

Podcast 129: Gospel Tangents, Part 3

This is the final part of an interview Denver did this past summer with Rick Bennett for his Gospel Tangents podcast, which is presented here in its entirety in this series.

Rick Bennett: Okay. So, I do want to kind of go back to— We'll talk a little bit more about the Remnant Movement. Not to be confused, I should add I previously had an interview with a guy named Jim Vun Cannon. He was a—

Denver Snuffer: Yeah.

Rick: He was in the First Presidency of the Remnant Church of Jesus Christ.

Denver: Right.

Rick: He's no longer part of that church.

Denver: Oh!

Rick: Interesting thing—they've actually split, and it was just kind of like Brigham and Sidney. And he ended up more like Sidney and started his own church: Everlasting Church of Jesus Christ of the Latter Days.

Denver: Ooh, wow!

Rick: Yeah, so—

Denver: How about "The True and Living, Real Authentic, Mostest Correctest Version of the Church of Jesus Christ of Latter-day Saints?" And I'm sure there's an acronym you can put together out of that, that would spell something obscene probably. *[laughter]*

Rick: But anyways, so your movement is kind of named—

Denver: Look, I— Yeah.

Rick: Do you have an official name for your church?

Denver: No, no. There isn't a church. There isn't a church except in the sense that the church was defined in the revelation given to Joseph Smith. The church that existed were people that repented, came unto the Lord, and were baptized. That's it; that's the definition of a 'church' (see T&C JSH 10:19 RE), and that definition preceded the organization in April of 1830.

There were at least three different congregations or fellowships of people that existed before the incorporation took place in April of 1830, and all of them are considered members of Christ's church because the definition was just repent, come unto me, be baptized in my name for a remission of your sins. And that— If you're going to say there's a church, that's it.

We don't require— I don't require— I don't know of anyone that says you have to leave the LDS Church to accept the work that God has got underway today. I have said a Catholic priest could come and be baptized for the remission of his sins, accept the Restoration, and go on his way and retain his status as a Catholic and a priest if he chose to do so. Methodists can join. Latter-day Saints can join. There's nothing to be done except have someone that has authority to baptize, baptize you.

And then the name of the person, because we're required to keep track of the names, has to be submitted to another volunteer who's keeping what's called a Recorder's Clearinghouse; those names get given to him. At the end of a year, all of the names are alphabetized and they're put in for that calendar year, and they're entered by hand into a book. There's no electronic version; no one can hack it; no one can go online and get into it. There's only one, hand-written copy.

If you want to give it to him by mailing it in to him, the mailed-in copy will be recorded. The mailed document will be destroyed. At the end of the year, all the records are destroyed after having been entered into the book. And the only thing that that is done for is because the Lord *requires* that that book be maintained, in order to present it at the Second Coming as one of the things that we're accountable for keeping. We're accountable for keeping very few things, but that *is* one of them.

And so, repent, be baptized for the remission of sins, get your name recorded with the Recorder's Clearinghouse; that's it. Then you're part of it. And you can be a Mormon Latter-day Saint; you can be a Jew. You can be whatever you want to be, but you have to accept the terms that the Lord has outlined in order to come aboard.

And if you want to fellowship with others, there are informal gatherings of people that fellowship together. We're expected to pay tithes from *surplus*, not what's required to support you and your family but of your excess. Of your surplus, one-tenth is paid into the fellowship, and then the fellowship determines who among them has a need. And if someone among them has a need, then the tithe is used to help those who have health problems, medical bills, education problems, food, housing, transportation issues. They get spent inside the group to help and benefit those within the fellowship. It doesn't get gathered— There's no big slush fund. It gets used to help the poor.

If there's an excess that ever accumulates in a fellowship, then ultimately we expect to build a temple and the funds can be donated for *that* purpose. But tithes are not used to support a hierarchy—your religion should require that you sacrifice. If you are going to practice it, you should practice it as a person of faith, sacrificing to do the will of the Lord. No one gets remunerated for anything they do.

I gave a series of lectures. I had to personally pay to rent the facilities that I used in order to give a series of lectures. People organize conferences now voluntarily: *They* rent the venue, and *they* publicize the thing, and *they* do all the work with volunteer efforts. And if there are any costs to be advanced, they advance them. If they ask me to help defray costs, I help. But no one's— I spent a lot of money of my own doing the things that I've done; no one's paid me anything for what it is I do.

Rick: So somebody can join your movement and continue to go to the LDS Church?

