

Meeting of Denver C. Snuffer and Joseph Frederick Smith
Transcript of Recording
June 9, 2018
Sandy, UT 84070

In attendance: Denver C. Snuffer, Jr. Stephanie Snuffer, Joseph Frederick Smith (great-grandson of Joseph Smith Jr.), Samuel Gould, Russell Anderson, Paul Durham, Eugene Richardson, Shirley Richardson.

Denver: My name is Denver Snuffer, and that's my wife, Steph. She and I were hiking this morning and we came straight here from hiking so we're not [**Joseph F. Smith:** It won't bother me.] dressed for meeting folks, but I thought we'd just come.

Shirley Richardson: This ain't a fancy meeting anyway so we're good.

Eugene Richardson: He's not into corporate.

Denver: I'm not going to shut the door because there's no one else here. Russell Anderson's the one who set this up.

Russell Anderson: And the reason why is because Denver had made the comment that he hadn't met any of these witnesses [**Eugene:** Oh, we've met before.] and couldn't judge them necessarily, and so I said, "would you like to meet them?—Joseph is coming to Utah," so it was set up. And then along comes Sam [Gould].

Joseph F. Smith: Did you bring lunch? [laughter] [inaudible] Some of your friends gave me three of these [pointing to Denver's copies of the new Restoration Edition of the scriptures: *The Old Covenants, The New Covenants, Teachings and Commandments*], [**Denver:** Oh good.] but I've got a request.

Denver: This is your great-grandfather's work [pointing to the scriptures].

Joseph: Yes, I know, but I've got a request of you. I need one of your books. I'll buy it from you, *A Man Without Doubt*. That's good.

Denver: Oh, yeah. [Addressing Stephanie] Do we have a copy of that? I'm pretty sure I can give you one of those.

Joseph: I've started reading it and am really impressed with it.

Denver: The history of your [great-]grandfather is really marred by corporate interests.

Joseph: Absolutely.

Denver: Everyone wants to tell his story in a way to support their story, and no one is interested in knowing what he had to say about himself. Even today in the publication of the *Joseph Smith Papers*, what you see are alterations that have been made to the journals that were kept contemporaneous and it's hard to get something accurately reconstructed. It requires patience and study and care and time. So, tell me about what I need to know.

Joseph: Well, basically there is a man in Brazil who years ago began to search for the Lord and he ended up for a period of time with the Jehovah's Witnesses, and while he was involved with them he met an LDS missionary and introduced him to the Book of Mormon, which he liked, and he ended up joining the LDS Church, but then he began to find things that didn't set with him so he had a little confrontation with

them and ended up, they kicked him out. I say things kind of simple. [Laughter] I don't know the big word. But he still was searching for the Lord so he went to a mountain close to his home. And he went up on the mountain to talk to the Lord. I don't know, maybe he figured the higher up the closer he got to him and that helped. Anyway, up on the mountain he got a little lost and it ended up dark caught him and he couldn't move, he didn't have a flashlight and had no way of seeing. And he was a little bit scared. He felt like there was a force trying to take over with him because it was so dark. About that time there was a light that appeared in the woods. A personage came through and called him by name and told him not to be afraid, and said his name was Raphael. He created enough light so Mauricio [Berger], the man could get to the top of the mountain, where he met Moroni. That happened at Easter in 2007. After they had a conversation he was told to return to the same place the next year, but this time with three men that would approach him for study. So the next year they went, and I'm not sure whether it was the second visit on the mountain or whether it was the third, about that time Moroni gave him the Book of Mormon plates, and the sealed portion plates, and the sword of Laban, and the Interpreters. They continued to go back each year. Moroni instructed him on what he wanted done, and so forth. And then in 2010 he had tried to contact several different, well, I guess had probably tried contacting others before that), he tried to contact the Strangite group [Church of Jesus Christ of Latter Day Saints (Strangite)] and they didn't want any interest in him. So, he contacted the Church of Christ Temple Lot. And he talked with them for three years and they refused to be interested in it. In 2017, when he visited the mountain in 2017, he was given my name and the angel told him to contact me. Well, my name wasn't on the internet so he sent a message to a Reorganized web site that a brother of mine had, brother Bob Moore.

Russell: Your name is on the internet and is on that site.

Joseph: It is now.

Russell: Oh I thought Bob said it was there before.

Joseph: I don't think so, I don't believe it was. It may have been. I may be wrong on that. In any event, brother Moore forwarded it to me and I read the invitation and what it said was that, he said the Lord had been aware of the work that I was doing and the intent of my heart.

Denver: The work and the intent being *the Waldo talk*.

Joseph: *The Waldo*, that was the beginning of it.

Sam: That was in 1995.

Joseph: That was for ten years we held what was called a unity movement and before we were trying to get the restoration saints to simply come by and begin to worship together and we felt that was the first step they had to take. If they couldn't worship together they couldn't do nothing else together. We worked at that for ten years and didn't accomplish a whole lot. We did some good. We had some good meetings, but the meetings happened and then.

Denver: Right, economic interests interfere with seeing eye-to-eye.

Joseph: Yes. Anyway, after ten years, and more or less, I just carried on with what I was doing and that was preaching. I was preaching for unity and for Zion. Zion has always been my goal post, I'll put it that way. Because the church has seemed to push that subject back to the back burner, and don't work to much with it.

Denver: Yes, it almost looks like the idea of Zion is unappealing because it interferes with ongoing operations.

Joseph: You said a while ago, financial interests. Because this is what brought their problem on in 1832, Section 84. The condemnation came on because they would not obey the original law of consecration. Anyway, we worked up until I got this email. And when I got it I looked at it and said, you know, I'm 82 years old, got no business going to work in a foreign country. I laid it down and walked away, and sometime later I went back and picked it up again. As I read it there was some spiritual movement that said to me you'd better go, and you can make it. We proceeded to make provisions to go. One of the things they wanted was baptism. They wanted the confirmation. I knew that there were at least two that I was to ordain. And they wanted the priesthood from me because I had the lineal priesthood.

So we went. And we got there on Saturday afternoon. Now these people had some time, and maybe it was in 2011 or 2012, along in there, they went up on the mountain and the angel wasn't there and so they started back down the mountain. And there was a great storm that came up. They said the wind was terrible and the rain was really pouring down. There was Mauricio and three others. And they said they came upon three men, and one of them had raised his hand up and they said the storm just divided around them and they said it was pouring down rain on both sides, but not one drop hit them. And they thought it was Peter, James and John. Then they sent me an email telling me about it, and I sent it back and said, no, it's the Three Nephites. Sometime later the group was in Mauricio's apartment which was on the second floor. To get to it you had to go through an electronic controlled gate, you had to set a trigger that called up to the office and they would pick up the phone to the apartment, they'd pick up the phone up and ask who you were and what you wanted and so forth, and if they wanted them in they would go down and let them in. There was a second electronic door that they had to go through. They were sitting in the study class and all of a sudden there was a knock on the door without any signal from the electronic devices. And when they opened the door and the three men walked in that they had met on the mountain. He greeted the first one as Peter, and he said, "No, my name's not Peter." I didn't get his name.

