

Podcast Episode 79: Hope, Part 1

This is the first part of a special series on “Hope,” in which Denver addresses the questions: What is hope? How can hope be an anchor for the soul in times of tribulation?

DENVER: There’s this interesting set of verses beginning in verse eight of D&C 1:

And verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious; Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure—Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man. (see also T&C 54:2 RE)

These are all negative. These are all sealing up unto destruction. These are all condemnations. These are all, in a word, Aaronic. But, bear in mind, the Aaronic priesthood is not without hope because within it is the power to baptize, which is an ordinance of hope.

I want to go to Doctrine and Covenants section 128 and I want to look at verse 21. This is Joseph writing a letter that got canonized and he’s talking about all of the stuff that had gone on in the process of getting the Restoration fully established on the earth. And he mentions in this letter that he writes these things: *And again, the voice of God in the chamber of old Father Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places [throughout] all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints!* (see also T&C 151:15 RE). So the voice of God has been there throughout all of this as Joseph presided and as the Church rolled forth.

And the voice of Michael, [Mich-a-el] the archangel; the voice of Gabri-el, [“El” being the name of God] and of Rapha-el, and of divers angels, from Michael or Adam down to the present time, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, there a little; giving us consolation by holding forth that which is to come, confirming our hope!

So, I want to suggest to you that Michael, Gabriel, and Raphael are known to us as those who have come, though they were part of the El—or in the plural form, the Elohim; they came and they served here. They came and they ministered here. Michael descended and he came to the earth, and he was known as Adam in mortality. Gabriel came to the earth and he was known in mortality as Noah. There is a big debate over the identity of Raphael. I'll tell you what I think and you can take it or leave it. Raphael is the name that was given to the man who, in mortality, we know as Enoch.

Now, there are four angels who preside over the four corners of the earth. And Joseph surely knew that. And Joseph mentions the names of three of the four, but he leaves the fourth one out. And I find the absence of the fourth one rather extraordinary. The fourth one's name is *Uriel*, also one of the Elohim. And although there are those who will absolutely cry heresy, throw dirt on their hair, and tear their clothes; because they're scholars, and they're *bona fide*, and they know I'm talking out of my hat—but I'd remind you, Joseph talked out of his hat too [laughs]. That fourth and missing, unmentioned angel is *Uriel*, who in mortality was known to us as John.

Adam is the one in the East—the angel who is considered the one who presides over and has control of the air—which is apt, because unto Adam was given the breath of life in the beginning. Raphael is in the South, and he is associated with the power of fire—which is apt, because of his fiery ascent with his people into heaven. Gabriel is the angel in the West who has the power over water—which is apt, because in mortality, he managed through the Flood. And Uriel, though not mentioned, is the one who, in the North, has the power over the earth—which is apt, because he remains upon the earth; and he's the guardian at one gate with Elijah at the other end. But you can take and leave all that as you will. I find the mention here in this letter by Joseph, of these individuals, and these Powers, and these four (three of whom are named—the fourth of whom, potentially, is unnamed) to be interesting. Though he does mention “divers angels from Michael or Adam down to the present time.”

And what did Joseph say about all of the prophets of the Old Testament? He said they *all* held Melchizedek priesthood, and they were *all* ordained by God Himself, because they functioned inside a society that was defective, limited, excluded from the presence of God. But not *those* who received and entertained angels. They were brought up to where they need to be and God *Himself* ordained them. Should you not have hope? Should you not rise up above the level of those who are content to have less? Should you not be willing to mount up on that fiery mountain despite the thunderings and lightnings, despite the earthquakes; despite the fact that you do not believe yourself to be worthy. You're still capable of coming aboard.

