

Denver Snuffer Podcast 191: Family of God, Part 1

This is part one of a series about the Family of God, what it consists of, and how it is and will be organized.

DENVER: There is nothing more fun, however, than gathering light and truth. We're sent down here on a journey in which we are supposed to be getting "added upon." Those are the words. That was the goal. We're gonna send people down to the second estate, and what's the goal? The goal is to be added upon. But what are we adding? What are you **adding** to yourself that you didn't have before? You're adding light and truth. You came with a certain amount of it. You're supposed to leave with a **greater quantity** of it. The description given in section 93 of Christ:

I, John, bear record that I beheld his glory [this is verse 11 of section 93—his glory], as the glory of the Only Begotten of the Father. (See also T&C 93:3)

You know, you're just gonna have to do your best with this. [Denver drawing on the board:] We've got this idea that God the Father and His unnamed Consort (Mrs. God the Father) had a Son (and we know Him as Jesus or Jehovah) and then had another son or sons and some others, and then we got a Lucifer. And then some others and what have you. And then this group, these are called "sons of morning." And then there's this birth order, and eventually, we get down to the rabble that we were among. And that picture is this linear development of the family of God.

If you read very carefully what we find in section 93, there's another picture. And that picture is that you have this group of... Imagine all of these being little stick figures because I don't have the time to draw them. You have them all, and...

Oh, I think I can read you something on this. Yeah:

*This is the manner after which they were ordained—being called and prepared from the foundation of the world according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercis[ed exceeding] great faith, are called with a holy calling... Or in fine, **in the first place** they were on the same standing with their brethren. (Alma 13:3-5, emphasis added; see also Alma 9:10 RE)*

K? This is chapter 13 of Alma. So, let's change that picture, and let's say that instead of this [referencing the original picture Denver drew], everyone was on the same... "In the first place..." In the first place, everyone was just alike. Everyone had the same potential. Everyone had the same light and truth. Everyone was made of that. Everyone was just like one another.

Where did the birth order come from? Where did Christ come from? 93, beginning at verse 11, this is John (and I'm starting at verse 11, but we'll back up in a minute):

*And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, **full** of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us...*

K? This is Him; He came, and He dwelt here. “[But] I...” I’m talking about the pre-existence...

...I saw that he received not...the fulness at first [He received not the fulness at first], but continued from grace to grace, until he received a fulness; ...thus he was called the Son of God, because he received not...the fulness at the first. (D&C 93:11-14; see also T&C 93:3-4)

What did He do? One of this group/one of this family/one of this assortment of people/one of them went from grace to grace until He received a fullness. **He proved** it could be done. **He showed** the way. **He was called** the Only Begotten of the Father. He was called that because **He** embodied the word of God. Would you like to know what God the Father’s word was? Look at Him. Look at the Only Begotten. Did you make it without Him? No, you didn’t. You didn’t make it **here** without Him. **Christ proved the word of the Father by the things which He did**. As a consequence of Christ doing it, some few others, in turn, were also able to rise up. And they became “sons of the morning.”

You see, the picture that we get in D&C section 93 (coupled with Alma chapter 13) is different than the picture that you sometimes pick out or get described for you. Look at verse 30 of section 93:

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. (See also T&C 93:10)

Did Christ exist? If Christ existed, He had to be free to choose for Himself. This had to be a **voluntary** act on His part. He had to be willing to receive the light and truth.

Believe it or not, we’re all just talking about the same thing. This is just about personal revelation. All of it is. And it’s about how **you** receive light and truth. Because we’re acting out again here what we acted out once before, and the process is the same here as the process was there—although here it’s coupled with a lot of illusions that are guaranteed to make you progress whether you want to or not—it’s coming.

So, when you look at the **word of God**, what you’re seeing in Christ is the embodiment or the fulfillment of what the Father **said**. When Christ defines Himself in 3rd Nephi chapter 11, and He tells you who He is, He can’t tell you who He is without referring to the Father three times in a very brief introduction: *I...suffered the will of the Father in all things from the beginning* (3 Nephi 11:11; see also 3 Nephi 5:4 RE), He tells us. He is the word of the Father. He is the embodiment of the things that the Father would like to have for us. So, why do we obey the commandments? Why do we follow the process? Why do **we** want to go from grace to grace, and **how** do we open the third eye to be able to resonate with and receive light and truth into ourselves from the Being who is defined as light and truth?