Sam: Manuel.

Joseph: Who?

Sam: Manuel, I think is what he said.

Joseph: Anyway, they stayed for about two hours and studied with them and taught them many things. Even the little girl said, "Dad," when we were there, she said, she reminded her father, "Dad, tell them, they just knocked on the door, they didn't come through the gate." So, anyway we got there and the first thing Bob suggested, Bob Moore, I do was give a class. And I started teaching a class and they already knew it. I figured they were pretty well prepared for baptism. So we went out Sunday morning and went to a lake and I baptized nine people all at once. Every time I looked up there was somebody else ready for baptism. To me that was a great privilege, a great honor that the Lord would grant me that privilege. We went home and changed clothes and had supper, then we gathered together for the confirmation.

I had always felt from the very beginning that I was not worthy of this work, this bothered me because nobody knows my life better than I do, except the Lord. And I just didn't feel that I was qualified or worthy. This bugged me. Plus there was always, even when I finally decided to go down there, there was still a hesitancy in me, because I know that you can be deceived. But this was beginning to look like it was real and I was going on faith. I believed it was very possible it was good. And I'm satisfied except there was still this lingering question, you know, you know what I mean? You're just, you're not positive.

When I gave the Gift of the Holy Ghost to Mauricio, when he stood up he staggered, almost like he was going to fall. He grabbed my arm and I didn't know what it meant until later, and then we confirmed the rest of them. Then I ordained the two men, Mauricio and Joni [Batista] to the Melchizedek Priesthood. And then we held a sacrament service. And after the sacrament service was over I opened it up for a testimonial service. Mauricio was the first to bear his testimony. Now Mauricio was told to learn English, but he refused to do it. He didn't want to do; he didn't do it. But his 14 year-old daughter learned English by watching English movies and reading the little script [subtitles]. She's good, she's a good interpreter. The only problem that she has is Biblical words, she wasn't permitted with, because you never see that on the movies. [laughter]

Paul Durham: Hollywood vocabulary.

Joseph: When Mauricio stood to bear his testimony she interpreted for us. He would speak a little bit of Portuguese and she would tell us what he said. He said that "when Joseph laid his hands on my head I didn't feel anything, particularly." But he said, "when I stood up," he said, "there was a fire burst forth from my chest that almost made me fall." To me, I realized then what he had received was the baptism of fire, and very strong. And I felt it had to be, in order to solidify those people in their faith because every one of the adult members bore the same testimony that they had felt it—tremendous fire in their chest. And to me that kind of clinched the nail as far as I was concerned whether this was the work of God. And I hadn't seen the plates yet. This one lady, she was fairly new to the restoration movement, she said, "I don't know what's going on but," she said, "there's a fire in my chest that's filling my whole body with joy." I was elated, because now I knew that the Lord was working in this.

During the service, whenever I'm up front I never like to stare at anyone, because when people stare at me I get nervous. So I kept looking first one way and then the other. And the Lord kept bringing me back to this one man. And I'd look away and when I'd come back He'd stop me on that one man. This went on for two or three times. In my silent prayer to the Lord, I said "What do you want? Why is this man important? If you want me to ordain him I've got to have evidence." I said I can't ordain him if I don't know for sure that's what you want. So it kept on, every time I'd look away, he'd drive me back there. Then when this meeting broke up and they were leaving brother Bob came into the room where I was at and said there is one more man we have to ordain. And I said, "What's his name?" Valdeci [Machado]. And that was the man that the Lord kept drawing my attention back to. Young people talk about getting a rush out of things. Whenever the Lord uses you, you get a rush, that there's nothing in this world can compare, and I had that feeling.

We studied with Mauricio, he was a car salesman during the day and we'd study at night. We had a big computer and he would type up something in Portuguese and it would transfer it over to English. And then we'd type up something in English and that's the way we communicated, when his daughter wasn't there. A lot of the stuff she couldn't pronounce anyway. About Friday evening they sent the girls, the women and the children, took them to the shopping center so they could wander around up there, I suppose, maybe to buy something, I don't know. But they'd lock the door. They'd shut the door and put us in a room and put the chair under the door knob, and closed all the windows and took us in a room. We sat down. I suggested before we do anything, I knew what they were going to do. I knew they were going to bring the plates in and I said before we do that I think that each one should have a prayer. We did petition the Lord to open our minds and our hearts to understand what was going on. They brought this board in that was about this big, square, and on it was the plates, but they were covered with a cloth. And I was expecting it, but when they uncovered it, it took my breath. And I couldn't stand up for a minute or two, I was just. Now here I am. I know who I am, I know what I am. And the Lord is taking me down

here and right in front of me are the plates my great-grandfather used to translate the Book of Mormon. And that's an overwhelming feeling. But when I stood I said, "Can I hold them in my hand?" And they picked them up and handed them to me and I almost went all the way to the table because I didn't expect that. They weighed a good, I'd say between 50 and 60 lbs., and there were three rings and there was the sealed portion on the left side as I held it and the leaves of the Book of Mormon were over here and I was able to turn each one. Now when I felt the plates they felt fairly smooth, but because the hieroglyphics were not cut into them like you would think, I don't know how they put them in there, But if you took the plates and the sheets and there were about the thickness of, you know the photograph paper you use in your computer to create photographs, that's about the thickness of them. And they're very flat and very stiff. They're not real stiff, but they're good and stiff, so you can turn them. If you turn and look at the hieroglyphics with a light you could see little pin-like, pinholes there. The hieroglyphics had a color to them. So you could seem them plain, but really there [inaudible]. On the top of the sealed portion that we could see they had used apparently a tool to engrave. On the bottom on where the seal was on the bottom of the [inaudible] it was rough, you could see where it was engraved. This was different than the plates of the Book of Mormon. It was interesting. So I said pretty smooth, but there those little indentations. I was able to turn each page.