Look at Moroni chapter 7 beginning at verse 29:

*Because he had done this, my beloved brethren, have miracles ceased? Behold I say unto you, Nay; neither have angels ceased to minister unto the children of men. For behold, **they** [the angels] are subject unto him, to minister according to the word of **his** command, showing themselves unto them of strong faith and a firm mind in every form of godliness. And the office of their ministry is to call men to repentance, [repentance], to fulfil and to do the work of the **covenants** of the Father... (see also Moroni 7:6 RE)*

Because when you move from repentance, you move into covenants (which is why we needed to speak about that in Centerville), which is why this process has been undergoing for the last year—unfolding how you get back into the presence of God. Because it surely is necessary for there to be a rescue mission; and the rescue mission is designed to raise you, to elevate you, to redeem you.

The work of the covenants of the Father, which he hath made unto the children of men, to prepare the way among the children of men, by declaring the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him. And by so doing, the Lord God prepareth the way that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts, according to the power thereof; and after this manner bringeth to pass the Father, the covenants which he hath made unto the children of men. (ibid. RE)

In a word, those who receive and entertain angels have an obligation then, to declare the words so that others might likewise have faith in Him. That word, having been declared unto you, gives you the hope, the faith, the confidence that you likewise can do so—so that the covenants that are made by the Father can be brought to pass.

Fortunately, fortunately, Aaronic priesthood is exceptionally durable. Fortunately, unlike Melchizedek priesthood, which can only be exercised with extraordinary care and delicacy. The purpose of Melchizedek priesthood being (as I talked about in Orem) to bless. The purpose of Aaronic priesthood being to condemn, and to judge, and to set a law by which men can condemn themselves. Having the authority to do that to yourself is remarkably durable, and used with great regularity. And those that have it generally abide by so lesser a law that they wind up judging and condemning one another; and parading before God as a march of fools—yelling and yammering, pointing and blaming, complaining and bitching about what everyone else's inadequacies are. The purpose of Melchizedek priesthood is to

sound the signal, "Know ye the Lord." And eventually, that sermon will be heard by enough that there will be none left who need to be told, "Know ye the Lord," for they shall all know Him. And everyone will take up with Him their concerns and not with one another.

Romans chapter 4: He's talking about father Abraham, and in verse 3 he talks about Abraham believed God. It was accounted unto him for righteousness—faith was reckoned to Abraham for righteousness. Verse 13, it promised that he should be an heir of the world (was not to Abraham or to his seed through the law, but through the righteousness of faith) because Abraham believed in God; he trusted in Him. Therefore, he inherited—he inherited it all—the world. He's the father of the righteous.

Beginning at verse 17:

(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which [were] not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. (see also Romans 1:20 RE)

There was no proof that an aged, dead (that is now impotent), old man could sire a child with a barren, post-menopausal, Sarah. But Abraham doubted not, and you have before you promises spoken by the voice of an angel concerning the things God has in store for your day, and you doubt? And you question? And you think God not able to bring about what He has said He intends to do? The very day that they have looked forward to, from the beginning of the days of Adam down till now (as we looked at in Centerville)—you doubt that God can bring this to pass? You doubt that what I have been talking about since we began in Boise, and have now arrived here? If God can send someone to declare these things to you, in the confidence and the faith and the knowledge that I'm speaking to you **on His errand**, and I can do it in this room, in this building, in this city [*note added for context: this section of this particular talk was given in a casino building in Las Vegas, NV*], **salvation comes to you today by the word of God**. And you doubt that God cannot make a holy place somewhere that has not been trodden under the foot of the Gentiles? You doubt that God cannot bring to pass His work in culminating the ages? Have the faith of a grain of mustard seed, because it is coming, it is going to happen, and if you lack the faith, you will not be invited.

If we're required to develop the attributes of Christ, how is it possible for us to do so unless God *patiently* tries to persuade us to *voluntarily* be like Him? And how can you hope to be like Him, if you refuse to be persuaded? God came as one of the weak things of this world. The only way He's ever going to invite you is through one of the weak things of this world, speaking in weakness, asking you to be persuaded. It doesn't matter how earnest I am. I know my standing before God. What matters is your willingness *to be persuaded*. Over that I have no control, and want no control. Over that I simply put the case as the Lord has put it to me, in the hopes that what He has to offer, and what He says needs to be said, will get through to you. But your relationship and your accountability is not to me, it's to Him. Therefore, be persuaded; be persuaded.

