use the term Holy Spirit. And that is totally appropriate. But the term Holy Spirit can also be used to describe the light of Christ, which is different from the Holy Ghost. They are both holy.

And so to understand that the one who works in comparison to the other or how one works in conjunction with the other, you have to take a look at the content and the context of the Scripture. That's the only way for you to draw distinction in your study as the roles of these two holy spirits: the one being and it, a channel and a medium, and we've talked about that in great detail there's no need to go into that. And the other one being a man. I think one of the greatest quotes on this and it's included at least part of this quote is included as a handout with podcast number one by Bruce R. McConkie's book A New Witness for the Articles of Faith; on pages 257 through 258. I can just part of that it says this, *"there is a spirit – the spirit of the Lord, the spirit of Christ, the light of truth, the light of Christ – that defies description and is beyond mortal comprehension. It is in us and in all things; it is around us and around all things; it feels the earth and the heavens and the universe. It is everywhere, in all immensity, without exception; it is an indwelling, eminent, ever present, never absent spirit. It has neither shape nor form nor personality. It is not an entity or nor a person not a personage. It has no agency, does not act independently, but exists not to act but to be acted upon. As far as we know, it has no substance and is not material, at least as we measure these things. It is variously described as light and life and law and truth and power. It is the light of Christ; it is the life that is in all things; it is the law by which all things are governed; it is truth shining forth in darkness; it is the power of God who sitteth on his throne. It may be that it is also priesthood had faith and omnipotence, are these too are the power of God."*

That is that famous quote. Now the part that I didn't have in the handout I'm going to add to it, *"the light of Christ is neither the Holy Ghost nor the gift of the Holy Ghost; but that member of the Godhead, because he along with the father and the son is God, uses the light of Christ for his purposes. [10:02] Thus spiritual gifts, the gifts of God meaning faith, miracles, prophecy, and all the rest – come from God by the power of the Holy Ghost. Men prophesy, for instance, when moved upon by the Holy Ghost. "And yet Moroni says: "all these gifts come by the spirit of Christ" (Moroni 10:17) catch this part right here, meaning that the Holy Ghost uses the light of Christ to transmit his gifts. But the spirit of Christ, by which the Holy Ghost operates, is no more the Holy Ghost himself than the light and heat of the sun are the sun itself."* Again I don't profess to understand why in some of our conferences, and some of our manuals, and some of our teachings that the distinction is not clearly drawn between these two but enough general authorities and prophetic utterances exist for us to make that distinction and move forward in our own personal studies, our own personal understanding, and to use that understanding as we worship God the Eternal Father in the name of his son Jesus Christ; that we may worship them in light and truth. I will not make accusations nor find fault with anyone. I will simply seek to know the truth by the power of Revelation, through the spirit of Revelation, and prophecy. I hope that helps.

Another area I would like to address has to do with of priesthood administrations. If you will go with me, for just a moment, let's go to section 24 in the Doctrine and Covenants and I would like to share with you three Scriptures that help me as I perform priesthood ordinances in behalf of those who request them. Let's go to Doctrine and Covenants section 24, and let's look at a couple of Scriptures; versus 13 and 14. And what I do, and brother and this is for you, if it helps you that's wonderful, but this is what I do whenever I'm asked to bless somebody and give them a priesthood blessing. I like to go in and sit down and go over these three Scriptures with them. Teach them what the Lord has said about using the priesthood to bless, administer, and heal. Let's look at verse 13. And the Lord says, **"Require not miracles, except I shall command you, (And here is a 2nd except, look) except casting out devils, healing the sick, and against poisonous serpents, and against deadly poisons;"** Now notice the excepts here, require not miracles except I shall command you. There are a group of miracles that you are not to perform unless God commands it. Let me give you one example. Put your finger here and go over to section 124 of the doctrine and covenants, Section 124, and if you want to get a feel for this you would

actually start in verse 91 and go all the way through to verse 100. This is the word of the Lord to Hyrum Smith and William Law. The content and context behind the Scriptures is: that Hyrum Smith was being released as the assistant president of the church to take up his role as the church patriarch and William Law was being called into the first presidency as a counselor to Joseph Smith. Now you can read the blessing on Hyrum, the word of the Lord concerning Hyrum from verses 91 down through 96. Great blessings and wonderful information for another lesson, but I want to go to verse 97, "**Let my servant William Law also received the keys by which he may ask and receive blessings**; that has a direct reference to this signs, tokens, names, and keywords that will be in the future revealed in the Nauvoo era. You notice that everything, all the blessings that are spoken here in section 24 are future, something that's coming. Continuing on, with verse 97, "**Let him be humble before me, and be without guile, and he shall** (Notice the future tense) **receive of my spirit, even the Comforter, which shall manifest unto him the truth of all things, and shall give him, in the very hour, what he shall say.** And then it lists some gifts that William law has available to him as a holder of the fullness of the Melchizedek priesthood. These gifts by the way belong to that. Notice it starts, **And these signs shall follow him – he shall heal the sick, he shall cast out devils, and he shall be delivered from those who would administer unto him deadly poison**; Now you see that's a direct reference right back to section 24. **And he shall be led in paths where the poisonous serpents cannot lay hold upon his heal, and he shall mount up in the imaginations of his thoughts as upon Eagles' wings.** (Were going to come back to that in just a moment on another section but this part right here watch verse 100) **And what if I will that he should raise the dead, let him not withhold his voice.** You see that. What if I will, now go back to section 24 where it says require not miracles except I shall command you. There are certain miracles that you don't go into unless you are *absolutely* directed by God to do that. Notice what it says, **if I will that he should raise the dead let him not withhold his voice.** That's the first except.