When you go back to the account that's given in section 93 and you go back to the description that's given in Abraham chapter 3, you learn in Abraham chapter 3 that the Father shows (Christ shows, acting in the role as the Father) all of the organized intelligences that existed before the world was; and among this all there were a subset called "many" that were noble and great (if you can read that scratch), saw many that were noble and great.

*And God saw **these souls** that they were good...*

These souls, that they were good,

...and he stood in the midst of them, and he said: These I will make my rulers.

These are the people that are gonna teach truth and light. These are the ones that are gonna come down and bring to you revelation. These are the ones that are gonna shed forth light and truth. They're not administrators.

These [will I] make my rulers; for he stood among those that were spirits, ...he saw...they were good; and he said unto me: Abraham...

So, we know that one of them is like the Son of God, but another one is Abraham.

Abraham, thou art one of them; thou wast chosen before thou wast born. ...there stood one among them that was like unto God...

And that's Christ. Christ stood among them, k? He (Christ),

...he said [to] those [that] were with him:

K? Christ talking to "noble and great," He says to them, "We, we will go down." **This** group...

*We will go down, for there is space there, ...we will take of these materials, ...we will make an earth whereon these may dwell; And **we** will prove **them**...to see if **they** will do all things whatsoever the Lord their God shall command them; And they who keep their first estate... (Abraham 3:23-26; see also Abraham 6:1-2 RE)*

...and so on. Well...

This is from the *Teachings of the Prophet Joseph Smith*, from page 375:

"Now," says God, when He visited Moses in the bush, (Moses was a stammering sort of a boy like me) God said, "Thou shalt be a God unto the children of Israel." God said, "Thou shalt be a God unto Aaron, and he shall be thy spokesman."

I [this is Joseph, I] believe those Gods that God reveals as Gods to **be** sons of God, and all can cry, "Abba, Father!" Sons of God who exalt themselves to **be** Gods, even from before the foundation of the world, and are the only Gods I have a reverence for.

This is Joseph, just in the middle of a talk, saying that there is a group who exalted themselves to **be** gods even before they were born, and all of them can cry, “Abba, Father!”

Well, Abraham served as the prophet-leader of a little, tiny family. We read about him now and think him “big cheese,” but at the time, he led a badly-fractured family and presided over a small group. His apparent one public ministry in Jerusalem resulted in him getting run out of town. From then on, he ministered only inside his own family. Abraham (while he had a fairly interesting career in a varied climate and managed to get to sit on Pharaoh’s throne because he taught some things about the heavens and ingratiated himself to Pharaoh—not the least of reason was his wife and her beauty) went on to lead a relatively private life in a **family**—in a family. And we all call him the father of the righteous.

Christ’s largest audience was, in all likelihood, the group He spoke to at the temple in Bountiful **after** His resurrection. During His mortal ministry, in all probability, even in the temple He didn’t have as big an audience as He did at the temple in Bountiful. Perhaps as He hung on the cross, as the crowds were gathering to attend the festivities at the Passover in Jerusalem, more people passed by Him and wagged their tongue at Him in His final state of making the sacrifice, but we don’t know that.

The folks who the Scriptures identify as being most clearly “noble and great” are people that really didn’t have much more responsibility in life than every one of you have inside your own family. You know, we get filled with covetousness because celebrity-dom has come to Zion. And I mean this in all sincerity: I do not intend to be a celebrity, and it’s one of the reasons why I don’t like talking at these things. Because I think to the extent that you attract attention for yourself, you’re missing the mark. The best of us are horribly flawed, the **best** of us are. Anyone that would attract light or distract people for themselves and take it off of the perfect example that you find in Christ is a fool. They practice the wrong sort of religion.

We’re down here to gather light. Whether you recognize it or not, **you** are a son or a daughter of light. That’s what you are. You’re down here to gather more of it. And the place where you’re primarily responsible for presiding and conducting is inside the confines of your own family. That’s why Abraham is remembered. That’s why Lehi is remembered. For the most part, the public ministry of ancient prophets was met with almost universal failure. Noah saved his own family. You rarely find a prophet or prophetess (and they are in Scripture, as well) who succeeds in their own lifetime.