I handled the sword of Laban. It was only about that long. It was sharp on both edges, but down the center was about 5/8" ridge that had a little design in it. Right where it went into the handle there was a hairline crack where it had apparently been used many times and probably began to give away a little bit. My feelings [inaudible]. You remember, there was a lady mentioned in Matthew that had an issue, a disease for 18 years. And she touched the hem of His garment and she was healed. I touched the physical part of God's work and that was tremendous to me. And the spirit that I felt, that was totally overwhelming. I couldn't touch the hem of His garment but I could touch that evidence of His work. And I was just, as the young people, mesmerized because it was such a thrilling privilege and honor and realization that the Lord had recognized the desire of my heart and my efforts, as feeble as they were, to push forward the cause of Zion.

We spent the next Saturday and Sunday, the next day was Saturday and Sunday, and Sunday we went out and they, Mauricio and Joni both being ordained, would ask if it was all right if they baptized their children. I said, "Absolutely, you're member of the priesthood." They did and that night we confirmed, I confirmed six more members and they experienced the same burning in their chest that the others had. Monday afternoon we left to come home. Now, brother Bob Moore and I were given two jobs to do. We were to select six witnesses to bring down, to make a total of eight witnesses. Now they have three witnesses there that had not only handled the plates, but had also seen the angel, several times. So we came back to the home to select six witnesses. And since Bob said I was the chief witness, he said, "You select them." And I said, "OK." So I made up quite a long list of people I felt that would be the type of person that could go there, even with question, and could recognize the spirit that was there. And that spirit could change them. A lot of people can't be changed by the spirit. A lot of people are so set in their ways that there's no way even the Lord can change them. So I tried to pick, when I went through the list, I tried to choose some young people and some older people. I chose one older person that refused to go, and which was OK. All right, so I had to pick one more young person and I'm proud of the men I picked. Gary Metzger had done missionary work already in Central America and in Brazil and could speak Portuguese. And David Gilmore. I knew him and his family and I felt that the Lord had given me evidence that he should go. Kelvin Henson. When we got back I bore my testimony at the church and after it was over he came up to me and he extended his hand and he took my hand and he tried to talk, but he was so caught up in the spirit that he couldn't talk. And I said you know this is what I'm looking for,

somebody that can react to the spirit so strong like that would be good. So he was chosen. Then Tyler Crowell, I knew him for a long time. And Sam Gould, I knew him well. And Brad Gault was pastor of the Zarahemla Branch. These are the ones I picked. We brought them down in March. They were shown the plates and gone over them quite carefully, examined them. David Gilmore and Kelvin Henson, are both young men, and they told me before they went, they said we have no assurance of anything. We're just going to go on faith. But they said we've got a lot of questions, a lot of doubts. They came to me later and told me after they were there for one day they said doubts were all gone. They were convinced just by seeing the plates and experiencing the spirit that was there.

Previous to the time we took the witnesses down, Mauricio had emailed me and he said that the heat had caused the plates in the top part of the sealed portion to expand and break the seal. Now in that area in which they live, 80 degrees is a heat wave. And 70 and 75 degrees is not going to swell plates. And I wrote back, I said "It wasn't the heat, it was the Lord." Because we knew that He was going to open that top part of the sealed portion. And so when we were down there, we cleaned the two pins on the outside of the pages, and the two pins like out here that come up from the bottom, and they were bradded on top, but they swelled out so that you couldn't open up the pages. Well, this had pushed up, it pushed its flare up where you could get the pages off. He took pliers and broke those little corners off so that we could open them easily. We opened 42 plates. We lifted them up and were turning them one at a time. They were bright and shiny and we could see the hieroglyphics on them and we got down to that last page and we turned it up and there on the sealed portion, it was just like a spotlight to us, was a gold plate, that bottom part of the sealed portion was still sealed. The portion that was opened, the seal ended right on top of that. So that's why we were able to look. And we looked and in this gold plate was a depiction of Enoch's city returning to a spot on the earth. And there was, I think, Gabriel blowing his trumpet, (was that the one?) there were several figures with it. Even Mauricio had not seen it. And it was such a surprise. We were in a pretty tight room. There was a big room and there were chairs and stuff. I was kinda sitting back. These guys, it was just like throwing a handful of corn out to a flock of chickens. They went for it like that. I couldn't even get in for a little bit. They finally let me in twice to see it. It was quite an experiencing thing. It's because this is what we had taught and believed for many years, that he said he would return to the earth, and with these, and come into Zion. So, it was quite an experience.

During the 23 years that I had worked with the Restoration saints who had withdrawn from their organization, during that time, three different times I was approached either directly or indirectly, and offered the position of President and Prophet of the church, and I would say no. Because to take on that position without the Lord would be pretty stupid. So I said no three times. Moroni had told Mauricio that I was to be ordained Prophet, President of the church there in Brazil. And when they asked me, I thought a little bit and I said yes because the Lord was there. I could accept that job, I don't really relish the job. It took my great-grandfather's life and he suffered a lot under that job, so I wasn't looking forward to anything except the same thing that he got probably out of it. That's probably what I'll get eventually. But I said yes. I was ordained and they were told we were to go back and present me before the church in Zion, which I believe is the Zarahemla Branch, for a vote of acceptance. And if they received that vote then they would give me an ordination of confirmation, that would be performed. The pastor of the Zarahemla Branch, which is the only church that the people in Brazil had worked with, refused to request a meeting and a vote. He said they couldn't do it according to the Doctrine and Covenants and according to their traditional standards. So that part of it is hanging in limbo right now, but I'm sure that the Lord's going to take care of things and I have no problems. One of the things that Moroni had in some of his teachings was that they were to go forth through the LDS congregations and bring out all that are pure in heart, because the Lord says even though the LDS church is wrong, that's my way of putting it. That's not

how He said it; He said it differently, corrupted. I think that's the word He used, as was the Reorganized and the other stuff, under condemnation. There were people in that church that He wants drawn out who apparently are pure in heart and on a good straight honest people, and He intends to draw them out.

That's why when Leon Hall called me several months ago and asked me if I were to come and meet with a group of people down at St. George, and I agreed to him and John Saunders. They got together and brought a group there and I met with them Thursday. I got there Wednesday afternoon. I talked with Kyle Winterton and a couple of others, I forget now their names, until about eleven o'clock at night. And then the next day I met with people, beautiful people, we had a beautiful meeting at night and basically told them what I've told you here. And they asked some questions and I answered them the best I could. We just had a good fellowship. I was just uplifted when I went to bed that night. I said I was so happy that the Lord, like I say, when the Lord uses you, you get a feeling that is out of this world, and that's what I felt. And then I came north to Fillmore and met brother Anderson, who's my cousin. Then we had a meeting last night, and Brady Curtis said to tell you hello. So here I am. I've left out a lot of things, but I hit the high points.

Denver Snuffer: Well, I don't have any doubts that you saw and held plates. I don't have any doubts about your sincerity.