Denver: Absolutely. Yeah, a number of them have. In fact, some interestingly-situated people have.

Rick: That's interesting.

Denver: I wanted to clarify that, as it turns out, the website scriptures.info (i-n-f-o) was available. All of the scriptures are available, for free, online at scriptures.info. You can either read them all there *or* you can connect to the website and it will read them to you—in a variety of voices. You can have the scriptures read to you, all of these [*tapping the new scriptures*]; you don't need to buy a leather-bound set. But they're also available, exactly the same document, through Amazon in a soft-bound, not leather-bound copy, available online. So, they're very accessible *for free* online. They're available from Amazon in a paperback form, but the leather-bound copies—there was a limited print of those and they're virtually all spoken for, but Benchmark will have a handful. (*Note: The most up-to-date, print-on-demand version of the Restoration Edition of the scriptures is available for purchase at scriptures.shop.)

Rick: Wow.

Denver: And so—

Rick: Well, that's good to know. So, yeah, I'm just curious if there's anything else about— So, you're going to try to build a temple? Do you have a location for that?

Denver: Not yet. Not yet, but...

Rick: Here in Salt Lake Valley, I assume?

Denver: I assume not.

Rick: No?

Denver: Yeah, I assume not. I think there would be— The likelihood is there would be active interference, active opposition.

In my view, the adversary cares about *very* little, but the one thing he intensely cares about is the establishment of something that reconnects Heaven and Earth, in a way that fulfills

prophecy and opens up the return of the Lord. Because the Lord's promises all have to be vindicated, and right now, there isn't *any possibility* in all of the existing efforts. But, we're hoping to make the effort to accomplish just that. At which point the adversary will feel threatened, and so, I expect there will be some trouble and opposition in getting it done.

And in this place, in particular— I mean, why am I an excommunicated Mormon? I'm an excommunicated Mormon because they don't want people *reading* what I write. They don't want people *listening* to what I have to say. I'm *not* hostile; I'm *just trying* to get to the bottom of the correct story. I'm *not* picking a fight with anyone. If I'm threatening, it's not because I'm trying to overthrow *anything*; it's because I'm trying to understand *correctly* the sequence of events and the content of the Restoration and the effort of the Lord to achieve an end goal that, right now, appears to have been compromised and hijacked into real estate development and hierarchical servitude.

It doesn't make any sense to me. I was happy to pay tithing—give them my money! I was happy to go to their meetings. They didn't want me there because they didn't want people to read what I have to write. And they certainly, I'm sure, don't want this material [*tapping the new scriptures*] becoming generally available because it— In the original iteration in Joseph Smith's day, it was markedly different than what we've got downtown in Salt Lake—or in Independence, Missouri, or in Monongahela, Pennsylvania, or in wherever that group that left Boulder City, Colorado, is now headquartered. They're *all* off the beaten track.

Rick: Would you consider yourself kind of a unification movement, where you're trying to unify Mormon groups?

Denver: We just had a conference in Boise. We invited everyone to come from all the various— A Latter-day Saint spoke; Church of Christ's representative spoke; Church of Christ Temple Lot...

Rick: Community of Christ—is that what you meant?

Denver: Community of Christ. ...Church of Christ Temple Lot; the group of Latter-day Saints out of Monongahela sent a representative.

Rick: That's nice.

Denver: Yeah. We've had Restoration Church of Jesus Christ of Latter-day Saint group— They split off from Community of Christ. They split off because of their desire to emphasize the Book of Mormon, while the Community of Christ is de-emphasizing the Book of Mormon.

I mean, anyone's welcome to come to the conferences. And unifying is unlikely because people don't really want to try and understand and *live* the Restoration as it was promulgated in the revelations to Joseph in the Book of Mormon. They really just want a

kind of social-club atmosphere where they can come and be reassured that they belong to the *one and only*, authentic, *real* church that will get you into Heaven with a pass.

And the superficiality of the Latter-day Saint curriculum right now is so *vacuous* that I wouldn't waste my time sitting through two hours of their meetings. I mean, they spare you that third hour now, but it's still *vacuous*, insubstantial. You can't sustain life with the content that they provide at this point. It's been a series of subtractions. It's the opposite of restoration, which is additive; it's deductive—continually deductive.

And so, no, I don't view anything that I've done as being or holding the potential to be popular, to be unifying. I figure every single group gets offended when you talk about what the straight and narrow path may really look like and what it may really require of you. So, no, I don't expect to unify. I expect to be denounced by just about everyone. The more they learn, the less they like what they're learning. [*laughter*]

Rick: So do you— Is it a big movement in Boise, then? 'Cause it seems like you go there a lot. I know there was a 'Boise Rescue' a while ago.