The notion that you are going to succeed in acquiring the glory that is likened to God, in a separate and single state, is nowhere found as a promise in scripture. It's not a reasonable expectation. It's a non-scriptural expectation. It is a foolish hope because it does not reckon to the things God created. Understand, those verses that we read in Genesis—those verses were before the Fall. In the condition in which Adam and Eve found themselves at the time that those incidents took place, they were immortal, they had not yet fallen. The marriage and the union of the two of them was intended to last forever, because death had not yet entered into the world. And, as God put it, "It was good."

Marry a wife, sealed, Holy Spirit of Promise, pass by the angels, enter into exaltation, glory, fullness; all of these words are applicable only to the man and the woman together as one. It's only applicable to the exalted state of a marriage that is worthy of preservation into eternity.

Now, instead of focusing on this as something you may receive in the great hereafter as some great reward because you qualified for glory in a parade in the afterlife; why not think about whether the conditions that are being described in the verses that we look at, are themselves, a reward. Think about this as something to be had now, not something to be postponed and hoped for in the afterlife. Not in eternity—but today.

So, the subject about which someone inquires in going to the Lord does not necessarily control the content of what the Lord is going to reveal. Likewise, Joseph made an inquiry to find out about the plurality of wives. What the Lord wanted to talk about was eternal marriage. The Lord's priority is what you see first in section 132.

He's talking about the eternal duration of the marriage covenant. He answers the question, beginning very late in the original revelation, as an afterthought, concerning the issue of

the plurality of wives. But it is first and foremost a revelation about the eternity of the marriage covenant. You do not get to an answer about the subject of plural marriage until verse 34. Beginning at verse 1 and going through verse 33, all of that is about the eternity of the marriage covenant. All of that is about marriage of *a man* and *a woman*, like the marriage of Adam to Eve, and like the children of Adam and Eve who went off two by two to create their families.

All of the blessings concerning what you hope to inherit in eternity are tied to the first 33 verses of section 132, dealing with the marriage of *a man* and *a woman*. Therefore, when you read section 132, don't leap to verse 34 and then read retrospectively back into the earlier text that what it's talking about in the earlier text is something other than the marriage of *a man* and *a woman*. The subject matter changes, and the question that was asked begins in verse 34.

So, what was on the Lord's mind and what the Lord inspired an inquiry to produce, is in the beginning of section 132. Look at verse 7:

The conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment... (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.

So, everything that you hope to receive into the next life, even your *expectations*, all of that has to be obtained from God by covenant.

I mentioned in an answer to a question in Ephraim that the role of the woman was significant, even in the life of Christ. I mentioned that she anointed Him preliminary to His death and burial. One of the things that gave Him the *expectation* of coming forth out of the grave, was the anointing that promised to Him... Why do you think in the temple, the rites include preserving some of the functions of the body? It's not to make you healthy here and now. It's so that you can lay claim upon this as an expectation in the eternities, because if you do not have the expectation conferred upon you by the Holy Spirit of Promise, you'll have to get that in some other cycle; because the only thing you will be able to take with you into eternity, you obtain in this manner. Everything has to be obtained by a covenant.

This is the day in which, at long last, it is possible for what God intended to happen before His return, to actually begin. The Gospel is not supposed to be merely a record of how God dealt with other people at another time. Joseph Smith talked about how we can't read the words of an old book, and then apply those words in an old book—that were meant for someone else at some other time—to us. And then restore ourselves back to God's grace. That is just as true of the revelations given in the days of Joseph Smith as it is true of the revelations given in the New Testament.

