

Denver Snuffer Podcast 188: Suffering, Part 5

This is part five of a series looking at the role of suffering in the life of the Savior, and how our own suffering brings us closer to Him.

DENVER: Christ was born a King. In fact, wise men from the East came inquiring saying: "Where is he that was born King of the Jews?" Because that was His status, that was what the prophecies said of Him. That was the role He occupied. And the person they approached to find out where they might identify the newborn king was the king of the land who knew nothing about the matter, and had to go to the scribes to ask them, who after some fumbling came up with "Bethlehem." Bethlehem of Judea, thou art not the least.

Christ was born as a King, but He explained how He discharged His Kingship. In John chapter 18 beginning at verse 36, Jesus answered. This is when he was on trial for His life:

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

That's the King. He suffered Himself to be surrendered into the hands of wicked men who despitefully used, abused, beat, and humiliated Him and then killed Him publicly on a thoroughfare where the notoriety of His death would be on public display. No one entering or leaving on that day, the city of Jerusalem, could do so without noticing the humiliation of our Lord. That's our King.

He explained Himself further in contrasting who He, the King, the Almighty Father, the Wonderful, Counselor, of the end of His government there shall not be a failure of increase, He explained Himself and how He rules to his disciples. This is in Luke chapter 22 beginning at verse 25:

And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doeth service.

The great King came, above all else, to serve. Zion will come. It will come, not because of the worthiness of any of us, it will come because of the repentance of us, and the worthiness of those with whom God covenanted to bring it to pass, including Adam and Enoch and Abraham and Melchizedek. It will come as a consequence of the righteousness of those who went before and with whom God, who cannot lie in a covenant, made a covenant to cause it to happen in the last days. It will surely come.

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. The most important thing for us is to repent, be baptized, and let virtue and righteousness guide our thoughts, deeds and words. We ought to deal fairly with one another, and to be kind. You may remember abuses from priesthood “leaders” in your last church. Do not bring that with you. Leave behind all the sins and errors found in other organizations and show Christ-like patience and charity to one another.

We follow Christ to become more like Him. He requires faith, repentance and baptism, and bestows the Holy Ghost to bring all things back to our remembrance.

When we hear Christ’s message to repent and be baptized, it is our duty to respond, and then warn others so they can escape the coming judgment. The whole world struggles under a burden of sin that we are powerless to remove without Christ. He suffered and overcame the sins of the world so we can avoid the consequences of sin, on condition of repentance and baptism. As He explained in a revelation in 1829:

For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; But if they would not repent they must suffer even as I; which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink [in that context the word shrink means cower- Christ cowered]. Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men. Wherefore, I command you again to repent, lest I humble you with my almighty power; (D&C 19:16-20.)

When the Lord spoke to Joseph in 1829 about the atonement, He mentioned only suffering in Gethsemane, not His death on the cross, because it was in Gethsemane His greatest work was accomplished. I was shown it, and have given an account in the book *Come, Let Us Adore Him*.

In order for His work to be completed, He had to die. Death allowed Him to attain the resurrection, and break the bonds of death.

As the Lord approached death on the cross, one of the last things He spoke came from a prophetic hymn or psalm. He chose that hymn to testify that His suffering at Golgotha had been foretold in scripture. He sang only the Hymn’s first line: “My God, my God, why hast thou forsaken me?” The hymn says much more, as those present would have understood. It continues:

My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? ... Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised

of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him. ... They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture. But be not thou far from me, O LORD: O my strength, haste thee to help me. ... All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. For the kingdom is the LORD's: and he is the governor among the nations. ... A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this (Psalm 22:1, 4-8, 13-19, 27-28, 30-31).

He was the chosen Messiah, and He fulfilled that role exactly as it needed to be done. We should follow Him and do what is asked of us—exactly what is asked: nothing more, and nothing less.

I believe Christ has spent the last 500 years inspiring mankind to restore a more correct form of Christianity. He declared He would return again in glory to judge the world—but before His return, many prophecies remain to be fulfilled.