But now there's another group that you can move into as priesthood bearers except, notice the 2nd group of things, except... casting out devils, notice of the except here is an exception to the little phrase I command you These are areas now, by virtue of the priesthood which we hold our inherent in that ordination to use that priesthood to perform these miracles. And the first one, interesting enough that he list, is to cast out devils. Healing the sick, against poisonous serpents etc. etc. Verse 14, **these things you shall not do, except** (There's the 3rd accept) **it be required of you by them who desire it**, So casting out devils, healing the sick, those kinds of gifts, those kinds of administrations, should not be done accept the required by those who desire it. Now you teach the doctrine. There's a lot of people who are not going to request having devils cast out or are being healed of sickness send these because they don't understand doctrine. So they're not going to request it. This is where you come in, as a righteous priesthood bear, and you teach them the doctrine. There's so many people in the world that believe that you can't request a priesthood blessing unless you're gasping your last gasp of breath and the hears is backed up to the door. But you teach that the priesthood, and the blessings of the priesthood are available as a service and a blessing from father in heaven to his children. And they don't have to be on death's door to wait to have a priesthood blessing. Need to teach them the doctrine of Devils and unclean spirits so when they understand that doctrine they can look to you and say, would you give me a blessing to this extent. Would you do that for me? We're going to talk a little bit about that in just a minute also. Requesting the blessing is an act of faith. And these people need to understand the doctrine before they'll request the blessing; and thereby exercise faith onto deliverance and healing. So I thought that was an important Scripture.

Lets go to one more, let's go to section 35, so I go over with these Scriptures with people before I lay my hands on their head and give them a blessing. These are the 3, so brother of the priesthood out there, I'm doing this for you because I found it to be worthwhile and a blessing in my life and in the blessings of those that we are called to minister to, section 35. Let's go to verses 8 through 11. Verse 8,

[20:00] "for I am God, and mine arm is not shortened; and (here we go) I will show miracles, signs, and wonders, and to all those who believe on my name. (That ties back to section 24, when a person request a blessing they obviously have the faith and belief necessary to receive that administration. You may have to do some teaching before we get to this point. Remember that it is true doctrine that is understood that changes behavior. People are not going to move or act if they don't understand the doctrine involved – verse 9,) And whoso shall ask in my name in faith, (Look at the first thing again, here it is.) they shall cast out devils (I find it interesting that in the New Testament, wherever Lord talks about faith to perform miracles, he says in my name, and all those who believe in my name, see that's male and female, that's just not man. All those who believe in my name signs shall follow them, they shall... And the first thing listed is: they shall cast out devils; the 2nd thing listed is heal the sick. And then it goes from there. I have a man who struggles with depression, I mentioned this one time and come up and first of all talk to him this doctrine. Talk to the doctrine. Was my feeling, and I testify to him that his depression which became so debilitating at times that he could even get out of bed, and have suicidal thoughts tendencies, so I taught in the principal of this Devils and unclean spirits. And encouraged him to receive a blessing that would cast out these devils and unclean spirits and send them on their way. Well he had a degree in psychology and human psychology, on his feeling was that this whole process of casting out devils belong to an older less enlightened time. And that we now have access to scientific models and information that we don't don't cast out devils anymore. And I thought, boy how the devils in hell rejoiced in that kind of thinking. Because it further shrouds them in their anonymity that keeps them from being exposed to the light.