Christ got it right when He was saying the only words of the prophets that you really respect are the dead ones. And why do you respect the dead ones? Well, because then the professors of religion can take over, and they can package them and parse them and explain them—or explain them away. Without the living oracle there to be able to say, “Not so fast!” you can take the words of any of them and parlay them into whatever you want them to become. Hence, Joseph’s insistence that every one of us become a prophet and prophetess, every one of us get in touch with the things of the spirit, every one of us receive what is out there in the way of light and welcome it into yourself. Vessels of light—that’s what you’re supposed to be.

Live your life as if you're on stage because, believe me, you are. There are people who are being redeemed as a consequence of the investment that they have in you. A failing, flagging, despondent ancestor is being buoyed up by the example you set. You have no private moments, and you have no private sins, so stop holding on to them. For goodness sake, they're not only being shouted on the rooftops in the day of judgment, they're being shouted on the rooftops right now. This is only the illusion of privacy. Everything you do is on display, which is why it is so important that you be one who gathers light and truth.

You be one who is open to receiving these things, which **God offers liberally**—liberally, however perverse that may be in political terms in Utah, that's a descriptor of God. He spends money like a Democrat with the federal budget when it comes to giving you light and truth. God giveth liberally.

If Joseph Smith can go get a divine manifestation respecting his standing before God, so can you. If Joseph Smith can go out and inquire to know of God what Church to join, so can you. Moroni 10:4-5, particularly 10:5, tells you that *by the power of the Holy Ghost you may know the truth of all things* (see also Moroni 10:2 RE). The truth of **all** things. There is nothing off limits. There's nothing about which you are going to be upbraided and told: "Don't ask. Don't inquire. I won't tell." Now, you may ask for something that you are unprepared to hear the answer for because there is some preparation yet left. But if you ask, you set in motion—on the other side—permission to fix what's wrong with you.

Have you read the Tenth Parable? If you've read the Tenth Parable, you know there is a time lag in which a missing virtue gets supplied as a consequence of real world experience. The answer gets set in motion as a consequence of the laws of God, upon which all blessings are predicated—which mandate (as we're seeing here in this verse) that you must **ask!** And by the way, the answer to the question that you ask from God will always be "Yes." However, if you're not ready for the "yes," then you're going to go through a period of renovation and repair. How long you need to be renovated and repaired depends upon just how much of the toxic nonsense you've drunk in and how much of it you continue to drink in that opposes the ability of God to speak to you. So soon as you will lay down that nonsense and in faith be believing, so soon will God be able to plug the leaks, repair the hinge, fix the broken window. He really does have a house of order—or better put, a temple that is holy, which temple ye are. It's not built by human hands. It was built by God in the womb of your mother. And you were endowed with it when you took your first breath. **That**—you're wearing it now—is His temple. The Lord, whom ye seek, shall suddenly come to His temple. But it must not be defiled. Clean yourselves up. If you want to know what your state and standing is, 'cause you're uncertain...

We're reading in the Joseph Smith **Testimony** [History], look at the next verse: *While I was thus in the act of calling upon God...* **In the act** of calling upon God! If you are in the right way, with the right faith, looking for the right answers, you don't even get to finish the sentence. God knows what ye have need of even before you ask. It's in the Sermon on the Mount. Christ tells you that. That horrible aching, that longing, that hollowness, that emptiness within you is what Christ was designed to fill. That's His purpose in coming to His temple.

Well, keep that in mind, because you're here to be trained. You're here to learn something. You're here to learn about the power of godliness. And by "here," I don't mean this room tonight, although I think that is certainly true. I'm talking about this lifetime in which you find yourself—this place, this terrible fallen world, this glorious opportunity in which sacrifice is actually possible. You don't avoid it, and you don't necessarily seek it out. But when it comes upon you, you face it down bravely. And you stand where God places you. And you don't let any **man** move you from where it is that God would have you be, because therein lies salvation. You're obeying a law ordained before the foundation of the world. You can't lay hold upon such blessings, unless you obey the law upon which it is predicated. There will always be, in absolute numbers, only a few who will find that straight and narrow path. There will be an overflowing abundance of those who will fight against it. Because **they** serve **their** master. You don't have time to worry about them. You serve yours. And that Master needs to be Christ.