Almost the entire burden of prophecy focuses on two events: the First Coming of Christ and the Second Coming of Christ. And a great deal about the Second Coming of Christ will require that there be things that occur prior to His return in glory that will involve the Restoration and the presence of those who speak in His name with authority, testimonies to be born. The world cannot be judged without an adequate prior warning being given. Even if the world is ignoring the message, it doesn't matter. God assumes the obligation of making clear His plans. He assumes the obligation of having the warning voice sound, and whether the world gives any heed or not, it doesn't matter. They've been warned, and they will be judged.

One of the prophecies came through Peter. He declared:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3:19-21 KJV)

The time of refreshing (or restoring) promised to come from the presence of the Lord has, in fact, begun. Jesus Christ has been sent again to prepare for His return. I believe that

Joseph Smith was an authentic messenger called by Christ to help **us** become more Christian.

One message sent by Christ in 1829 explains more of what He—Christ—accomplished as the sacrificial Lamb who atoned for our sins. We know from Isaiah that by his stripes, we are healed. God laid on Him the iniquity of us all. He bore our griefs, carried our sorrows, and the chastisement we earned was put upon Him.¹ Traditionally, Christians have understood that to have been accomplished in the Roman beating, scourging, and crucifixion of Christ. However, many men suffered similarly at the hands of Rome. Christ suffered to remove our sins and repair the Fall of mankind. Isaiah’s description suggests that this was cosmic and that Christ took the entire burden of mankind’s sins upon Himself. Only Luke gives a glimpse into Christ’s suffering in Gethsemane. Luke describes it in these words: *And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground* (Luke 22:44 KJV).

In an 1829 revelation, Christ explained the price He paid for our salvation. His reflection on that suffering mentions **only** what happened to Him in Gethsemane, the place where Luke recorded He sweat great drops of blood. Let me read you what Jesus Christ explained of that event in 1829.²

Therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not.

For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; But if they would not repent they must suffer even as I; Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.

Wherefore, I command you again to repent, lest I humble you with my almighty power; and that you confess your sins, lest you suffer these punishments of which I have spoken. (D&C 19:15-20)

Christ pleads with us in this revelation to repent of our sins so we do not experience anything like the dreadful price He paid for us. We should let that message penetrate our hearts: God does not want us punished. God wants to relieve us from the bitterness of our sins.

¹ See Isaiah 53:4-6 KJV.

² Revelation given through Joseph Smith at Manchester, New York, likely in the summer of 1829. In his history, the Prophet introduces it as “a commandment of God and not of man, to Martin Harris, given by him who is Eternal.”

In His kindness and mercy, Christ revealed yet more of His suffering in His atoning sacrifice in February of 2005 and December of 2007. Again, He provided us with a description of what happened in Gethsemane. This is the account:

I knew a man in Christ about four years ago who, being overshadowed by the Spirit on the 26th of February, 2005, had the Lord appear to him again. And the Lord spoke to him face to face in plain humility, as one man speaks to another, calling him by name. As they spoke the Lord put forth His hand and touched the eyes of the man and said, Look! The man had opened before him a view of the Lord kneeling in prayer. It was in a dark place. The air was heavy and overcast with sorrow. The man beheld the Lord praying in Gethsemane on the night of His betrayal and before [the] crucifixion.

All the Lord had previously done in His mortal ministry by healing the sick, raising the dead, giving sight to the blind, restoring hearing to the deaf, curing the leper and ministering relief to others as He taught was but a prelude to what the Lord was now to do on this dark, oppressive night.

As the Lord knelt in prayer, His vicarious suffering began. He was overcome by pain and anguish. He felt within Him, not just the pains of sin, but also the illnesses men suffer as a result of the Fall and their foolish and evil choices. The suffering was long and the challenge difficult. The Lord suffered the afflictions. He was healed from the sickness. He overcame the pains, and patiently bore the infirmities until, finally, He returned to peace of mind and strength of body. It took an act of will and hope for Him to overcome the affliction which had been poured upon Him. He overcame the separation caused by these afflictions and reconciled with His Father. He was at peace with all mankind.

He thought His sufferings were over, but to His astonishment another wave overcame Him. This one was much greater than the first. The Lord, who had been kneeling, fell forward onto His hands at the impact of the pain that was part of the greater, second wave.