Let's go back to verse 9) And whoso shall ask in my name in faith, they shall cast out devils, they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, the dumb to speak, and the lame to walk. And the time speedily, that great things are to be shown forth omont the children of men; (Notice he said that those things were in the future from right now. This is in the 1830s. I want to testify to you that the time for great things to be shown unto the children of man is NOW. It's happening NOW. And it's going to become more so. So if there ever was a NEED, for example, for casting out devils and healing the sick in the past is more so NOW, as we will see from a couple of things I want to discuss with you. And the need for that is NOT going to be diminished; it's going to increase exponentially as we move closer and closer to the end time events that the Scriptures talk about. Verse 11) [23:50] but without faith shall not anything be shown forth except desolation's upon Babylon, So we've learned a few things here, that the Lord's arm isn't shortened, it wasn't shortened in 1830 in comparison to the New Testament times, and it's not short now in 2017 as we near the and the day of the Gentile. In fact things are stirred up and in more turmoil now than they ever were in 1830 or in the early days of the church. So the need to do these things is increasing. Now, let's go on look at one more Scripture. Let's go to section 42 in the Doctrine and Covenants. I remember when I saw this and I was just amazed. I had read it so many times in my life but had not seen it. Were going to section 42 verse 43. Notice of section 42 is referred to in the chapter heading, the prophet specifies this revelation as embracing the law of the church. The law of the church. Let's go with me to verse 43, and whosoever among you are sick, (I would put whoever is afflicted with diseases or Devils, doesn't matter, And this part right here is the part we never see. Here's a part that we readily verbalize the words but we didn't see it.) And have (you want to circle this) not faith to be healed. (Now in verse 4 and section 42 you see two groups of people here. The first group of people are people that don't have the faith to be healed) , but believe, (In other words, they believe that healing is possible they just don't believe it can take place to them. They are weak in their faith concerning the ministration of the priesthood to them. And yet these may be people who have man who have participated in priesthood administrations upon others and maybe even seen miraculous results but don't have the faith necessary, whatever circumstances they find themselves in, to be healed. Will look what you should do. You) shall be nourished with all tenderness, with herbs and mild food, and not by the hand of an enemy. (Call for

the elders) **And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me.** Notice it doesn't say anything about healing. It's a big if. Everything in this. These are people that are sick or afflicted but do not have the faith to be healed. They are to be nourished with tenderness, they are to be prayed over, and administered by the brother and anointed with oil, lay their hands upon them, and them pray for them. But there's no promise there that anything is going to take place as a result. Now skip down to verse 48. **And again,** (Here's the 2nd group) **it shall come to pass that he that HATH faith in me to be healed,** (See those 2 groups. Why I read that 100 times and never saw those 2 groups for decades. And then the Lord showed those to me and I went all my, I look at this one, 48) **it shall come to pass that he that HATH faith in me to be healed, and is not appointed unto death,** (Stop right there, here's the little clause in there. They have faith to be healed but they're not appointed unto death, what that means is that every one of us have an appointment to leave this life. There is a date set. President Kimball said, you can't lengthen that date but you can shorten it and millions do through the improper use of their more moral agency. But you can't lengthen it. I can think of only one scriptural example that where a man's appointed death date was lengthened and that was Hezekiah in the Old Testament. If I remember right, it was lengthened out 14 years. I haven't looked at that, but nonetheless it doesn't matter. Now look at it again if you have faith in me to be healed and it's not your time to go, look, shall be healed. And then it goes on and says if you hath faith to see you'll see, if you have faith to hear you'll hear, and the lame have faith the leap they shall leap, **and they who have not faith to do these things, but believe in me, have power to become my sons,** this is Christ speaking, so you have power to have the born again experience that the book of Mormon talks about where Christ becomes your father and you become his child and your adopted into the royal family of Christ, **and inasmuch as they break not my laws thou shalt bear their infirmities.** It's an interesting thing that if we take some time to look and not be in such a rush. so what do I get out of the Scriptures? So what I do after I go over these I tell people that if it is not your time to die and if you have faith to be healed God says that you will be healed. Now, I don't have the information at hand as to whether your time to leave is here are not. So since I don't have that information, I'm going to act, and less the Lord reveals to me in the administration, that your time to die is here. But you know what, in all of the blessings I've given over my lifetime I've never had the Lord revealed to me that it is this persons time to die. I've not had that revelation. [30:00] So without me knowing that, and if the person has faith to be healed, I go ahead and pronounce the blessing that they're going to be healed. I speak the words.

But one thing I do after having gone through this these 3 Scriptures, I look at the person before their anointed with oil, and I asked them, brother or sister, do you have faith that the Lord Jesus Christ can deliver you from affliction or heal you from disease and sickness? I want to know that. I asked them that. I never give my blessing that I don't ask that. And I wait for their Affirmation. And if they say, *yes brother Stroud I do*, then the next thing I do is: would you offer a little prayer and pray for us, that's those who are about to pronounce this blessing, would you offer a prayer and pray for us that the Lord will bless us with his spirit that we may speak in his place as though it were him giving you this blessing; And I asked them that. So what we've done now is taught them out of the Scriptures. Take some time brethren, when you're asked to administer, take some time and go in and teach the word of God. These are 3 Scriptures that I use. And it helps them. By the time I've gone over these 3 Scriptures the real question is this, they've already asked me to come in for a blessing, the real question is: do you have faith to be healed. That's the question. And I want them to verbalize that to me. and when they do, then I know that their faith is sufficient. I also know that I am clean, I'm clean, they have faith to be healed, I'm clean to pronounce the blessing. I have the priesthood authority and the mandate from the Scriptures to do so. I can proceed with confidence and pronounce a healing blessing and whatever else the spirit moves me to speak in that blessing and do so with faith and confidence that whatever we speak will be realized upon the head of this person. I hope that that helps.

