

A Visit with Denver Snuffer

Questions and Answers

5-13-15 Tim Malone

Question Five: *You have proclaimed God has ended the way he works with his children on the earth today. You have announced yourself to be a witness of this fundamental change. You have declared yourself a second witness of the many works of God through the prophet Joseph Smith. You have reaffirmed the importance of the Patriarchal Priesthood, the law of adoption or sealing to the Fathers in the family of God. You have announced the LDS Church can no longer claim to be led by the priesthood of God, virtually making it no different from any other church today*

Yet the title and focus of the last lecture in the series “Forty Years in Mormonism” is “Preserving the Restoration.” You have counseled those who have accepted this message and you as the Lord’s servant, witness or messenger in this great change, to be baptized. Specifically, you quoted 3 Nephi 11:26–27 and said, “I am telling you in the name of the Lord that commandment is renewed again by Him today, to you. This is His command ... confirmed again today.” Thousands of individuals have been baptized at your invitation. Will you elaborate on how your declarations and baptismal invitation preserve the restoration, as opposed to tearing it down?

ANSWER (Denver): All—universally—all of the various iterations of Mormonism are less and less like the foundation and we need to return. If you go back to what I said about baptism you will find that on the topic of baptism, there is an example taken from the *Book of Mormon* in which Alma, who had been ordained in the court of King Noah, he was chosen precisely because he was wicked. Alma, who probably had a line of authority compromised by wicked men. He went out to baptize Helam. Before he did so, he asked heaven to give him the power to baptize. He got the power to baptize, and he baptized Helam.

What I suggest in that talk, is that everyone who has been ordained in the LDS tradition, who fits in the category President Boyd K. Packer in General Conference lamented—we have done a good job with spreading the *authority* of the priesthood, but we’ve done a poor job of getting *power* in the priesthood¹—therefore we must go out and obtain from heaven the connection that gives power in the priesthood. The temple rites tie together “power in the priesthood” with conversing with the Lord through the veil. It is an

¹ “We have done very well at distributing the *authority* of the priesthood. We have priesthood authority planted nearly everywhere. We have quorums of elders and high priests worldwide. But distributing the *authority* of the priesthood has raced, I think, ahead of distributing the *power* of the priesthood. The priesthood does not have the strength that it should have and will not have until the *power* of the priesthood is firmly fixed in the families as it should be.” *The Power of the Priesthood*, April 2010 General Conference. The talk contains interesting admissions about how Correlation revolutionized the Church: “During those years of correlation, the whole operating face of the Church was changed. The entire curriculum was restructured. The objectives and relationships of the organizations one to another were redefined. The key word during those years of correlation and restructuring was *priesthood*.” He presumed this was a good development, not the catastrophe President David O. McKay predicted. President McKay was, however, correct. Elder Packer cannot recognize that the lack of priesthood power is attributable in part to the assertion of improper control over others in the name of priesthood.

appropriate connection. I explained all this in the lecture on Priesthood given in Orem, Utah. Accordingly, it is necessary for now those who are to baptize others to get the power from heaven. Let us have them go out and baptize again with power from heaven, so we know it is done with God's power and not done merely relying upon an authoritative tradition lacking in power that cannot be accepted by heaven.

The evidence of Alma's authoritative baptism was the outpouring of the Spirit. There have been those who have been baptized and spent their life in Mormonism, or some other sect of Mormonism, who say they never felt like they had the confirmation of the Spirit. They have gone out, sought for, obtained power from heaven, been re-baptized, and the ordinance has had an effect upon these people.

The purpose of renewing baptism is to take what may be a hollow gesture, performed by people who have authority but no power, and turn it into an event with power that connects people to heaven. This is how we can renew the Restoration, like it was renewed in the days of Alma, through Alma and the model of the *Book of Mormon*. That book answers so many doctrinal imponderables for us today.

Why do we have authority and no power, as the President of the Quorum of the Twelve apostles in General Conference lamented to the Church? It's because we are not doing what we should be doing. It's not necessary to have a revolution that divorces us from the Restoration. It's necessary to have a revolution that connects us back to the Restoration and its beginnings.