This is Moroni delivering a message. But his message is not like what we find in the King James version of the Bible. He says:

Behold, the day cometh that shall burn as an oven, and all the proud, yea, ...all that do wickedly shall burn as stubble; for they [they] that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch. (vs. 37)

Root... branch. Genealogical words. *They that come*. Who are they?

Again, he quoted the fifth verse: "Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord." He quoted the next verse differently, [he said]: "... he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." (vs. 38-39; see also JSH 3:4 RE)

Oh, we'll probably get this parsed about Spanish Fork in the coming year. Everything about this is telling you something that is remarkably different from where we find ourselves:

- *The day is coming that will burn them. When?*
- *They that come. Who?*
- *Neither root nor branch. This is genealogical. Elijah and the priesthood—we'll talk about that in another day.*
- *Children get planted in their hearts.*
- *Promises made to the fathers.*
- *Children's hearts turned to their fathers.*

There is so much in that that we need to pick apart. We need to understand. And we're going to go there, because understanding this is understanding the foundation of Zion.

The foundation of Zion consists largely in reconnecting the children—as a consequence of

the promises that were made to the fathers—back to the fathers, so that there might be a welding link that connects the children who are on the earth with the fathers who are in heaven—not your kindred dead that are in the Spirit world; they are in desperate need of your ministration to save them. Connecting yourself to them is to connect yourself with the, essentially, the damned, the dead, the disembodied. The fathers who are in heaven are the ones to whom you need to form the link. And I've written that paper on it which I assume some of you have read. And if you haven't, just send a note to the blog, and I'll email it to you. It's *The Mission of Elijah Reconsidered*. But see, the whole purpose behind this is to fix this problem. Because if it were not so, the whole earth would be utterly wasted—utterly wasted at His coming.

Then he says:

He quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. (vs. 40)

Okay, let's go back to that 11th chapter of Isaiah, because man, have we made a mess of that. Okay, this is “about to be fulfilled.”

There shall come forth... [this is chapter 11 of Isaiah]. There shall come forth a rod out of the stem of Jesse (Isaiah 11:1; see also Isaiah 5:4 RE). The Rod is a servant who is a descendent of Jesse—who is a Levite—and Ephraim, unto whom is rightly belonging the priesthood. Keep your finger there on that chapter 11 of Isaiah, and turn back to Doctrine and Covenants section 113, and you'll see where these words are explained.

Who is the Stem...spoken of... Verily thus saith the Lord: It is Christ... [Verse 3:] What is the rod spoken of in the fifth verse of the 11th chapter of Isaiah, that should come of the Stem of Jesse? Behold...saith the Lord: It is a servant [a servant!] in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power. (D&C 113:1-4; see also T&C 129:2)

Well, look. Until you succeed, you've failed. I don't care who comes along, claiming whatever they want to claim. Until the work is done, you can't take credit for it—period. There's all kinds of nonsense that circulates about who has the keys. “Button, button who's got the button?” Look, someone's going to do a work. When the work is done, you will know. Until the work is done, no one can be identified with the role—period. It is arrogance; it is pretentiousness; it is foolishness for anyone to step forward and say: “I, I, I am that man!” Do the work. Finish the course. Fulfill the covenant. You do that, you can take the name. Until you do the work, it's just noise.

So there's gonna come forth:

...a rod out of the stem of Jesse...a Branch shall grow out of his roots: ...the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD [Oh, thank God! Someone will finally fear the Lord more than they fear man! I look forward to that

moment]; *And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: ...he shall smite the earth with the rod of his mouth [in this context it is the word of God], and with the breath of his lips [he shall] slay the wicked. And righteousness shall be the girdle of his loins, ...faithfulness the girdle of his reins. The wolf...shall dwell with the lamb, ...the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. [These things are shortly to come to pass.] And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. [You see, it's knowledge, full of knowledge of the Lord. That's what you have to lay hold on.] And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left. (Isaiah 11:1-11; see also Isaiah 5:4-5 RE)*

Well, this shall shortly come to pass. Not then, not that day, but by and by.