Let me give you an example of something that's happened to me. But brotherd, we are timid. We are way too timid. And I think the timidity and our hesitance comes at least in part because we lack knowledge. And hope these three Scriptures, you will mark these, and try an experiment. And the next time you're invited to give a blessing sit down and go over these 3 Scriptures, the word of God, with the person who's asked for the blessing. And watch the spirit pour into the room as you use God's word in teaching prior to ministering. It's a powerful concept. I also use the power of quorums. And whenever I can, notice that it says up in verse 44 of section 42, **and the elders of the church, two or more shall be called**. Two or more. I always, when I can, I can't always do it sometimes it's just me because of circumstances are such. But whenever I can, I always try to get three brethren to stand in and administer. I always anoint with oil, I never administer in the priesthood but what I use the oil. I know that that is contrary to some things that we've been told, but what can I say, the fruits of the administration is success. And if the Lord honors what you do with success can there be anything wrong with it? Are we so hung up on protocol that we deny and stifle the spirit? Brother and the day is here. And if you listen to this last general conference last week, and you listen to Pres. Eyring speak and you compare with what was spoken a year ago in general priesthood meeting by Pres. Nelson, we've gone over that, you need to listen to what Pres. Eyring said this time and again what Pres. Nelson said. we need to move forward in the power and majesty of our priesthood. don't be so restricted by protocol that you stifle the whisperings of the Holy Spirit. I'm going to share with you something that I do, and just because I do it, you shouldn't. But where I can find 3 men to come in and we surround that person; before we lay our hands upon persons head the man or the woman, I asked them to say a prayer that invites the spirit of the Lord in my behalf. Every time I've done that, would you pray for us, I tell the father if it's a man there, I'm not usurping your authority to ask for prayer, but we who are about to lay our hands upon your head and administer a priesthood blessing to you, would you pray for us please. and invariably in that prayer, you're going to see as spirit directed prayer, from that man or that woman, where their heart is opened up and the spirit of the Lord just flows into that room. So I recommend that you do that.

Another thing that we do is that after we anoint with oil, I use the wording in the anointing thus: *by the authority of the milk as the priesthood we anoint your head with this oil which has been consecrated for the purpose of, then I list 2 purposes, delivering the afflicted and healing the sick*. And then close it in the name of the son of God. These are the 2 main signs and privileges we have scripturally is to cast out devils and unclean spirits and to heal the sick. Deliver the afflicted and heal the sick. And so I use those wordings in my anointing with oil. Then if there's 3 of us we determine before hand which one is going to seal the announcement, the anointing, and pronounce a blessing. And then the 3 of us surround that person, with our heads upon their head, and after the first person who has been chosen to pronounce the blessing finishes he will say, in the name of Jesus Christ, but we don't pronounce and Amen. That is the sign for the next person in the circle to pronounce further blessings as directed by the spirit upon the brother or sister that's been blessed. When they get through their pronouncement, they say in the name of Jesus Christ... but no Amen. That then is the signal that 3rd person standing in the circle to pronounce a blessing as directed by the spirit and when that pronouncement is done they say in the name of Jesus Christ; and pronounce the Amen. This has been wonderful experience for us to do. And that is there any harm in that? *Where two or three to gathered together in my name there I am in the midst of them*.

And I've even been at times impressed at the end that when all 3 of us to have been over, the Holy Ghost inspired me for something else, and I will say will us sit here just a minute and I need to pronounce an addendum ,an addendum, to that blessing and our pronounce their name say what the spirit added to that but the 3 of me of us may not have gotten but was inspired afterwards and as an

after addendum blessing pronouncement, pronounce that upon their head in the name of Jesus Christ, Amen. Just some things, brother and for you to think about, so that we can begin to exercise our priesthood more fully. I guess the message here is: the Scriptures want us to do more than were doing. We are way too timid. And I think our timid timidity comes from a lack of knowledge, and the lack of confidence. The Scriptures, if nothing else, should give you confidence to go forward and move, especially when the Lord says he that have faith in me and is not appointed into death... shall be healed. You can work on that. You can take that, that's the word of God, for you, brethren. [40:04] To move forward in the majesty of your priesthood callings. And *don't pray* over people. Pronounce a priesthood blessing. There's a difference between praying over somebody and pronouncing a priesthood blessing. At any rate, where going to need to stand up and do much more than we've been doing.