One of the concerns that I have always had about the Saints, and it doesn't matter if you're talking about the saints in Zarahemla, or Salt Lake City, or Lamoni. Every body of saints, everywhere they're located, have been put upon, have been exploited, have been the victims of a variety of people who have victimized. Instead of feeding the sheep they have taken advantage of the sheep. I mean the recent revelation that The Church of Jesus Christ of Latter-day Saints has a \$32 billion stock investment portfolio, tells you just how much the approach that has been taken by Brigham Young and those who have followed his model, have enriched themselves.

My concern is always that whenever some great new thing is underway, I worry that the Saints that respect that are being setup for yet another disappointment. I don't question at all hearing you talk, that what you are telling me is the truth and the experience that you've had up to this point. If I'm trying to evaluate the truthfulness, it's your great-grandfather's comment, and your great-grandfather's description of how the Holy Ghost operates—that I keep foremost in my mind. Your great-grandfather said that the effect of the Holy Ghost is to give you light and truth. In other words, it increases your understanding. It gives you greater light and knowledge. One of his revelations defines the glory of God as intelligence or in other words, light and truth. There is a caution in one of the revelations that had been given through your great-grandfather that talks about how the gospel of Christ is to be had.

“And he that seeks signs shall see signs, but not unto salvation. Verily I say unto you, There are those among you who seek signs, and there have been such even from the beginning. But behold, faith comes not by signs, but signs follow those that believe” (RE T&C 50:3; LDS D&C 63:7-9).

I see the testimony of the witnesses in the Book of Mormon, and they do confirm that something happened. But the purpose of the testimony of the three witnesses in the Book of Mormon, and the testimony of the eight witnesses in the Book of Mormon is to get you to take seriously the Book of Mormon and the contents of the Book of Mormon, that gives you a flood of light and truth and understanding about Jesus Christ, his role as the Messiah, the covenants that have been made with the Fathers and how that will control ultimately the destiny of mankind. The fact that the Messiah not only said in Jerusalem that he had other sheep, and they were not of that fold. But that group of other sheep were a body of believers to whom he would go and he would minister. And then the Book of Mormon

confirms that, “ye are they of whom I said: Other sheep I have which are not of this fold . . . And they understood [it] not” (RE 3 Nephi 7:3; LDS 3 Nephi 15:21-22).

He preaches a very similar, although a little better account of the Sermon on the Mount at the Sermon at Bountiful. And he reaffirms the way to look at the Mosaic law in a way that says the outward observances were intending to change you internally. I’m here to tell you about the internality of that. I’m here to tell you that it’s not merely refraining from the act of adultery. I want you to not allow that to enter into your heart.

Joseph, your great-grandfather, said that it’s adulterers who seek after signs. And while Christ said, “It’s a wicked and an adulterous generation that seeks after a sign,” adulterers always seek after signs. But the sign, the testimony, the truth, the intelligence, and the light that the witnesses pointed to in the Book of Mormon, as witnesses of what went on at the beginning of the restoration—draw our attention to the content of the testimony of the Book of Mormon, and the truth that is to be found there and our understanding of Christ and how his mission spread globally. It wasn’t just in Palestine. And by pointing to the events that occur with the Nephites, Christ says in there that he has other sheep. And then we have the closing chapters of 2nd Nephi, when Nephi says that the ten tribes have been led away and they’re going to leave a testimony.

And then we have the allegory that Jacob preserved in the 5th chapter (traditionally) of the Book of Jacob, in which he talks about parts of the vineyard that would be gathered back together again on varying qualities of ground. I don’t think it is possible for me, given what I know, to reach any conclusion about the authenticity of anyone’s testimony without seeing the words that teach me of Christ. That number one, are consistent with everything else that had gone on in scripture. And number two, provide me with more of the glory of God—intelligence or in other words, light and truth.

I would never base my testimony on an artifact. I wouldn’t pick up the staff of Moses that he raised in the battle, or the staff that he raised to have the sea part, or the staff that he cast down to have turn into the serpent that ate the magicians’ serpents. The staff to me is not where I would find the glory of God or intelligence. I wouldn’t have faith as a consequence of having possession of the Ark of the Covenant. Because it’s an object in which certain past historical events were memorialized by the stone tablets, by the jar of manna, by Aaron’s rod that sprouted. It’s the glory of God that matters, it’s what God has to impart that is light and truth. The Book of Mormon is filled with prophecies, with covenants, with an understanding of God working with ancient men.

I don’t doubt at all anything that you have said, but I want to hear, read and test the product that gives the light and the truth more than the artifact that purports to be it. Because the Saints have been put upon so much, I think that if this turns out ultimately not to be what we all would hope it would be, I believe they’re going to blame you, because of your descendancy. And I believe that they will in turn, criticize your great-grandfather by saying, “If Mauricio proves not to be who he claims to be, and if the product that he produces is lacking, and if all of this was used to generate hope and the hope is dashed”—they’re not going to blame him, they’re going to blame you because of your ancestry.

Joseph F. Smith: Let me add something. I told you that I hit the highlights. There are 42 pages [plates] of the sealed portion that have been opened. These are going to be translated. These will be brought forth and eventually be published. You and I both know that the whole restoration movement came under condemnation, [Denver: Oh yes.] and that the 1830 restoration movement totally failed to accomplish the work of God.

Denver: You and I see eye to eye.

Joseph: The 11th chapter of Isaiah, the 11th verse states that he will set his hand again the second time.

Denver: Correct.

Joseph: And this is what we believe is coming forth. We believe that what he is translating now. He is translating in Portuguese and in English. We believe that when that comes forth, you will receive the light that you seek. What I'm suggesting is this, what Gamaliel suggested in the fifth chapter of Acts. ["For if this counsel or this work be of men, it will come to nought" KJV Acts 5:38.]

Denver: If it's of men it will fall apart.

Joseph: And if it falls apart, and it falls on my shoulders, then fine, I would be responsible for it. However, I suggest . . . people back there have given a lot of opposition to it, and I said the same thing. If this is of man it will come to nothing, but if it is of God, be careful that you don't fight against God.

Denver: I don't intend to fight against anything.

Joseph: The point is that I believe when these things are published, and come forth to us, we will receive more light on the ability to bring into existence the city of New Jerusalem, and Zion that we have all been searching for all of our lives, which has been pushed back out of our hopes.

Denver: I'm going to read to you that quote. "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief have brought the whole church under condemnation. And this condemnation rests upon the children of Zion, even all, and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon, and the former commandments which I have given them, not only to say, but to do, according to that which I have written, that they may bring forth fruit meet for their Father's Kingdom. Otherwise, there remains a scourge and a judgment to be poured out upon the children of Zion, for shall the children of the Kingdom pollute my holy land? Verily, verily I say unto you, Nay" (RE T&C 82:20; LDS D&C 84:54-59).