Denver: There's a lot of activity that's taken place in Boise, but the majority of people are far and wide. I mean, I had a fireside, week-before last Sunday, with a group in Europe that— We did it online. But there were people from Scotland, and England, and Holland, and Slovakia, and various places around Europe. There are people all over. I'm corresponding actively with folks in Japan. We were supposed to have a conference in Japan, when Japan shut down because of the Chinese flu problem that they had going on, and we couldn't. We couldn't get into the country for that conference, but it's now rescheduled to take place in October.

There are people in South America; there are people in Canada; there are people in Alaska, Hawaii. There's a group in Africa. Some of these groups stay under the radar, in part because they don't want to be disciplined or excommunicated or rescued. But they only need to submit their names to the Recorder's Clearinghouse; they don't need to stand up and say, "Hey, please notice me. You'll want to kick me out of your Church too." Because if they find that fellowshipping in an existing congregation of Methodists or Latter-day Saints or Catholics is gratifying or satisfying to them, there's no reason for them—other than being baptized and submitting their name to the Recorder's Clearinghouse—there's no reason for them to become a renegade among another people they want to associate with. If asked, they're probably going to teach something that will be markedly different than what other congregations believe, but I doubt they'll be running around saying, "You're all screwed up and you're practicing priestcraft and you're going to hell." I doubt— Although maybe there's one or two people like that. [*laughter*] But I wouldn't think...

Rick: Are you aware— Are there any efforts to root out— I'm not— You probably don't like the term "Snufferites," but I know that's what you're called.

Denver: Yeah.

Rick: But people in active LDS congregations, who've been rooted out, that say, "Hey we like what Denver's doing"—

Denver: Yeah, yeah. Sure.

Rick: There is kind of an underground movement.

Denver: Oh, yeah.

Rick: Kind of like the polygamists—we go after the polygamists; we go after the Snufferites.

Denver: Yeah, yeah. Pretty much. Two former bishops were—I met with them last night—who were chased off precisely because they were reading and talking about material that I had written. So, yeah. Yeah, it's silly, really.

But if you're not going to teach anything, if you're not going to try and understand what went on in the Restoration, and someone says, "I would like to try and comprehend exactly what went on in the Restoration; I'm willing to explore that"—*but*, you're willing to still stay a member of this institution—why would you care? I mean, you've got to be awfully thin-skinned. You have to be extraordinarily insecure to say, "If you think *that* way, you're *so scary* that I want you kicked out of our organization." Why does that scare you? Why does that alarm you? Why are you so thin-skinned?

I mean, I take all kinds of *foolish*, practically obscene, mischaracterizations made of me on the Internet, and I don't react to any of 'em. Why do I care? I'm not what you think I am if you've envisioned this heretical monster gobbling up, you know, the souls of men. If that's what you think, yeah, go ahead and think that, but it doesn't change the reality. Your foolishness never defines me. So, if they think I'm foolish, why would *my* foolishness define *them*? Why aren't they live-and-let-live?

Rick: So, what would you say is the attraction to people who are attracted to your movement?

Denver: Most people have awakened to the realization that what they're hearing institutionally—either in polygamist groups or Community of Christ or Latter-day Saint—they've awakened to the realization that what they're getting fed from institutional sources is decidedly limited, misrepresentative, lacking depth. It's not soul-satisfying. And these people are— You would call them the best that there are. They're the Seminary teachers; they're the Bishops; they're the Gospel Doctrine teachers; they're the serious folks that have been on High Councils.

You'd be surprised at the substantial, thoughtful, reflective character of the people that wind up saying, "Oh, I'd like to go there." Because you have essentially two choices: You either stay with something that you realize is not fulfilling and is insubstantial, and in many cases it's compromised and it's not doing its job, *or* you say, "I've lost my faith in the

institution, and therefore maybe the whole of it; the Restoration itself is just a sham.” Many people are saved from going to “the whole of it is a sham” by discovering that there is great depth, profound insight, transcendentally important material to be culled from the Restoration; and if welcomed into your life, fundamentally change the way you view your existence here, the way you relate to other people here, and how meaningful your life becomes. Marriages have improved. People that were in conflict, who come in a search for the truth, reach a level of harmony between one another that is soul-satisfying.