I was riding a new horse one day, a beautiful horse, he's what's called a Rocky Mount spotted walking horse, just beautiful. But he was new. Went with 4 horses in a trailer and they work themselves loose in the trailer while we were traveling. The people who had put their horses in didn't tie them up good and the movement of the trailer, 3 out of the 4 horses were free, so that when we opened the back door they just bolted. And we had to step out of the way, so 3 of the 4 horses we lost them. They just took off running. Well, I was the only one who had any experience in chasing runaway horses and could rope them, so I took this black-and-white spotted horse out... it was the only one there. It was my horse. He was new, and I had ridden him, but was not really familiar with him. He was all upset anyway because all of his friends and taken off and he was the only one there that was still tied down. So I took him out saddled them up real quick, through my rope on their's across the pomel the horn. Got on his back, got them to move and getting a little nudge and he just locked in. Was just like he was in an epileptic seizure. I thought what the heck is this. and he just stood their stiff legged. So is split the reign, went the plow rating to one side, to kind of turn his head to get him going and the minute I did that he exploded and came up in a full rear and came all away over and what we call 'pancaked' me. So I had 1200 pounds of force that came over on me. The horn of the saddle glanced off my left breast, didn't come direct into me. It was a glancing blow otherwise I would have been dead. That's what kills cowboys up in this area. And there are many people in cemeteries up where I live here that have been killed by a rearing horse that came over on them. Is the horn in the saddle that gets you, like the steering wheel in an automobile in a head-on collision. When he came over on me, he immediately stood up and went off to the side and stood there. And Margie came over; and my head missed the edge the running board of the trailer by about a half an inch or that would have definitely killed me. But he got me. he got me fullbore. when Marty came over my first words out of my mouth was: he's killed me. I thought I was dead. I was curled up in to a fetal position; they wanted to straighten me out; I said don't move me, don't move me. once I knew I wasn't going to die my, niece's husband was there is an elder. I said call for Wyatt. get Wyatt over here and give me a blessing. Marty was holding in her lap and Wyatt came over, he had some oil and he anointed my head and then started to proceed to give me a blessing. But what he was saying was, he was praying over me, and I needed him to say the words. I needed him to stand up in the power of his priesthood like he had never done before. I needed him to give the a priesthood blessing and pronounce that blessing. so I stopped him and said, *Wyatt. I need you to say the words. I need you to be bold and say the words.* Because I knew I was badly hurt. And he did, bless his heart. Scared to death, but he got up there and he said, *I command you to be healed, I command you...* what were the words... it was a command. he just got up there and said, *you're going to be real all right. I command you to be blessed until you can receive medical help etc. etc.* Anyway it was a marvelous blessing. the ambience came up there and got me the radio the hospital told them what happened. they were looking for the worst case scenario. When I got down there they cut my pants off. I still had boots and spurs on... cut those off, because they weren't sure how badly broken up I was. Long story short, I received another blessing in the hospital emergency room. They were preparing for

the absolute worst case scenario. Broken back, crushed pelvis, punctured lungs, internal bleeding, you name it, they were prepared for it, because that's usually what happens. What happened was: I broke 3 ribs on one side and was bruised from the back of my knee to the base of my neck; was just black and blue, but was able to walk away from that. That's what we need to do brother and, we need to be bold in our priesthood, but with that we also need to be cleaned which takes me into the next area I want to talk about.

I'm concerned about the increase in homosexuality, lesbianism, and the movement of the LBGT, or LGBT whatever it is, into the membership of the church. I have some great concerns there. And I know the brother and are concerned. And this is a slippery slope. I've put off doing this podcast for a couple of weeks because I wanted to make sure that I could approach this subject properly. I've lived long enough to see where these issues were referred to as abominations and perversions. I can remember, and you can see in Pres. Kimball's book, The Miracle of Forgiveness, and if you'll go in and if you want to see how he viewed these things. He viewed them as they are viewed in the Scriptures in the Old Testament and in Romans and in the New Testament as abominable sins and grievous in the side of the Lord. I've lived to see how we have, as a people, come to a point where we now talk about inclusivity, inclusiveness; and I agree with inclusiveness. I firmly believe that we should love the sinner because I know that God does. And I know that he is no respecter of persons in his love. But I also know that he favors those who keep his commandments. I've lived to see where we has members of the church have come to a point where we are enduring what's going on amongst us more than should, embracing the sin, and offering no hope or thought how to be delivered from this compulsion, from this addiction, from this attraction; whatever you want to call it. Where living in the day when no one is offering any solution to this other than inclusivity.

Now, I want to be quick to point out that I am not finding fault with anything that the church and the leadership of the church are doing. I have no idea what goes on in the Council chambers of the first presidency and the quorum of the 12. I have no idea of what's going on in the mind of Father and Christ concerning this issue that is plaguing the members more and more. I choose to support the brethren. I choose to say they are walking a very, very, slippery, razors edge course to deal with sin and at the same time keep the direction and the focus and purpose of the church moving forward, trying to minimize the negative press, which is all too ready to castigate, condemn the church for whatever it does, and keep the missionary operations of the church to find the pure in heart, and to bring them in to Christ through the ordinances of the gospel and the message of the restoration. With that said, I am in no position to make any kind of a judgment or to find fault and accuse; [50:01] Which I refuse to do. Because it is satanic anyway. And I will not align myself there.