Joseph: I could have quoted that pretty near word for word, but there are two words in there that we need to make notice of, "Repent" and "Remember." And the "former commandments." The former commandments were those that were given in the Book of Commandments because the Doctrine and Covenants wasn't in existence at that time.

Denver: Right.

Joseph: And the law of consecration, is what they were objecting to. What came out in the Doctrine and Covenants, was a watered-down version of the law of consecration. Things like this are what has brought us to where we are at. According to Moroni, the message that we received from him, is that he wants to reconstruct the original church. The church that was promised in 1830. Because what developed wasn't the original church. And he wants as he said in one place, the Lord wants to paint a new picture of Mormonism that will retake the features of the first picture that was taken. In other words He wants to do what he had promised to do and planned to do in 1830. He wants to go back, start over and do again the things that he proposed to do in the beginning. But the requirement is that once the consensus is met and the ordinations are done, that I am to again recreate that original church. This is what's got them scared. [laughter] Because one thing that they have found out is that none of them or anyone else can change me, only God can change me.

Denver: And you don't threaten any church I belong to because I don't have a church and I don't intend to ever have one.

Joseph: That's fine. But this is what worries them, because they cannot control me. God can yes, that's easy. I have no problem. But the will of man, no. Because this was one of the problems with the original church and the Reorganization. They had the members, and they had the priesthood, but the priesthood took control of the people. And when you do that you lose God's favor.

Denver: I have probably put out 4 million words in writing so far, defending, explaining, expounding what is in the Book of Mormon and what your great-grandfather was doing. I have labored to try and bring us out from under condemnation by remembering the Book of Mormon and the former commandments. I have done everything I can to repent and return and take seriously what we were given before. I do expect the Book of Mormon to be restored and for the seals to be opened, and for the content to be given to people who repent and remember the former commandments. There is probably no one alive today that has done more to explain, expound and remember the Book of Mormon and the former commandments and to give honor to your great-grandfather.

When it says that his name will be had for good and evil, and that fools will deride him, but the virtuous will constantly seek blessings from under his hand. I have elected every time the historical record is ambiguous to honor your great-grandfather and to respect him and to trust that he was a man of virtue and nobility. And I believe I have done more to defend him than any living man alive—both in writing and in talks I've given.

Joseph: That may very well be. I have no objections to that or to you. But let's remember one thing, Joseph Smith was a man. A good man, yes. He had good moral characteristics, but what we really cherish is what God has done through him.

Denver: Right, right. But Joseph may be a better man than you can even imagine. [**Joseph:** Well . . . [inaudible]. By the way, are you Kimberly Jo's [Smith] father?

Joseph: Yes.

Denver: Oh, I met her [**Joseph:** You did?] and her son. [**Joseph:** Yes, she's a good girl.] A few years ago at my home, I gave her a blessing. [**Joseph:** Thank you.] It was in connection with that, that I actually met your great-grandfather and Emma.

Well I appreciate the time that you've taken and I appreciate the opportunity to meet here. And I appreciate you [Russell] setting this up. I do look forward and I will look carefully and I will test and prove all things and hold fast that which is good.

I am not an adulterer. I don't seek after signs, and signs have a very little effect on me. But truth has a profound effect on me. And if I can prove a truth, I want it. And I don't care where it comes from. I want as much truth as I can acquire by my diligence and by my heed. I keep the commandments of God in order to gain light and truth and knowledge. And I wish every person well in their search for God and in their quest to find light and truth and be obedient to God.

I would not remove any person's quest to grow closer to God. I think that is an offense to them and an offense to God and an offense to the world, really. Truth needs to be prized wherever you find it.

Joseph: Yes, I appreciate that.

Joseph: There is one other thing though. When we bore our testimony of the plates, of what we've seen and so forth, we were striving to prove that the work that is coming forth from that is of the Lord. That was the intent of our testimonies.

Denver: And when the work comes forth, I want to see it.

Joseph: OK.

Denver: I don't need to heft the plates, just like I didn't need to heft the plates when I first acquired a testimony. I was a gospel doctrine teacher for about 25 years in the Mormon church. And I taught the Book of Mormon from cover to cover as a gospel doctrine teacher. I went through it the first time and it really didn't affect me. I went through it the second time and I thought, "I'm not going to teach it the same way the second time, I want to push it a little further." And when I pushed it a little further, I found a little more in it and I was surprised. When we got to the third cycle through, because you spend a whole year on it. It was the third time I taught the Book of Mormon for a year, that my study amazed me at what is in that book. And when I taught it the fourth time, literally we had sections of the Book of Mormon to teach, sometimes eight chapters to go through in one Sunday, I would cover generally part of one verse. And then we'd skip to the next part. But I studied and studied that book.

It is the primary text I have quoted in every book I have written, except *A Man Without Doubt*. The Book of Mormon has been the primary text that my faith has been grounded on. It has never failed to edify, enlighten, enliven. It is a superior text to the Bible, by far.

The Book of Mormon is the fullness of the gospel of Christ. It's a text about coming to Christ. It's a text about the Second Comforter. And when I wrote the book, *The Second Comforter*, it's largely an exposition of the Book of Mormon, talking about coming to find Christ.

Joseph: I've noticed for many years, I was upset with my church. Because of controversies and the path they were going down. I couldn't follow them and so I left. I just went off and I took my family and I raised my family. I did it by the sweat of my brow. I worked hard, but I really hadn't studied the scriptures that much until a few years ago. I retired from working. The last job I had was working, doing maintenance for a Baptist church in Springfield. I cut the grass. So I would get up at 6 o'clock.

Denver: I hope the Baptists treated you well.

Joseph: They did.

Denver: Did they know who your great-grandfather was?

Joseph: I went to make application for the job, because they advertised in the paper. First I started to go in and I saw all these young guys filling out applications. And I said to myself, "They are not going to want an old man." I started out and this one man said, "Did you fill out your application?" I said, "No, there are all those young guys in there, you don't want an old man." He said, "You're exactly what we want. Because we have children here. And we have to protect little children. We would prefer an older person that is more set in his ways and not subject to cause problems." So I went back and filled out an application. Went home and I barely got home and the phone rang and they wanted me to come back, so I came back. The guy that interviewed me when I went in and sat down, he had my application in his hands and he said, "I took this application before our pastor and you know what he said?" He said, "Joseph Smith started the Mormon church, didn't you know that?" [laughter] **Denver:** Did you confess? Yes, I did. I said, "Yes, that was my great-grandfather." The next day the pastor said to me, "What do you want

to be called, if we call you on the intercom?" I said, "Just call me Joe." I thought that would be embarrassing for him . . . Anyway, they treat me good and every once in a while they have me come over and work on their lawnmowers or something. I still do things for them. They still treat me good, they are very friendly to me. After doing that I was getting up early and even this morning I got up at 5 o'clock. By 6 o'clock I was ready to go.