Now, we get to the point in the history of the world in which, after the days of Shem (who is renamed Melchizedek), people fell into iniquity. They fell into iniquity and they lost the birthright. There was no continuation of this. It was broken by an apostasy and it had to be restored again; which ought to give all of us great hope, because Abraham sought for *this*. He sought for a restoration of the kingdom of God. He sought for a restoration of this, which only one man on the earth can hold at a time.

Abraham 1:2

Finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and possess a greater knowledge, and to be a father of many nations, a prince of peace, desiring to receive instructions, and keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers. (emphasis added)

When you are in possession of *that*, you have no problem asking God and getting an answer. It is the right belonging to the fathers. After a period of apostasy and the break of this line, Abraham received it *by adoption*. Therefore, this power has the ability to cure “the break.” This covenant-making, through God, has the ability to restore the family of God even when wicked men kill in order to destroy it; even when a substitute needs to be made; even when the fathers turn from their righteousness. Yet God is able to cause it to persist!

Remember, that in Nauvoo, the Lord offered to reconnect the saints; but clearly defined a condition, for that to happen, was necessarily an acceptable temple, where he could come and restore the connection. The reconnection is ordinance-based and will require an acceptable temple before it goes beyond the single representative.

First, ideas need to be advanced and accepted. Then second, we need to act on the ideas, primarily, by repenting and opening ourselves to the influence of God. Third, we have to be humble and patient and willing to practice the religion before we can have any hope of God deciding to gather us. Practical experience is absolutely necessary. Theories and pretensions are not gonna get us anywhere. Everyone can theorize the virtues that are necessary to gather people together and live in harmony. Everyone can envision *themselves* as one of the residents of a city of peace. But the practical experiences required to iron out our selfishness and competitiveness so we can actually live in peace is another order of magnitude harder.

See, 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, that we find 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'd 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 the 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. All of them. These were the righteous. They were in Paradise and all of them were worthy. They had hope. And 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 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&C 138:30)

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.

Only the organization, through a temple and associated rites, results in finishing the family of God in the house of order—following the results achieved, or allowing the results

achieved by Abraham, Isaac and Jacob—which are described in D&C 132:37. Abraham, Isaac and Jacob—*they did none other things than that which they were commanded, they have entered into their exaltation according to the promises, and they sit upon thrones and are not angels, but are gods.*

In D&C 138 verse 41, *Abraham, the father of the faithful; Isaac and Jacob* were also there. In verses 41, 42 of 138; Abraham, Isaac, and Jacob were there. But in the revelation given in 1843, they're sitting on thrones. They're not in the spirit world proselytizing. They're sitting on thrones. The difference between these two categories are the differences between individual salvation (which can come) and reorganizing the family of God (which must occur by an ordinance, in a temple, to be acceptable to God).

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, it will.

Well there's a parable. It's just one verse. It's a very short parable. It moves along, but it's a response that Christ gave to the question that was put to Him by His disciples asking Him: "Tell us what the signs of your return is going to be." And he goes through a list of things but He ends with a little parable at the end. And our translation makes it seem kind of morbid. So I'm gonna substitute "body" for "carcass" because it sounds like what you're dealing with in the current King James version is morbid—not a living body. But He says one of the signs that is going to be of His return is; *Where the body is, that's where the eagles will gather.* The "body" is the New Jerusalem. The "eagles" are going to be angelic ministrants who are going to come.

There has to be an opening that occurs in order to prepare the way. The opening at this end is going to be handled by someone who has remained behind; and the opening at the far end is going to be the one to whom the assignment was given to open the way for His return—Elijah, the one who was promised.

Now, I want to be really clear. I don't expect either of those individuals to have any public ministry again. They have a role in Zion, and those who dwell in Zion are going to have some contact with them. The three Nephites are a great example. They, like John, were given a similar ministry to remain around and to minister until the end of the earth. And they did minister. Two of the people to whom they ministered were Mormon and Moroni.

They, like ministering angels, ministered to Mormon who in turn ministered to the public. They ministered to Moroni, (and kept his hope up in the waning days of that dispensation) but they did not minister publicly. John will have a role, but the work of Zion is the work of *flesh and blood*.

