

A Visit with Denver Snuffer

Questions and Answers
5-13-15 Tim Malone

Question Six: *You proclaimed Jesus Christ has revealed Himself to you. You declared you have seen Him, embraced Him and have been given specific assignments of things to teach, which you have done at your own expense in publications and lectures. The focus of these teachings is the establishment of Zion. You have counseled those who wish to prepare for Zion to institute fellowships for gathering and practicing the principles of Zion, specifically to use tithing as a means to help the poor. You have taught there is to be no new church, no legal entity to receive and centrally manage funds and property, yet you acknowledge the need for a temple.*

A new website has been established for a central recorder, where those who have been baptized are encouraged to submit their names. The purpose of this gathering of names is to present them to the Lord in a temple. You said in Mesa, “We do not need numerous temples, but we will need one to which Christ can come. We will not need to perform endless work for the dead until first there has been a covenant made for us. We must be first connected to the fathers in heaven. Only then can we do something to liberate the dead.” You have already taught much on the sealing to the fathers, but will you take a moment to elaborate on the difference between the visit of Christ to an individual and the visit of Christ to a temple yet to be built?

ANSWER (Denver): Yes, I can. Individual salvation and promises of eternal life are just that, they are individual. A restoration of the family of Israel requires more, including cooperation and interrelationships that will be formed by God Himself. Promises made to individuals give the individual hope. If you take the vision of the redemption of the dead in D&C 138, he saw a vision where:

There were gathered together in one place an innumerable company of the spirits of the just, who had been faithful in the testimony of Jesus while they lived in mortality; And who had offered sacrifice in the similitude of the great sacrifice of the Son of God, and had suffered tribulation in their Redeemer's name. **All these had departed the mortal life, firm in the hope of a glorious resurrection**, through the grace of God the Father and his Only Begotten Son, Jesus Christ. (D&C 138:12-14, emphasis added.)

All of them. These were the righteous. They were in Paradise and all of them were worthy, they had been given hope of a glorious resurrection. Not only did the Savior give them hope before death, He visited with them in the spirit world during the time between His death and His resurrection. But that did not get them reconnected to the fathers in heaven, nor did it even get them resurrected, because it goes on to say in the transcript of the same vision:

...from among **the righteous**, he organized his forces and appointed messengers, clothed with power and authority, and commissioned **them** to go forth and carry the light of the gospel to them that were in darkness, even to all the spirits of men; and thus was the gospel preached **to the dead**.

(D&C138:30, emphasis added.)

So the righteous who departed this life firm in the hope of a glorious resurrection, who had offered sacrifice in the similitude, many of whom had seen Him in the flesh, who witnessed Him and were ministered to by Him, and given authority by Him, in the spirit world, *remained* in the world of the dead to preach to the dead. They were NOT resurrected.

Only the organization of God's family through a temple and associated rites, results in finishing the family of God in the House of Order. IF this were to be done it would allow the recipients to follow the results achieved, or allowed the results achieved by Abraham, Isaac and Jacob, which are described in D&C 132:37. Abraham Isaac and Jacob:

...did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods.

Note that in D&C 138:41 Abraham, the father of the faithful, Isaac and a Jacob were also there in the spirit world among the dead seen in the Vision of the Redemption of the Dead. In verses 41-22 of 138, Abraham, Isaac and Jacob were there. But in the revelation recorded in 1843 they were sitting on thrones. They were not left behind in the spirit world proselytizing. Instead they are sitting on thrones. The difference between these two categories of the righteous are the differences between individual salvation, which gives hope of a glorious resurrection, on the one hand, and reorganizing the family of God which must occur by an ordinance in a temple to be acceptable to God, on the other hand. This was why the command was given to build the temple in Nauvoo. And why God offered to restore to them the fullness that they did not achieve.

We need to let God take the lead, and then we need to patiently await each step along the way. This is the stuff of which the prophecies speak, and it is the stuff that will be fulfilled. But the rites and the ordinances necessary to accomplish that? People in this generation don't even have a clue how that necessarily has to roll forth. But rest assured it will. God intends to set His house in order. He alone will do this.