This second wave was so much greater than the first that it seemed to entirely overcome the Lord. The Lord was now stricken with physical injuries as well as spiritual affliction. As He suffered anew, His flesh was torn which He healed using the power of the charity within Him. The Lord had such life within Him, such power and virtue within Him, that although He suffered in His flesh, these injuries healed and His flesh restored. His suffering was both body and spirit, and there was anguish of thought, feeling and soul.

The Lord overcame this second wave of suffering, and again found peace of mind and strength of body; and His heart filled with love despite what He had suffered.

Indeed, it was charity or love that allowed Him to overcome. He was at peace with His Father, and with all mankind, but it required another, still greater act of will and charity than the first for Him to do so.

Again, the Lord thought His suffering was over. He stayed on His hands and knees for a moment to collect Himself when another wave of torment burst upon Him. This wave struck Him with such force He fell forward upon His face. He was afflicted by this greater wave. He was then healed only to then be afflicted again as the waves of torment overflowed. Wave after wave poured out upon Him, with only moments between them. The Lord's suffering progressed from a lesser to a greater portion of affliction; for as one would be overcome by Him, the next, greater affliction would then be poured out. Each wave of suffering was only preparation for the next, greater wave. The pains of mortality, disease, injury and infirmity, together with the sufferings of sin, transgressions, guilt of mind, and unease of soul, the horrors of recognition of the evils men had inflicted upon others, were all poured out upon Him, with confusion and perplexity multiplied upon Him.

He longed for it to be over, and thought it would end long before it finally ended. With each wave He thought it would be the last but then another came upon Him, and then yet another. The one beholding this scene was pained by what he saw, and begged for the vision of the Lord's suffering to end. He could not bear to see his Lord suffering in this manner. The petition was denied and the vision did not end, for the Lord required him to witness it.

The man saw that the Lord pleaded again with the Father that "this cup may pass" from Him. But the Lord was determined to suffer the Father's will and not His own. Therefore, a final wave came upon Him with such violence as to cut Him at every pore. It seemed for a moment that He was torn apart, and that blood came out of every pore. The Lord writhed in pain upon the ground as this...final torment was poured upon Him.

All virtue was taken from Him. All the great life force in Him was stricken and afflicted. All the light turned to darkness. He was humbled, drained and left with nothing. It is not possible for a man to bear such pains and live, but with nothing more than will, hope in His Father, and charity toward all men, He emerged from the final wave of torment, knowing He had suffered all this for His Father and His brethren. By His hope and great charity, trusting in the Father, the Lord returned from this dark abyss and found grace again, His heart being filled with love toward the Father and all men.

These great burdens were born by the Lord not only on behalf of mankind, but also as a necessary prelude to His death upon a Roman cross. Had He not been so

physically weakened by these sufferings and drained of power from within, the scourging and crucifixion He suffered at the hands of men could not have taken His life.

It was many hours after this vision closed before the one who witnessed this suffering could compose himself again. He wept because of the vision shown him, and he wondered at the Lord's great suffering for mankind.

The witness reflected for many days upon this scene of the Lord's great suffering. He read many times the account of the Lord's agony given to Joseph Smith, which reads, *Therefore I command you to repent—repent, lest I smite you [with] the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not. For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; But if they would not repent they must suffer even as I; Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.*

He pondered and asked: Why were there waves of torment? Why did they increase in difficulty? How were they organized as they seemed to fit a pattern?

After long inquiring into the[se] things which he had seen, the Lord, who is patient and merciful and willing to instruct those who call [on] Him, again appeared to the man on the 20th of December, 2007. He made known [to] him that the waves of torment suffered by the Lord came in pairs which mirrored each other. The first of each wave poured upon the Lord those feelings, regrets, recriminations and pains felt by those who injured their fellow man. Then followed a second wave, which mirrored the first, but imposed the pains suffered by the victims of the acts committed by those in the first wave. Instead of the pains of those who inflict hurt or harm, it was now the anger, bitterness and resentments felt by those who suffered these wrongs.

From each wave of suffering, whether as the one afflicting or as the victim of those wrongs, the Lord would overcome the evil feelings associated with these wrongs, and find His heart again filled with peace. This was why, in the vision of the suffering of the Lord, it was in the second waves that there appeared oftentimes to be injuries to His body.