But I started sitting down at 6 o'clock in the morning. And from 6 to 10 o'clock, I had my nose in those books. And I found out that many things which I had read I had never understood. [Denver: Yes . . . there are layers of meaning. There's more going on there.] And little, by little the Lord opened my eyes to a lot of things. Three years ago, I began preaching to the congregation where I'm at that the restoration is a total failure.

Denver: Uh huh.

Joseph: And I said, the Lord is going to set his hand again a second time. I didn't know other than what the scriptures are telling me. It says in the 12th chapter of 2nd Nephi [LDS 2 Nephi 21] and it says it also in the 11th chapter of Isaiah. And other places too. He is going to set his hand again the second time. Because the first time has failed.

Denver: Yeah.

Joseph: Little by little he opens things up to me. I still go back and read things that he's opened up to me and I see something that I missed the other times. If a person applies themselves, and really wants to know, the Lord opens. I know things that I can't share. I have seen him in the Bible and the Book of Mormon. I am sure other people know him too, but I can't explain. But I can see a picture. Every one of the old prophets saw the same picture. But they saw it from a different perspective. Jeremiah, he grieved over the fact that we were going to fail.

Denver: He had very harsh words for our leaders.

Joseph: Well, 2nd Lamentations, first chapter, He said why has the Lord cast a shadow on the daughter of Zion? Well, "your minds in times past have been darkened because of unbelief" [RLDS 83:8a; LDS D&C 84:54]. It is amazing how much we missed over all these years.

Denver: It's disappointing, really, when you think about it. Because if we had harvested from the Book of Mormon what can be harvested, beginning in 1830, by today that book would be monumentally precious to everyone. But it continues to be the source of neglect.

Joseph: I've been around a little bit, around LDS people in the last year or so. And I've heard "Denver Snuffer, Denver Snuffer, Denver Snuffer." I am very pleased to meet you, Sir.

Denver: Well I am sure that most of those "Denver Snuffers" that you heard from the LDS are about as inspiring as what you would heap on a dog.

Joseph: Oh no. One couple gave me all three of those books there [speaking about the Restoration Edition scriptures resting on the conference table in front of Denver]. I was meeting with them in Southern Utah and one of the brethren came in with another book, *Preserving the Restoration*. I haven't read it yet. But I did read a little on, *A Man Without Doubt* and I liked what I read the few pages and I want to read more.

[Denver asks his wife Stephanie how to get a copy. She arranges for a copy to be delivered.]

Joseph: My brother Sam here is one of the witnesses and I am proud that he's here because I can give him part of the time and I can go to sleep. [laughter]

Denver: Oh see, there it is.

Sam Gould: Brother Denver, I would like to take a minute if you have the time.

Denver: Sure.

Sam: I just say that my son Sammy who's been following you for a long time, keeping track and giving me bits and pieces, encouraging me in that way. But, what I would like to say is, is the light and truth, that really strikes a chord with me. I would just say that I did a lot of things to try to establish if those plates down there were the actual plates of Mormon. I'm an engineer and a scientist so I brought all my tools and things of that nature so I could do that. When I got done with all the Lord gave me ten things that I needed to look for. The promise was that if I did that, that which you would call that glory, that light and truth would be revealed to me. It would give me a renewed hope and understanding of the coming forth of Zion and the establishment of Zion. And that was really beautiful in my heart. But when I was hefting the book, I had already exhausted everything I know. And I'm an engineer and I'm not there. Now I'm 85 percent confident, but that's not sufficient in a testimony, that's not sufficient for me. As I held that book, I was pouring my heart out to God. And I would say that it weighs about 50 pounds, maybe a little bit more, maybe a bit less, but it doesn't weigh 40 pounds. I'm holding that and just in a moment those plates became weightless and the power of God rested upon me and gave me that knowledge that these are the very plates of Mormon. Now that's light and truth that was delivered to me, but I didn't get the opportunity to read the pages or read what was on there. But all the things that the Lord had given me to test, had been tested. But when that plate was revealed, heaven opened to my view and I saw the Father and the Son upon the throne. And the Father did motion or signal the Son, and he came down. I say, he came down, but it was his presence that descended, I'm sure, and landed upon that little shepherd figure that was on the edge, that was under the canopy of Zion. When that happened there was that which was transferred to me, light and truth that is beyond my ability to describe—that Zion is. I don't know how to say it, but Zion is. And that's the testimony of that, that's we're looking for. And that promise there, that all those things that I held in my heart with such joy over the years and reaching for, that that promise is there—that Zion is and this is his work. The knowledge that has come to me. The Book of Mormon is a beautiful book. It's the things that are taught there of Christ that give you that understanding, that light and truth that is of great value that are there. It is an abridgment of the Nephite record. And the promise that is coming to you, is that the Lord God is going give you the source material for that abridgment.

Denver: The material from 1st Nephi to the Words of Mormon are not an abridgment. That's the complete small plates of Nephi that were appended as a replacement.

Sam: I just want you to understand that the source material that Moroni wrote, that he couldn't put but a hundredth part of the Nephite record there. That we're going to receive source material that that abridgment draws from. And that's the joy, if you can think about how the Lord worked in your heart over all those years that you taught that gospel, OK, that there is more there. And in that source book your heart will be made full. And that's the promise of God to you.

Denver: And that would I think would be of inestimable value if we can get that.

It's a little cart before the horse to have witnesses without the product. I mean the purpose of the three witnesses and the eight witnesses for the Book of Mormon in the Book of Mormon, was to get you to take the Book of Mormon seriously. To divorce them from the text, and to send them out testifying about

something that is yet to be made public . . . their witness to the public and the Book of Mormon emerged simultaneously. So that you could look at their witness, and you could then read the Book of Mormon and you could decide I'm going to take the Book of Mormon seriously. These witnesses have said what they have said, so let me take the book seriously. But separated from the book, you don't get Oliver, David, and Martin [Joseph: But they didn't have computers.] Well, that's true.

Sam: I am in whole harmony with that, and so the purpose for the witnesses right now is the propensity for the mind of man to rush to judgement before you have the fruit. [Denver: And I'm not going to rush to judgement on anything—ever.] [Joseph: A lot of people do.] Is to get those people to wait and go forward with cautious optimism of what is coming forward.