These aren’t people that I’ve converted. I’ve been out here trying to piece together as much of the truth as I can piece together, and I’ve been joined by people who have helped in that process. The work of the volunteers that put this together— I’m 1 - 2% of the effort that got made to do this, but I’m the beneficiary of it. The hard work, some of the hardest work, was done by a fellow who’s sitting here on the Joseph Smith Translation material. These are people, on their own, who have discovered that there are others like them —myself being one of them. And that has coalesced into, now, groups of people fellowshiping around the world together, donating tithing and helping one another with their financial needs, and meeting in conferences from time to time. And now, we have leather-bound scriptures to rejoice in.

Rick: Well, from what I understand— I’m trying to remember your other book, *The Second Comforter*.

Denver: Yeah, *The Second Comforter*.

Rick: Because in that book, that’s the one where you talk about how—and please tell me if I’m saying it wrong—but how to have angels visit you. Is that right?

Denver: Essentially, yes. *The Second Comforter: Conversing with the Lord Through the Veil* is a book that was written while I was an extraordinarily orthodox, Gospel Doctrine teaching, active Latter-day Saint. And its curriculum, its agenda, its teaching is trying to get a faithful, active Latter-day Saint to rise up to a higher level of practice of the religion, so that you can stir the Heavens and have some connection be made between you and the Heavens themselves.

It was absolutely correct, orthodox doctrine of the Church when that book was written. The manuscript was submitted to Deseret Book. They spent seven months troubling over whether to print it or not; ultimately decided not to print it but encouraged me to get it into print. It got into print, and it’s an orthodox statement of the highest aspirations of the Church at that time.

That teaching has since been renounced. You mentioned the Boise Rescue. One of the things they renounced up in Boise was the teaching of the Second Comforter, and they recently revised the footnoting in the Gospel of John (John 14:16; also John 9:8 RE and T&C Testimony of St. John 10:11 RE) to eliminate the previous footnote that confirms the doctrine you find in *The Second Comforter: Conversing with the Lord Through the Veil*, so that that footnote, that connection, has now been abandoned.

I've been encouraged to do a 3rd edition of the book and to rewrite it from my current perspective, but I believe it is more important as an artifact to show what the orthodox teaching of the LDS Church was in 2006 when that book was printed, in contrast to where they are today in 2020, abandoning what was once welcomed, accepted orthodoxy. It's now heretical and denounced.

Rick: Well, to me it would seem to be bigger— *The Second Comforter* would be a bigger problem than *Passing the Heavenly Gift*.

Denver: Yeah.

Rick: Because the Church doesn't— It would be concerned that angels— And I guess the question...

Denver: But if you read the book and you look at the footnotes, it's hard to say, "Well, someone should be in trouble for writing *that*." It's impossible; it's orthodoxy.

Rick: Well, I'm just trying to understand why *Passing the Heavenly Gift* was the bigger problem, 'cause to me, your first book would be the bigger problem and I don't understand why.

Denver: I believe that *Passing the Heavenly Gift* takes so much varnish off the institution's history that it makes it look like they've failed to perpetuate what was once here, and that they've fallen into disarray. But the end of that book—and I advise readers if they read it to go all the way to the end—the end of that book gives you reason to have continuing faith in the Restoration and to remain affiliated and believing. But I think their view was Brigham Young looks bad; territorially, Utah looks bad.

Rick: Heber J. Grant looks bad.

Denver: Heber J. Grant looks awful. But I'm quoting Heber J. Grant's journals—that's Heber talking about himself. It's actually Heber recording in *his journal* what his mother said to him about himself, and then Heber writing about, you know, what his own limits were.

Rick: Because that was one of the issues—it was denigrating Church leaders, right? That's why you were excommunicated?

Denver: Yeah. Supposedly I denigrated Church leaders, but how is it denigrating Church leaders to quote the Church leader about himself? If he's being candid in his journal and he's telling you, "I've never had an inspired dreaming in my life," if he says that his mother thinks he's more concerned with money than he is with anything spiritual— I mean, if he's writing these things in absolute candor about himself in his diary, how is it denigrating him to quote him? It's understanding him. It's grasping the concept that there's a man who is absolutely, religiously insecure about his status before God, unsure about where he's going in the next life, standing as the President of the Church.

He was probably scared out of his mind every time he got up in a General Conference to address people because he was hollow inside. He *knew* he was an empty suit. But he knew what he cared about, and he cared about managing '*the kingdom*' and making the kingdom function financially and like a business, and he did his best to do that. Whatever his skill set was, that's what he put on the altar, and that's what he had *to* altar. But religiously, there wasn't much there.