The greater difficulty in these paired waves of torment was always overcoming the suffering of the victim. With these waves the Lord learned to overcome the victims' resentments, to forgive, and to heal both body and spirit. This was more difficult

than overcoming the struggles arising from the one who committed the evil. This is because the one doing evil knows he has done wrong and feels a natural regret when he sees himself aright. The victim, however, always feels it is their right to hold resentment, to judge their persecutor, and to withhold peace and love [from] their fellow [man]. The Lord was required to overcome both so that He could succor both.

In the pairing of the waves, the first torment was of the mind and spirit, and the second was torment of mind, spirit and body.

The Lord experienced all the horror and regret wicked men feel for their crimes when they finally see the truth. He experienced the suffering of their victims whose righteous anger and natural resentment and disappointment must also be shed, and forgiveness given, in order for them to find peace. He overcame them all. He descended below them all. He comprehends it all.

And He knows how to bring peace to them all. He knows how to love others whether they are the one who has given offense or the one who is a victim of the offense.

In the final wave, the most brutal, most evil, most heinous sins men inflict upon one another were felt by Him as a victim of the worst men can do. He knew how it felt to wrongly suffer death. He knew what it was like to be a mother holding a child in her arms as they are both killed by those who [delighted] in their suffering. He knew how it was for ambitious men to rid themselves of a rival by conspiracy and murder. He knew what it was to have virtue robbed from the innocent. He knew betrayal, treachery, and abuse in all its worst degrading horror. There was no cruelty, no offense, no evil that mankind has suffered or will suffer that was not put upon Him.

He knew what it is like for men to satisfy their ambition by clothing their hypocrisy in religious garb. He also felt what it was like to be the victim of religious oppression by those who pretend to practice virtue while oppressing others. He knew the hearts of those who would kill Him. Before confronting their condemnation of Him in the flesh, He suffered their torment of mind when they recognized He was the Lord, and then found peace for what they would do by rejecting Him. In this extremity there was madness itself as He mirrored the evil which would destroy Him, and learned how to come to peace with the Father after killing the Son of God, and to love all those involved without restraint and without pretense even before they did these terrible deeds. His suffering, therefore, encompassed all that has happened, all that did happen, and all that would happen in the future.

As a result of what the Lord suffered, there is no condition physical, spiritual or mental that He does not fully understand. He knows how to teach, comfort, succor and direct any who [will] come to Him seeking forgiveness and peace. This is why the prophet wrote, *...by his knowledge shall my righteous servant justify many; for he*

shall bear their iniquities. And again, Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. He obtained this knowledge by the things he suffered. He suffered that we might avoid sin by being obedient to His commandments. None of us need harm another, if we will follow Him. He knows fully the consequences of sin. He teaches His followers...to avoid sin.

The prophet Alma taught and understood our Lord's sufferings as he wrote, *And he shall go forth, suffering pains and afflictions and temptations of every kind; and this that the word might be fulfilled which saith he will take upon him the pains and the sicknesses of his people. And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities.*

He can bring peace to any soul. He can help those who will come to Him love their fellow man. He alone is the Perfect Teacher because He alone has the knowledge each of us lack to return to being whole and at peace with...God [the] Father of us all after [all] our transgression of His will. [Christ] is wise to what is required for each man's salvation.

As the Lord made these terrible things known to the man he cried out, Hosanna to the Lamb of God! He has trodden the winepress alone! Glory, honor and mercy be upon the Chosen One forever and ever! I will submit unto anything you see fit to require of me! I will bend my knee in obedience to you! Let thy will, not mine be done! For worthy is the Lamb! Then, thinking upon how trifling his difficulties and disappointments had been in comparison with the suffering he saw imposed upon his Lord, the man added, Surely goodness and mercy have been mine all the days of my life!

And the Lord responded, And you shall dwell in the house of the Lord forever.

Then the man wept.³

From the forgoing accounts, Christ has finally made it clear to us that His death on the cross was not where He paid the price for our sins. Many have died in that same way and suffered that same dreadful agony. But Christ alone paid for mankind's sins because He alone was able to take on the terrible burden of our terrible failures. He conquered sin. And so, what of the cross? He certainly needed to die because without dying, He could not rise from the dead and conquer death.