Men have to extend the invitation for God to return so that men, who extend that invitation, are worthy of His return, and the Lord can safely come without utterly destroying all who are upon the earth. Therefore you need Zion, among other reasons, in order for there to be a place and a people to whom the Lord can safely return without utterly destroying the earth at His coming. However small, however diminutive it may be, there needs to be a Zion that extends the invitation for the Lord to return.

The Lord does everything according to His higher way of teaching. By beginning with a vision of His return, He set out the foundation for understanding His course, which is one eternal round. Since His first appearance, He has sent divers angels, from Adam or Michael to Hyrum and Joseph Smith, giving line upon line, to confirm my hope in Christ.

In a letter written August 16, 1834, Joseph Smith expected Zion could be established very soon. He wrote, "We have a great work to do but little time to do it in, and if we don't exert ourselves to the utmost in gathering up the strength of the Lord's house, there remaineth a scourge." In the same letter he reminded people in his day that, "So long as unrighteous acts are suffered in the church, it cannot be sanctified neither Zion be redeemed." At the time, he considered the church to be in a "languid, cold, disconsolate state." It was the opposite of the lively, confident, and happy state accompanying righteousness—even when worldly circumstances are direful and the wicked seem to triumph. When doing what the Lord asks, we can be lively, because He will accompany our efforts and add His strength to our labor. If we have a hope in Christ, we can be confident. If our sins have been forgiven, we have every reason to be happy.

In your language you use the name Lucifer for an angel who was in authority before God, who rebelled, fought against the work of the Father, and was cast down to the earth. His name means *holder of light*, or *light bearer*; for he gathered light by his heed and diligence before he rebelled. He has become a vessel containing only wrath and seeks to destroy all who will hearken to him. He is now enslaved to his own hatred.

Satan is a title and means *accuser, opponent, and adversary*. Hence, once he fell, Lucifer became—or in other words was called—Satan, because he accuses others and opposes the Father. I rebuked Peter and called him Satan because he was wrong in opposing the Father's will for me. And Peter understood and repented.

In the work you have performed, there are those who have been Satan, accusing one another, wounding hearts, and causing jarring, contention, and strife by their accusations. Rather than loving one another, even among you who desire a good thing, some have dealt unkindly as if they were opponents, accusers, and adversaries. In this they were wrong.

You have sought to recover the scriptures because you hope to obtain the covenant for my protective hand to be over you, but you cannot be Satan and be mine. If you take upon you my covenant, you must abide it, as a people, to gain what I promise. You think Satan will be bound a thousand years, and it will be so, but do not understand your own duty to bind that spirit within you so that you give no heed to accuse others. It is not enough to say you love God; you must also love your fellow man. Nor is it enough to say you love your fellow man while you, as Satan, divide, contend, and dispute against any person who labors on an errand seeking to do my will. How you proceed must be as noble as the cause you seek. You have become your own adversaries, and you cannot be Satan and also be mine. Repent, therefore, like Peter and end your unkind and untrue accusations against one another, and make peace. How shall there ever come a thousand years of peace if the people who are mine do not love one another? How shall Satan be bound if there are no people of one heart and one mind?

On the third day of April 1836, Joseph and Oliver were in the temple in Kirtland, Ohio. The veil was taken from their minds, and the eyes of their understanding were opened. They saw the Lord in his glory standing above them and the breastwork of the pulpit; and under his feet appeared as it were a paved work of pure gold, in color like amber. His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

I am the Alpha and the Omega; I am he who was slain, I am he who lives; I am your advocate with the Father.

Behold, your sins are forgiven you; you are clean before me; therefore, lift up your heads and rejoice. Let the hearts of your brethren also rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name. For behold, I have accepted this house, and my name shall be here; and I will manifest myself to my people in mercy in this house. Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house.

Behold and see: the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings that shall be poured out, and the endowment with which my servants will be endowed in this house. Behold: the fame of this house shall spread to foreign lands; and this is the beginning of the blessings I shall pour out upon my people. Even so. Amen.