You know, when a branch is spoken of, if you look at John 15:1-6 (I'm not going to do that because our time is far spent), but Christ gives a sermon about Him being the "true vine," about how you cannot bear fruit unless you are connected to the true vine. Once again, that is a genealogical term. That is a "family of God" term. That is a "son of God" term. And He intends to make many sons of God.

Joseph is receiving, in this first interview with the angel Moroni, an announcement about the first indications of the restoration of God's intent to restore a holy family. God is telling us what **He** wants. He—God—wants to have upon the earth again His family. But we must respond—**we**. This is your dispensation; this is your time. You came down here with the intent of living and finding the things that will bring you back. This is your opportunity. Don't let some other group claim that it doesn't belong to you. These scriptures are only going to be fulfilled when enough people awake and arise to realize that it is devolving upon you the obligation to find, to heed, to seek, to search, to pray, to obey, and to form what is necessary in order to fulfill the promises and the covenants that were made to the fathers.

You need to be like Christ. It is precise. It is exact.

So, let's turn to a few scriptures and interrupt this for a moment—because we want to repent, after all. We want to change what we are. Let's go to Doctrine and Covenants section 84, and let's look, beginning at verse 33.

Beginning at verse 33 of Section 84 of the Doctrine and Covenants:

For whoso is faithful unto the obtaining of these two priesthoods of which I have

spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God. (See also T&C 82:16)

Sons...seed—and it's necessary that you become that in order that you become *the church and kingdom, ...the elect of God*. Because as we saw in the statements made to Joseph Smith, the hearts have to be turned to the fathers because this is going to be reconstructing a Holy Family at some point.

And also all they who receive this priesthood receive me, saith the Lord (D&C 84:35; see also T&C 82:17).

I want to suggest that verse 35 can also be read exactly as D&C section 93, verse 1 (that we were reading a moment ago) is read. And that is to say, if you're gonna receive this priesthood, you're gonna get it from Him; that is, you enter into His presence—you receive Him. **If** you have it, then **when** you have it—as a consequence **of** having it—you receive Him.

Oh... *For he that receiveth my servants receiveth me* (ibid, vs 36). I want to suggest that throughout scripture, almost invariably, the word "servants" is referring to angelic ministrants. And so, angels minister—that would be Aaronic. And then Christ ministers—that would be sons of Moses. *And he that receiveth me receiveth my Father* (ibid, vs. 37)—because it is the purpose of the Son to bear record of the Father. It is the purpose of the Son to bring others to the Father so that there might be many sons of God. Verse 38: *And he that receiveth my Father receiveth my Father's kingdom*—'cause you can't go where the Father is without entering into and receiving an inheritance.

In verse 11 of the Seventh Lecture, in the middle there: *And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one*. This is long before Nauvoo. Joseph is declaring the possibility of unification between God and man—the oneness of God and man. This is foreshadowing teachings that he will give in the King Follett Discourse, and it's right there in the Lectures on Faith. The same is true in paragraph 13: *He wanted his disciples, even all of them, to be as himself and [as] the Father: for as he and the Father were one, so they might be one with them*.

This is marvelous language. It's in the 1835 scriptures (that have been eliminated as a result of a committee in 1921—and it was removed without a vote of the saints, and therefore, I would suggest it belongs in your scriptures still).

Paragraph 15:

*The glory which the Father and the Son have is because they are just and holy beings; and that if they were lacking in one attribute or perfection which they have, the glory which they have never could be enjoyed by them, for it requires them to be **precisely** what they are in order to enjoy it. [There's that word again—"precisely". 16:] *These**

teachings of the Saviour [most] clearly show unto us the nature of salvation, and what he proposed unto the human family when he proposed to save them—That he proposed to make them like unto himself; and he was like the Father, the great prototype of all saved beings: And for any portion of the human family to be assimilated into their likeness is to be saved; and to be unlike them is to be destroyed: and on this hinge turns the door of salvation. (Emphasis added)

No human can be saved until that human is like God.

So now we should realize, I hope, that that city which Melchizedek, the King of Peace, was able to teach righteousness sufficiently so that it was taken up from the earth, reserved to the last days of the end of the world—

The **next** time we have such an event on the earth, the **next** time there is this kind of gathering and this kind of a population anywhere, it will not be for the purpose of going up. It will be for the purpose of permitting those who have gone up to come back down. It will be for the purpose of having those who can endure the presence of those who come because those who come will burn up all those who are unworthy. And therefore, **some few** need to be gathered so that the earth is not utterly wasted at His coming.