With that said, I want to offer some information that is not being spoken of, along with the handout that I believe will be a blessing to those who struggle with same gender attraction, homosexuality, lesbianism, transgenderism, and all other sins; and that's what they are, of this nature. What I would like to propose is: is that these are caused primarily by Devils and unclean spirits. I have no idea of DNA, or genetic pre-disposition, I don't know that. And so I'm not going to say that all of this is caused by that, but I have a feeling that the majority of it is. And let me explain to you why. If you have a man... Let's take a man who, who has been a heterosexual man, even married, has a wife, and has fathered children, all of a sudden seems to come out of nowhere; Now this is one example. I know there are others where this is come on over a long period of time, but let's just take one man, who for some reason, and it can also be a woman, who has given birth to children, and then all of a sudden somewhere they start to have these attractions, feelings to members of the same sex... Of their same-sex. It just seems to come out of nowhere. And it builds and builds until all of a sudden his father, temple marriages, I'm hearing about this all the time, all of a sudden tells his wife that I'm gay, and that

I have a lover, and I don't want to be with you anymore. And ups at leaves the family. Just out of nowhere. What I'd like to present to you is: That that man is possessed with adulterous, immoral female spirits who lived on the earth and were immoral in their lifetime, and lived and died without redemption from those addictions, and immoral behavior, thoughts, compulsions, and addictions and they take them into the spirit world. And those immoral tendencies are enhanced and intensified and they find some kind of relief from that by processing, in this case a man. And that man then starts to feel the emotions, passions, desires, and appetites of these immoral female spirits that are inside him. What's his desire going to be? It's going to be for another man.

Likewise, for a woman, who has desires for another woman possessed by a man who was immoral, adulterer, a fornicator, a whoremonger in life dies in those sins. In hell those sins are enhanced and intensified. And that man possesses a woman in this life, and his compulsions, addictions, desires, and appetites are going to be for women. Was the woman he possess going to feel? She's going to feel an attraction to women.

Now take this throughout all of these situations and you can apply it in every way. By the way, brothers and sisters, little children are not immune from evil spirit's affliction. The Scriptures say they can't be tempted, but the Scriptures are also clear that children are afflicted by evil spirits. Could it be? I'm presenting this, could it be, that children at an early age, I'm looking at teenagers to these days, I'm seeing teenagers, now, that are exhibiting these same sex, same gender attractions to other teenagers in our wards and our branches. Are they in the beginning stages of being influenced by these devils and unclean spirits? Is this the reason for their attraction? I just give that to you to think about.

I have a handout that I am going to include. It's called Through the Rainbow and into the Light - Overcoming Heavy Adversity. And its written by a gay man who escaped these chains and was able to find deliverance and joy through the atonement of Jesus Christ. But had to be dealt with directly with possessive evil spirits. So I'm going to put that in there for your consideration. I can't tell you how many brothers and sisters over the year the podcast have contacted me concerning same gender attraction, and homosexual behavior. And families that are just at a quandary, and are now being told *just love them*. Yes, just love them is right, you bet, you better love them; that's God's commandment. Include them, yes, you need to be inclusive, they should not be ostracized from the family. But there needs to be an alternative for an escape. We're not offering any escape. Basically what were doing is: you've got this, we don't understand why you got it, you learn to live with it, and we will learn to love you... in spite of it. I just feel that there needs to be priesthood administration here.

Now there are some warnings at the beginning of this this handout, this document, which is about 20 pages long. I think this will be a great blessing to families. You moms and dads come out there that have been struggling with sons and daughters who are walking this path and you just have no idea what you do. Is there anything you can do about it? This document will give you some information for you to take a look at it. God bless you. My heart goes out to you who suffer will this challenge in your family... and maybe with yourself. Can I tell you that I've had personal experience through my own ministrations, using the priesthood, to know that this is true. I testify to you this is truth, and priesthood administration and the power of the atoning sacrifice of Christ can and will deliver these men and women; these boys and girls, from this attraction.

Now, brothers and sisters, I'd like to end up with 2 things. I'd like to give you a little more information of seeing with the eye of faith. And I'm going to bring Margi in here and let her share with you some things she taught me this week that I just said, we need to get this out to the people in the podcast. The other day when Margie and I were talking about the things we had learned, we studied together, and

study separately. She had this wonderful insight that I've asked her to share with you here; and Margi want to share with what you shared with me. It's a wonderful and I'm grateful for that information.

Sister Stroud: I've been studying about the characteristics of little children. You know were taught in the Scriptures that we need to become as a child. And so I thought, okay, there's got to be more to it than being this little innocent child. So I've been pondering, and going over the different characteristics they have, and I thought about the innocence, how they're quick to forgive, and they always want to please, and then I was around our little 3-year-old grandson. And, oh my goodness, every other word was why? Why? Why? I would say do this... do this... don't do that, why? Why? Why? and than ties in with the asking, Knock, then I thought about the things that kids do, probably most, and every day is use their imaginations. They have imaginary friends, they play with trucks and dolls and their driving them down imaginary roads and through imaginary towns and cities and their dolls they have a house and they might be a princess in a castle or whatever. They are in this imaginary world all of the time. I thought how we use to read books, people always read books before television. And through reading those books the author paints a picture, and we participate in that storyline as he paints a picture with words. And so we in our minds envision this imaginary world that he paints with words. And we come up with our own visuals using our imagination. And so instead of being acted upon in the storyline we are acting. And then the thought was, look how crafty and sneaky satan is. He is stifling our imagination. What he's doing is he's putting us in front of television, is putting us in front of cell phones, is putting us in front of social media, anything and everything where we just sit and vegetate, and were being acted upon. We don't even have to visualize the storyline because it's all acted out in front of us. And it's acted out with violence, and with sex, and with anything that is carnal in nature, and the natural man. And so I thought, look at this, here we are being acted upon and we don't even realize it. So Satan is using one more tool against us and that's one more reason we need to become childlike. We need to have that visualization. We need to have our imagination active. If we're going to activate the eye of faith and have the sacred experiences between us and our heavenly father. [1:01:19]