As this vision closed, the heavens were again opened to their view, and they saw and beheld, and were endowed with knowledge from the beginning of this creation to the ends thereof. And they were shown unspeakable things from the sealed record of Heaven which man is not capable of making known but must be revealed by the Powers of Heaven. They beheld Michael, the archangel; Gabriel and Raphael, and divers angels, from Michael or Adam down to the end of time, showing in turns their dispensations, their rights, their keys, their honors, their majesty and glory, and the Powers of their Priesthood; giving line upon line, precept upon precept; endowing them with knowledge, even here a little, and there a little; holding forth hope for the work God was yet to perform, even the revelation of all things which are to come upon the earth until the return of the Lord in glory with His holy angels—to pour out judgment upon the world, and to reward the righteous. And they were unable to take it in; therefore they were commanded to pray and ask to comprehend by the power of the Spirit, to bring all things to their remembrance, even the Record of Heaven which would abide in them. Amen and Amen.

If there was anything more I could do or say that I thought would convince or persuade you to believe in Him, I would do it or I would say it. But despite it all, I realize some of you are going to walk out of here thinking that I'm just another one of these latter-day blowhards, and that's all good and well. Please, however, give heed to the scriptures I've read, the words of Joseph I've quoted, and the fact that I do have a witness that He's approachable. And that He's every bit as much alive today as He was when He walked on the road to Emmaus. And He's every bit as much willing to come and redeem you from the Fall as He is willing to redeem anyone. His work and His glory is culminated in you. His success is redeeming you.

If you think that, well, He's aloof; He's distant; and this is an impossibly high thing to achieve—the fact of the matter is—it is a greater achievement on His end to redeem you, than it is at your end to be redeemed. There's more anxiety, there's more desire, there's more rejoicing in Heaven, when He redeems someone from the Fall than there is here.

He came. He suffered. He lived. He died. He did what He did in order to lift all of Creation, and you are inextricably connected to Him. Therefore, trust that. Receive Him. It may start very slow, very small, very distant. Act on that. Harken to that. It gets louder. You will

never wind up in the company of Gods and angels if you're not willing to have faith in those preliminary things, that you receive, that ask you to go and to do.

The foregoing are excerpts taken from:

- Denver's *40 Years in Mormonism Series*, Talk #5 entitled "Priesthood" given in Orem, UT on November 2nd, 2013
- Denver's *40 Years in Mormonism Series*, Talk #8 entitled "A Broken Heart" given in Las Vegas, NV on July 25th, 2014;
- Denver's *40 Years in Mormonism Series*, Talk #9 entitled "Marriage and Family" given in St. George, UT on July 26th, 2014
- Denver's *40 Years in Mormonism Series*, Talk #10 entitled "Preserving the Restoration" given in Mesa, AZ on September 9th, 2014
- A fireside talk on "Plural Marriage", given in Sandy, UT on March 22, 2015
- A Q&A session entitled "A Visit with Denver Snuffer" held on May 13, 2015
- His talk entitled "Zion Will Come" given near Moab, UT on April 10th, 2016
- His conference talk entitled "The Doctrine of Christ", given in Boise, ID on September 11th, 2016
- The presentation of "Answer and Covenant", given at the Covenant of Christ Conference in Boise, ID on September 3rd, 2017; and
- Denver's *40 Years in Mormonism Series*, Talk #7 entitled "Christ, Prototype of the Saved Man" given in Ephraim, UT on June 28, 2014

PLEASE NOTE: This transcript includes additional material added later by Denver Snuffer, not found in the original recorded audio.

Today's podcast addresses important questions about Hope, but is only an introduction to ideas that listeners of any denomination may find important and relevant. These topics are more fully addressed in Denver's blog, including the entry entitled "[Alma 13:29](#)" posted June 20, 2010, and in chapter 4 of his book [Eighteen Verses](#).