³ Snuffer, Denver C., Jr. *Come, Let Us Adore Him*. (Salt Lake City: Mill Creek Press, 2009), pp. 216-224

In Matthew we have an account of something Christ declared as He hung on the cross: *Now from the sixth hour there was darkness over...the land unto the ninth hour. And about the ninth hour [Christ] cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?* (Matthew 27:45-46 KJV). This is misunderstood. Christ was not forsaken by God. He predicted in John, before His death, that the Father would never leave His side. Christ was reciting the opening lines of a hymn about Himself. The psalms were hymns. If I were to, for example, say, "Silent night, holy night," in your mind, you could go to that hymn. If I were to say, "A mighty fortress is our God," your mind would go to that hymn. On the cross, Christ was taking the minds of those who were present to a hymn about Himself. Let me read some of that hymn:

My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and [they] were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly. Be [thou] not far from me; for trouble is near; for there is none to help. Many bulls have compassed me....

They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture. But be not thou far from me, O Lord: O my strength, haste thee to help me....

I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. Ye that fear the Lord, praise him; all ye...seed of Jacob, glorify him; and fear him, all ye...seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard. My praise shall be of thee in the great congregation....

All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations...All they that go down to the dust shall bow before him:

and none can keep alive his own soul. A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this. (Psalms 22:1-31 KJV)

That was the hymn to which Christ pointed while on the cross. He started, *My God, my God, why hast thou forsaken me?* This was not a lamentation; this was a declaration that for this purpose, He came into the world, and for this purpose, He would die. Christ suffered for our sins in Gethsemane. Christ died on the cross while testifying He was the promised Messiah. Christ rose from the dead to break the bonds of death. Since He was entitled to live forever, His death was an infinite price to pay. Therefore, the demands of justice have all been met—and that, infinitely. We can benefit from that by accepting the ransom He has paid, repenting, and being baptized.

Within Jerusalem at the time of Pentecost, there were a group of believers who had so fully dedicated themselves to the Lord that they had, at that point, all things in common. They were living as a society in a way in which they had consecrated themselves, not only to God but to one another, so that they were all equal with one another. There were two people, a husband and wife, who in that community had lied about what they had done. They had sold property, and they had kept back part. In essence, they were trying to live a law that one would live with Christ dwelling among them, but this married couple conspired, lied, and then broke any number of the ten commandments—bore false witness, they coveted, they stole—and when confronted, they were judged, and the wages of what they did resulted in both of them dying.⁴ In essence, they committed to live on a level in which sin of that sort, that base of misconduct, is not permitted.

The general outpouring into a community is going to happen with a community of people who are willing to abide by those kinds of terms. You can accomplish it in an individual life, but we don't have a society that is sufficiently healed. We have the last days' society—identified generically by the name Babylon the Great Whore—which is the society in which you live. The Great Whore does not abide the conditions for that outpouring, but you (as a Christian soul) can and should; and therefore, if you do that, you're entitled to that outpouring in your life.

But make no mistake about it: If you sign up genuinely and sincerely to follow the Lord, what you're going to encounter is the hostility, the anger, even the rage of this world 'cause this world is not interested in surrendering to Christ's control. That's why when He comes, He's gonna judge the world. In the meantime, Christians—sincere Christians, devout ones who will obey Him—are going to encounter a necessary opposition. The challenge is to not let it overwhelm you. And I'd encourage every one of you in your faith to press on and to stay committed. Christ is real, and He paid a terrible price, and He did that so that you

⁴ See Acts 5:1-11 KJV.

would not have to pay a price. He suffered *for* you, but He expects that we have not merely belief in Him, but faith in Him, and that we *act* consistent with our belief. Thank you.

The foregoing excerpts were taken from:

- Denver's talk titled "Zion Will Come" given near Moab, UT on April 10th, 2016
- His conference talk titled "The Doctrine of Christ", given in Boise, ID on September 11th, 2016; and
- Denver's *Christian Reformation Lecture Series*, Talk #3 given in Atlanta, Georgia on November 16, 2017.