Mike: Yeah, and I thought, you know, media, social media what a great blessing it is in so many ways. It's like a giant Urim and Thummim for us in this day as far as accessing information. But it's literally killing our ability to imagine things, and to access, or make the first steps toward seeing with the eye of faith. We've talked about, thank you sweetie, we've talked about Alma chapter 5 and how the word imagine is used over and over. Look what he's doing. These kids, I'll bet you, if you do a study among young children, who have now their own iPhones, and their phone access to all of this media, all of the social media, I will bet you that their ability to imagine, which I think is God given at an early age. I'll bet you you won't find our children or our youth are dulled and deadened as far as using their imaginations is concerned.

I found out that as a seminary teacher, it seemed like every year that went by, that the young people in the classes became less and less creative, and had to be told more and more, or given prompts on what to do; which I think would come naturally, or more naturally, if it weren't for the deadening effect of all of this media. I know when I was teaching Institute on a mission in New Jersey, all the young single adults would come in the class and there at the beginnings of these classes, they all had their digital devices with their Scriptures etc. etc. I noticed that they were easily distracted, and that if a text came in commodity no matter what was going on with the lesson... if Moroni had been up there given this lesson... I think they would have broken in and answered the text anyway. And so what I did was: I gave them all a challenge. First of all I started out by saying, 'I want you to put your devices on airport. I only want you to use your Scriptures. I don't want to have anything come in here that interrupts the lessons and the spirit'. And that pretty pretty good and then I thought, you know what, I said to them, 'do me a favor and the next time you come to class leave your digital devices home, pull out your

quads, and your triples, and your Bibles and dust them off and bring them to class'. And then I gave a lesson on the importance of having that word of God, physical word of God in front of you, and not letting it be diluted by everything that comes in from the side, every possible distraction that is available on a digital device. To my amazement and to my utter joy, almost every one of those young single adults came next week with their Scriptures. You know what they told me? After about 3 weeks, or 3 lessons, I had to come up and say, 'you know brother Stroud there is a difference in studying the word of God off the written page versus out of it digital device.' So I would recommend that if you want to get serious about studying the Scriptures that you did get your old hardcopies, dust them off, and then come back to them. I think you'll find they will welcome you as an old friend.

I want you to go with me to revelations in the Bible, chapter 13. Yes that's right that's the chapter that talks about the Mark of the beast. And for years I've read this and I just now am understanding it because of what I am seeing. Starting in verse 14, Revelations 13 verse 14 and 15, Revelations chapter 13 verses 14 and 15. It talks about the beast, *"and to see both of them that dwell on the earth by the means of the miracles which he had power to do in the sight of the beast;* (What miracle? What is one of the miracles that the beast is right now performing in his behalf and is going to increase,) *saying to them that dwell on the earth, that they should make* (Circle of this word) *an image to the beast, which had the wound by the sword, and did live.* (Circle the word image. Then go down to verse 15) *And he had power to give life unto the IMAGE of the beast,* (Circle the word image) *that the image of the Beast should both speak, and cause that as many as would not worship the image of the beast should be killed."* I want you to look at that word image. Of wondered about that for years. I remember when I first read George Orwell's 1984, and I wondered if what was represented there was the image of the beast. And now I have my grandkids come and visit me. The other day I was sitting in the front room with my grandkids. There were about 5 of them in there. Margie and I were sitting on the couch. We looked around at each other, and I looked at Margie and she looked at me and we shook our heads, shrugged our shoulders, because every one of our grandkids were sitting around in various places, in the same room with us, and they all had their faces pasted to their iPhones, and were texting and were searching. And I thought the image of the beast. They were gazing on that. Margie and I have Fridays where we go out and explore. We call it Friday date day. And we took a granddaughter with us the other day... She's 13, and all the way out there was no conversation, I look over my shoulder into the backseat and here's this little gal, sweet little gal, she's got her face in her iPhone. And then when we got out of the truck that required us to park the truck and hike about a mile to this canyon where we were looking to look at some agent Indian ruins or the petroglyphs were, and I looked at this granddaughter and she's walking texting. The whole time we were gone this girl had her face in the iPhone, the image of the beast. What is it doing? It is destroying your ability to use your imagination, why? Because you don't have to do anything. You're not required to ask, you just sit there and everything is delivered to you and given to you without you exercising any action. How cunning, how crafty, how devilish the adversary is in his attempt to keep you from seeing with the eye of faith. Because, brothers and sisters, to see with the eye of faith requires you to make the first step. Section 88 in the doctrine and covenants says, *draw near and to me and I will draw near unto you* and then it talks about the 2nd comforter. It's all in that same section. You want to have the 2nd comforter experience, you're going to have to draw near unto him first. You're going to have to act. Which brings me to the last thing that I want to talk to you about. And that is this: even though Christ can come into the Terrestrial world physically, and there is nothing that he can't do, but when we encounter our Savior it's probably not him coming here, but us be being taken there.