And there are a lot of leaders, I think, sitting down in red chairs in Salt Lake *today* that would look at the comments about Heber J. Grant in *Passing the Heavenly Gift* and would identify with that; would say, "That's *me*. That's the awful position in which I find *myself*. I got nothing to offer." I mean, go listen to General Conference and tell me if you think that's vacuous or edifying. If it's enlightening— Joseph Smith, when he gathered a group together to give a talk in a conference, *startled* them with an abundant outpouring of new light and knowledge; talked about how it was his role to always turn up some new thing in order to help edify and move the process along. (From a discourse given May 12, 1844; see *Teachings of the Prophet Joseph Smith*, pg. 364.)

Well, what we're moving along, in a process if there be one, is real estate development, and community development, and condominium development, and land development, and investments in multi-billion-dollar funds. And in that, since the kingdom is in magnificent shape, the kingdom is prospering at the hands of businessmen.

Joseph Smith had a pending petition for bankruptcy at the time he died because he didn't know how to manage money. Joseph Smith was largely responsible for raising the hopes for the Kirtland Safety Society that was an abysmal business failure. Joseph Smith was not a good businessman; he was an awful businessman. In his store, when the poor and needy came in, he gave away the inventory instead of collecting for it. The store was going bankrupt. Everything he touched he failed at in business, as a businessman.

And Brigham Young figured out how to monetize Mormonism and how to turn it into something that would pay off. And the leaders ever since then, they learned some bad lessons; they learned some hard lessons. Heber J. Grant had to go to the bankers in New York to try and get money to make payroll to keep the employees of the Church paid, including the compensated General Authorities. And those were *hard* lessons in *hard* times.

So, then you have Boyd Packer calling the clerk, the financial clerk of the stake before he arrives, and he says to the financial clerk he wants to know the names of the top ten tithe payers in the stake for him to interview when he comes out to call a new Stake President. And the financial clerk gets upset about that, and picks up the phone and calls and tells me what an obscenity *this* is. But *they don't understand* the history. The history is that you put...you *ingratiate* people with money *to the kingdom*, because the kingdom has on occasion run into *huge* deficits. They were afraid of financial collapse on *multiple* occasions and were only rescued by bankers back East.

Well, now that they've turned things around in the post World War II era, and they've got billionaires and multi-millionaires who are out there, you ingratiate them and you get their

loyalty to the kingdom by having them called into positions of authority. They become your Stake Presidents; they become your Bishops; they become your Patriarchs; they become your Seventies. They become your leaders because you never know when you're going to have another hiccup.

The joke about the Jesse Knight building down at BYU, when I was there, was that Jesse Knight was a drinking, smoking, swearing Mormon, but he made a fortune in the mining business, and when he finally returned to activity in the Church, his tithing that year cleared all of the debts that the Church had. And so, they have the Jesse Knight building down at Brigham Young University in honor of the tithe that the man paid.

There are pragmatic reasons why choices are made; they are based upon historical precedent. They have very good reasons behind them if you're trying to manage a trillion-dollar empire as the Church leaders are. But you think about what they have—They've undertaken a project in Florida on 133,000 acres of ground, approximately. The development costs will be about a trillion dollars by the time the project is finished. Five-hundred-thousand people will live and work and buy groceries and go to school, and do everything in life, there in that community.

They started that project just a few years ago. There will be members of the Quorum of the Twelve who are not yet added to the quorum, who will come aboard while that project is underway. They will live their entire tenure in the Quorum of the Twelve and die, and that project will not be finished. They will inherit it as a project. They will babysit through the completion, and they have no say in whether or not that's what is going to occupy an extraordinary amount of time. That's the way the Church has wound up today.

They've called good businessmen. N. Eldon Tanner helped straighten out a whole host of problems, and they've gone to school on that. Some of the members of the Quorum of the Twelve were called specifically because of skill sets that they have in the business community—skill sets they have in banking; skill sets they have in law. To his credit, the current Church President didn't come aboard with a background as an accomplished businessman, lawyer, or banker; he came as a surgeon, and that's an oddity among the group that's up there. But I understand and I empathize with the plight. They really don't have elbow room. They've got an empire, and the empire *demand*s attention. They *have* to give attention to it, and they're doing a marvelous job in paying attention to it.