Denver: Right. When Oliver was told, "you took no thought except to ask, you were supposed to study that in your own mind." I have to admit that my initial curiosity about this was not even aroused. It was his persistence, Russell Anderson's persistence, in emailing me that actually got me to begin to look. And of course, this will be taken into account.

God answers me. But I don't abuse the privilege. I take seriously the admonition given to Oliver, to go to God and to ask for an answer before you have done the labor of studying it out in your own mind and reaching your own conclusion. I can't tell you how often I have studied a matter out, reached a conclusion, and gone to God and my conclusion was wrong, and I get corrected.

Joseph: That makes me feel good.

Denver: Probably, more often than not I reach and conclusion and I am told, "No, and this is what you missed." But sometimes I'm told, "No, you got it right, and this is what you missed in getting it right, because there was more there for you to have considered as well."

I agree with you that Zion is the only objective at this point, at this late point in the restoration, Zion is the only worthy objective left. I've become so dissatisfied and discouraged by what the institutions have done in their quest to advocate the restoration, that I have concluded that what the world, what the saints, what the work of God needs is not another strong man, it's not another president, it's not another priest or bishop or leader. The only thing we need is someone who will teach the truth, while they live the truth, regarding themselves as nothing more than as a common man on the same level as everyone else.

I've had people ask me multiple times to permit them to call a conference and sustain me to something. And I've told them we are not going to do that. First of all, it will degrade you by doing that. And second of all it will imprison me. It will not accomplish what you think it will accomplish to do that.

Zion is supposed to be a group of people who have one level, where every man is equal; one heart, one mind, all things in common, where there is no one who stands up and says, "I get to be your boss, I get to be the one in charge." I abhor the idea of being in charge of another man's faith. And I encourage everyone in their faith. And if they've got more truth than I have, then I want to hear them and I want to be taught by them. We need to teach and edify one another, and then give each other the confidence, give each other the respect, the freedom to believe, the freedom to choose, the freedom to understand.

[Arrangements were completed to bring the book, *A Man Without Doubt*, to the office.]

Sam: I'm just pleased to be able to meet you. And I will hold you up in my prayers.

Denver: Oh well, then with that threat, I'll do the same to you. [laughter]

Sam: But I will receive it with gladness.

Denver: You know I do think that there is a lot of jealousy, envy, ambition, that underlies the strife. If you've got nothing to protect, and I've got no self-interests; I mean I go and I talk, and we go and we do what we're able to afford to go and do. I don't pass the hat, I don't ask for a donation. I don't collect anything. And I've spent my own money, renting venues, traveling, going places.

To me I believe what your great-grandfather said that "A religion that doesn't require sacrifice, cannot produce faith" [Lectures of Faith 6:7]. And so I sacrifice. If someone gives me a donation, I turn it over to someone else. I believe in the virtue of a pure religion that requires of you strict accountability, fidelity to God, sacrifice to pursue what you are doing.

There are a lot of people who say some pretty terrible things and make some awful accusations about me, and I don't answer them. I don't bother defending myself. I publish what I believe, I explain and teach what I believe brings people closer to God, and I leave all of the judgments and all the arguments and all the attacks for other people to conduct. Because I'm not interested in defending myself or doing anything other than advancing the truth so far as I can understand it.

And I wish what you do does lead in turn to greater truth and light and knowledge. But if it turns out to be otherwise in the end, I hope that you don't lose hope or faith or confidence that God *is* going to bring about Zion. It's a covenant. And God doesn't break a covenant. These were covenants that were made with the fathers at the beginning. He's not going to disappoint those with whom he made a covenant. Even if along the way we end up being discouraged or set back or troubled or disappointed or our hearts get broken. Don't lose hope in God or in the deliberate covenantal commitment of God to bring exactly what you are talking about—the Zion that will return.

Sam: Some might say the work, 23 years in trying to bring together the ex-RLDS people was a failure. I do not believe that. And some have said, "When this becomes a disaster, you better worry, because they're going to laugh at you and scorn you." I don't care, it's the work of the Lord, and there were very valuable things that were brought forth. And any of those folks that taught. This very branch at Zarahemla that Joe is working from, came about, I believe from that effort. There are great efforts that are taking place.

Denver: Yeah, the work of God is to be taken seriously and respected, however it unfolds.

Sam: When I got to the realization, you said that there were financial reasons that they wouldn't pull together and things, but I think that power and authority is more. And many of them had that desire to reconstruct the RLDS church which had spewed them out. Why do you want to reconstruct . . . ?

Denver: Yeah. Since you know it didn't bring about Zion, why do you want to repeat the failed experiment? You mentioned before that it failed, the first restoration failed. And I think that's true. I think it fell to the ground unfulfilled, but it planted the seed. It planted what has now had an opportunity over generations to percolate. Quite frankly if it weren't for the profit motive, the reason why the various failed restoration churches have printed and distributed over millions of copies of the Book of Mormon and the Doctrine of Covenants, that allows us today to inherit something, is because of that financial self-interest.

Sam: You can call it a failure, but [**Denver:** Some good came from it.] we paid the tuition; now we can take the learning.

Denver: Yes, some good came from it. And we ought to appreciate and thank them for the good. I know there are a lot of people.

Your comment about there are good people in the LDS church. It reminds me of Elijah on the mountain telling the Lord that everyone is lost and the only one that is left is me and God says, “Oh, shut up, Elijah, there’re 7,000 people out there that still belong to me. Get down off the mountain. Stop self-pitying, get to work.” And sure enough a group of believers finally came together in the days of Elijah. I believe that there are a lot of sincere, good decent people, but the traditions.

The Book of Mormon talks about the blindness of minds and it’s not just because of sin, it’s because of traditions. [**Joseph:** Absolutely.] The traditions make you say, “This and only this.” Where God is saying, “No, my work comes in all directions.”

Russell Anderson: Well we see God working in so many different areas. Not just among the Mormon communities, but in the Christian communities, the Jewish communities, it’s just amazing.

Denver: Yeah. There weren’t many Christians that came to my talks, but the Christians who did come, very many of them were pastors. And they were shocked by what they heard. And they said if I would come back, they’d get their entire congregation there. So we’ll see. I’m trying to get Christianity in general to take a second look at Joseph Smith and the Book of Mormon as an authentic Christian text. They will learn more by studying the Book of Mormon than they will be the New Testament because there is more about Christ in the Book of Mormon.

Joseph: And it’s much clearer.

Denver: It is. But Christians are a hard lot. Those Baptists, I’m glad they treated you well. Those Baptists are among the most close-minded of the Bible thumpers.