I think about a couple of examples of this. The book of Mormon gives us a classic example. I think about Lehi and the very first chapter of 1 Nephi, he sees the pillar of fire, he received his commission to go and preach repentance to the inhabitants of Jerusalem and warned them that if they don't repent

they will be destroyed by the Babylonians. They reject his message. He goes home and casts himself upon his bed. While he's on the bed he says, *I thought I saw God in heaven sitting on his throne surrounded by numerous concourses of angels*. So he sees God the father sitting upon his heavenly throne. [1:10:00] He says, I saw One ascending out of heaven with a capital ONE, that would be Christ followed by 12 others. Here's Lehi that has a 2nd comforter experience. He sees the father, he sees the Son, he sees numerous angels, but my question is this: where is his body when all of this is happening? It's on his bed. Here is what Nephi calls 'caught away'. Go to first Nephi chapter 11 and let me give you a secret to seeing with the eye of faith that I have found out, I taught it, and now I found out for myself that it is verily true. 1 Nephi chapter 11 and we want to go to verse one. Now this is all in response to Nephi wanting to see what his father saw. Here we go right in verse one, Notice in the previous verse to go on a look over and look at Nephi 10; let give you a little background and context. Go to verse Nephi chapter 10 verse 17, *"and it came to pass after I, Nephi, having heard all the words of my father, concerning the things which he saw in a vision, and also the things which he spake by the power of the Holy Ghost, which power he received by the faith on the son of God – and the son of God was the Messiah who should come –* (Here we go, here we go. This sets the stage. Put yourself in the place where ever Nephi is used,) *I, Nephi, was desirous also that I might* (Here we go, 3 things) *see, and hear, and know the things, by the power of the Holy Ghost, which is the gift of God and to* (Circle this word) *ALL those who diligently seek him, as well in times of old as in times that he should manifest himself into the children of men. For he is the same yesterday, today and forever...* (Verse 19) *For he that diligently seek a shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in his in times of old, as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round.* (That's the set. . That sets the stage for verse one and chapter 11. Here we go, this is the key to seeking God,) *"For it came to pass after I had desired to know of the things that my father had seen,* (There's your first key desire to know - #1 and #2) *and believing that the Lord was able to make them known unto me,* (#3) *as I sat* (here we go) *pondering in mine heart* (There's your 3 steps, desiring to know, believe that God will show you, ponder these things in your heart; here's your key) *I was caught away in the spirit of the Lord, yea, into an exceedingly high mountain, which I never had before seen, and upon which I never had before set my foot."*

You want your 2nd comforter experience. The odds are that instead of the Lord Jesus Christ coming to you, which he can do, you're probably going to be taken in the spirit, caught away in vision, and don't think for a moment that these visions aren't real, to where he is. Here's the mystery of all this. We've chatted a little bit, but let me kind of say this, we have it in our minds because we live in a 3 dimensional world that seldom gets into the 4th dimension, which is time, and we exercise 5 senses in the natural man, we have a tendency to think with those 5 senses and those 3 dimensions that what we experience through those is real. That's the real world. At 73, I'm coming to find out that this is not the real world and Mike Stroud, that sits here, is not the real me. That the real me is inside. It is a spirit being; that has a different name, and belongs to and longs to be back in the real world. Which is spiritual - not physical. I have found out for myself through this process, that when you're caught away in the spirit and see, and hear, and know, and handle that that world is more tactile, and that the senses you have there are there but enhanced to a degree that you can't even fathom here. The 5 senses here are still in operation there. And that the 3 dimensions that we operate here are only the beginning to the number of dimensions that you access there. No wonder, when people are caught away in the spirit, and see, here, and know, and handle something, they make statement like this: 'whether in the body are out of the body I know not.' And here, and see unspeakable things yea, things that cannot even be written. I testify to you that is verily true and that the real world is that world.

How do we get there? It begins by you coming to him. It begins by you draw a line near to him who

were as you do that, by acting and using the eye of faith your sacred imagination to begin the process. Once you've begun the process of using your sacred imagination, the Lord will pick it up and sometimes there, and carry you away in the spirit to where he is. And you'll see, and hear, know, and handle the real world. I had an experience here a week ago doing this, and I rejoice in what I saw, heard, and touched. When I came back from that experience there was a voice that greeted me, and that voice said, 'it's all in your mind. It's just your imagination'. And another voice gave me the word's to say, and I turned to that dark voice and said, 'You're right... My sacred imagination.' And that dark voice immediately Disappeared.

Brothers and sisters, God bless us all to access these gifts. Be guided by the Holy Spirit and receive information from the Holy Ghost, be open, draw near unto him, and he will draw near unto you, but you have to make the first move. In the sacred name of our Lord and Master Jesus Christ, Amen.

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