That was not what Joseph Smith set out to accomplish. It's not what the Restoration was intended— And if Joseph Smith were here, my guess is he *would* bankrupt the Church—probably go out and find great causes, poor people, needs, fund whole hospitals, don't charge anyone anything, help the benighted, run into the inner cities and see if you can bring peace and an end to the murdering and the violence that goes on there, improve schools, give away schools—do everything you can to fund an effort to try and rehabilitate an entire nation first and then the world second. I think Joseph would wreck the Church; the kingdom would be in disarray. You would have, you know, the hat being passed to see if we can pay the utility bill for the ward building. It wouldn't be the empire that we see if Joseph were here because his priorities were contrariwise.

Rick: Well, I do want to hear your final thoughts on their— Just one more question before we talk about Joseph Smith. As far as— ‘Cause I know there was a lot of early gifts. I think my opinion’s—in looking at your movement—you know, this idea that angels visiting you is very attractive to some people. Also, I was just curious about speaking in tongues. That was an early gift. Is that something that you’ve had in your movement?

Denver: The way that Joseph had encouraged the ‘tongue thing’ was to be able to communicate with other people. Yes, the answer’s yes, but the way in which it’s manifest itself is not something that we’ve done a lot to publicize, advertise, or speak about. Signs generally attract the wrong sort of folk. So, while there are abundant things that have and do take place, they’re not spoken openly too much because the wrong kind of people get attracted to that sort of stuff. And we’re interested more in substantive, reflective, serious-minded people who are genuinely interested in trying to find and do the will of God.

We lost a light.

Rick: I know. [*chuckles*] That’s alright; we’ll finish up.

But so, anyway, just wanted to hear your final thoughts on Joseph Smith.

Denver: Yeah, I think Joseph *is* a very misunderstood character. Obviously, he felt confident in his role and in addressing the truth and in testifying about the things that he had experienced, but he was *not* the character that people make him out to be. Of the two of them, I think Emma was the stronger personality, and I think Joseph was deferential *to* Emma. I think Joseph had a number of vulnerabilities, including the fact that he didn’t regard himself as well-enough educated or erudite to compete with a Sidney Rigdon. And so, he gave Sidney Rigdon a lot of deference and a lot of opportunity to demonstrate leadership because Joseph respected that he was better educated than him. He also respected that Emma was better educated than him.

He was shy around women. I mean, the idea that Joseph was some sexual aggressor around women—he was not *that*. He and Emma were close. You read the correspondence insofar as it’s preserved between the two of them: He was devoted to her, and she was defensive of him and devoted to him. And of their two personalities, she was the stronger of the two. The idea that Joseph would, you know, hold her in defiance and get away with it doesn’t match up with what you see—to the extent that we’ve got material to look at to examine their lives.

Emma was a force to be reckoned with. And Brigham Young wanted her as a prize, to be able to say, you know, he’s got *her* onboard too. And she would not allow herself to be used in that fashion—to her credit. She went to the grave defending Joseph.

And Joseph, I think, was bold as a lion in defense of the things that came from God, and oftentimes frustrated at people around him, but he kept interpreting their intent to be exactly like his own intent. So, when he uncovers the character flaws of John Bennett, and

John Bennett cries and says, “Don’t, you know, let it out; I’ll be a ruined man,” and he betrays sincerity and he makes an attempt at suicide, Joseph Smith is convinced he’s repented; he’s got a good heart. He assumed a *lot* of people had a good heart who turned out not to have, ‘cause he thought they were like he was. That was a flaw; he misread people.

He was insufficiently cynical about the foibles of other humans, and ultimately it wound up costing him his life. But he died with a conscience void of offense towards others because he committed very few offenses towards others—particularly offenses towards women that he’s currently charged with. People ought to be ashamed of the way they speak of him. God foretold that fools would hold him in derision, but the noble, and the pure in heart, and the wise, and the prudent would constantly seek blessings under his hand.

And part of his hand under which we seek blessings are in the books that we’ve put in print. Because I would rather be regarded by the Lord as someone who is wise and noble and pure in heart, than a fool to be held by God in derision as most people regarding Joseph Smith do. They haven’t spent the time; they haven’t taken the effort; they haven’t done the work to figure it out. But Joseph was who Joseph said he was, and if anything he understated *all* that he was—to his credit.

Anyway, thank you! It’s been obnoxious, really, to be sitting here. Let’s not do this again!
[laughter]

Rick: [laughter] Alright. So, well thank you, Denver Snuffer. I really appreciate you sitting down with us here on Gospel Tangents.

Denver: You bet.