Joseph: There is one worse, The Assembly of God. At least in our area in Springfield.

Denver: The Church of Christ down in Texas is kind of hard too. But at the end of the day, why would anyone take? As we sit around the table here today, there is an issue that is unresolved. And that is: What are we going to get out of the product down there and will it edify, satisfy and enlighten. That’s an unknown. I don’t know that yet. But we agree on practically every other issue that there is regarding your great-grandfather, the Book of Mormon, the restoration, its failure, what’s going on in the restoration branches. There is so much that we agree upon, that we belong in fellowship with one another. We belong rejoicing together. We belong celebrating the truth and exploring the content of the prophecies that were left behind both in the Book of Mormon and in the former commandments.

We ought to find it easy to love one another. And yet one small issue somewhere is all it takes for people to start dividing up, bickering and ultimately betraying one another. That’s a shame.

Joseph: You know the most grievous thing for me about the failure of the restoration movement is the fact that God gave them the kingdom, not just any kingdom, He gave them His kingdom, and they walked on it.

Denver: Yeah. They betrayed Him.

Sam: “Why have ye polluted the holy church of God, why are you ashamed to take upon you his name.” Why? (LDS Mormon 8:38; RE Mormon 4:5; RLDS Mormon 4:51-52).

Denver: Yeah. There are times that I think, in all the world, the only people who understood Joseph Smith's heart were Emma and Hyrum. In all the world.

I mean he was up giving talks, Sidney Rigdon wasn't even present during the King Follett discourse, he was back in Pennsylvania. And Joseph's up there saying, "Mark it, Elder Rigdon!" in the talk, a side comment, because he knows. He is saying, "I can prove it from the Bible, you mark it Elder Rigdon." I'm using the text that goes to show you that Sidney Rigdon would challenge Joseph about what Joseph was saying if it weren't Biblical, it was objectionable. [TPJS, 346.] instead of turning loose and saying, "We have a more recent revelation from God." You want to take a text that has been poorly transmitted and corrupted and you want to value it above the more recent translation given us by God in the Book of Mormon. A more clear statement of the gospel of Jesus Christ.

I mean, I don't think Sidney Rigdon understood Joseph. But I think that Joseph understood Rigdon. In fact I think that Joseph understood, by the end, the hearts of a lot of people. He had been betrayed by David Whitmer. He had been betrayed by Oliver Cowdery. He had been betrayed by Martin Harris. He had been betrayed by the Church Historian, John Whitmer—who took the church records with him. He'd been betrayed by W. W. Phelps. He'd been betrayed by insider after insider. And I think it broke his heart to find out that this John C. Bennett was this scoundrel that had been elevated to be the mayor of Nauvoo. Betrayal after betrayal, and disappointment after disappointment.

And yet Joseph remained confident and optimistic and fighting for the restoration right through the day he died. It didn't fail because of a lack of opportunity. It didn't fail because of Joseph. It didn't fail because of Hyrum. It failed because people simply would not believe, obey and do what the Lord asked them to do.

Sam: They ignored what they had in the record it's just as plain.

Denver: They didn't prize it. They just didn't prize it.

Eugene Richardson: They loved the world more.

Denver: Yeah, yeah. The cares of the world. It's that parable of casting the seeds.

Joseph: I can't walk out on that Temple Lot without grieving over the fact that . . .

Denver: What might have been.

Joseph: Yeah, what might have been. And yet will be.

Denver: It's heartbreaking.

Joseph: We have to take the long way around, I guess.

Denver: It's a curiosity. I guess it's necessary. But why it's necessary. Why people are like they are, it's beyond perplexing. But we would really rather fight with one another over the small things that we may disagree on or doubt or have perplexity about. And we ignore the massive flood of light and truth that we agree upon.

Eugene: It comes down to chapter four of 2nd Nephi. Many years ago, John the Revelator was speaking with me. And a thought was forming in my head. And he pointed at me, didn't say a word, and what I saw on his face was terrifying. I pondered that many years. But in reading the psalm of Nephi he said, "Why do I give place to my enemy?" Sorry I'm speaking low. "Why do I give place to the enemy of my

soul?" In pondering what John had done, a thought was not even formed in my own mind, and John knew that thought before it touched me. And I realized I was giving place to the wrong spirit. Why do we do it? Why do men do it? Because we are houses divided. And we keep our pet sin and we give place to the wrong spirit. It boils down to that. And that spirit tweaks our ego and everything else. Once you learn to recognize that spirit and no longer give it place, but instead give place to our Redeemer, then you're pure. But you cannot be pure in heart, in mind or soul, so long as you give place to that other spirit. And it boils down everything to that one point.

Joseph: What I can't understand about people sometimes. If they have a problem, and you provide them the answer, and they just ignore it. Do they want to solve this problem? Why not apply the solution?

[**Denver:** Tradition.] The Lord said at the Waldo church he said, "A window of opportunity is open to you. All you need to do is step through it. We have common ground. We have much common ground. Take that and begin to worship God, build up the kingdom of God." And it just went in one ear and out the other. Oh what a wonderful message, oh what a wonderful message. They didn't do a thing about it.

Denver: Yeah, "Wonderful message, now leave me alone." [laughter]

Joseph: Well, we have hope. I have hope that Zion will soon be.

Denver: I think things are stirring. I think that the opportunity and potential exists. But I also think that at the time that God begins a work, there are going to be efforts to compromise, distract and confuse. You have to remain single-minded to God throughout the whole of it. And realize that the way in which God is going to bring his purposes about may not be in the way that any man can foresee. He's still going to accomplish what he intends to accomplish.

And the adversary is clever. I used to think that Satan was so coarse and base and obvious, that avoiding his snares was easy. Until I realized that even if he can't get his hooks into you, he can get his hooks into people around you. And he can hedge up your way by creating confusion.

Sam: The groundswell.

Denver: Yeah.

Shirley Richardson: The versions. . . . [inaudible]

Sam: So many of us act to stop to listen until we are on the brink of destruction.

Eugene: Unfortunately, we think we have it handled. And we're too blind to see we don't.

Shirley: Or a lot of people just don't care because they're busy. I'm taking care of my family, I'm going to work, I've got to do this, I've got to do that. [inaudible] It's like it says in the Book of Mormon, they . . . before everything happens, they're neither married or given in marriage . . . and charge ahead.

Eugene: That's talking about the flood.

Shirley: Yeah.

Denver: [Gives Joseph a signed copy of *A Man Without Doubt*]: There.

Joseph: Thank you very much, Sir.

Denver: Thank you for taking the time to come.

Joseph: I'm glad, very glad, thank you.

End of transcript.

Transcript edited by Paul Durham, June 19, 2018.