As it was in the days of Noah, so [also shall it be] at the [time of the] coming of the Son of Man (JS-M 1:41; see also Matthew 11:11 RE). How many people were required in order to have the Ark be an acceptable place in which God could preserve all of humanity? It was a portable Ark of the Covenant in which the family was preserved. And so, if it's going to be as it was in the days of Noah—

There is this net that has been cast out to gather together all manner of fish. But as the Lord tells the parable, the angels are going to come, and they're going to pick through all manner of fish, and they're going to keep the good, and the rest are going to be scheduled for burning. And so the question is, how diligent ought the search be into the things of God? How carefully ought we to consider the things that have been restored to us through the Prophet Joseph Smith?

The fact is that this stuff is assigned to our dispensation. And I'm reading from the Book of Mormon, which the world does not have or accept. I'm reading from the Book of Abraham, which the world does not have or accept. I'm reading from the Joseph Smith Translation, which the world does not have and accept. All of you have this information in front of you. All of this material has been restored through someone that we claim we honor and regard as a prophet.

Well, they who come will burn up those who are unprepared. And therefore, what should we be doing in order to make sure that we are included among those who **are** prepared?

One of the reasons why we look at the scriptures is because these are evidence of how often the Lord has—and how frequent He does—covenant with those who seek after Him. When the restoration began through Joseph Smith, there was already in place a restorationist

movement; it was all over frontier Ohio, moving into upstate New York. That restorationist movement already knew that what was wanted was a New Testament church—what was **needed** was a New Testament church that was modeled, governed, patterned, and authorized in the same way in which Jesus had authorized a New Testament church in the meridian of time.

But what was Jesus up to in the meridian of time in establishing that church? He was about to launch the Gospel into the Gentile world, in which you would not **find** those who could organize themselves as the House of Israel. Therefore, in order to accomplish that, as a substitute for the twelve princes of Israel (the twelve sons of Jacob), He called twelve apostles to model that family. And they called 70 others, because the family of Israel included 70 others—in Exodus chapter 1, verse 5, you'll find that when they went into Egypt, the family of Israel consisted of 70. And so He remodeled the ancient family of Israel in the New Testament church.

But the restoration of the Gospel in the last days is not reaching back to the meridian of time. The restoration of the Gospel in the last days is reaching back, at a minimum, to the time of Enoch. Because what you have to have is not the center. You have to have—walking back in a mirror image to—the beginning, so that the symmetry of the history of mankind matches at the end as it was in the beginning. It's unfolding according to a pattern. It's unfolding according to a plan. It is vindicating the promises and the prophecies that were made, beginning with Adam in the first days.

And what is wanted in the last days are those who will at last say: "I am not satisfied with my Sunday School lessons and the disappointment that I see all around me. I'm not prepared to wait on another before I rise up to know God myself." If any of **you** lack wisdom, ask God. He gives to all men liberally. He does not upbraid; that is, He doesn't send you away discouraged, telling you, Don't do that; don't ask me that.

We saw in that first talk in Boise that we were commanded to pursue after the mysteries of God. What is more mysterious than what went on in the beginning generations? Because we have so little left from which to reconstruct that. And yet, we have enough to know the pattern that the Lord intended the last days to unfold in accordance with. And that pattern was to return us, in the end, to what was here in the beginning—to return us to a state of knowledge about things that He has always had in His heart as the goal, as the ambition, as the desire to fulfill.

The restoration through Joseph Smith, and the promises that were made to the fathers, and the statement that was made by Moroni to Joseph on the evening that he came to him and talked about—and reworded—the promise given through Malachi, all of these are pointing to something that is, at this moment, still incomplete—a work that is, at this moment, still undone; a project that remains for us, if we will receive it, to finally receive.

Because the way in which Zion is going to come about is going to necessarily be something that is so comfortable and so familiar on the earth, as a pattern, reflecting what it is that exists in the heavens—that they who come not only do not burn them up, but they fall upon

them and they kiss their necks because, at last, they have a sister and a brother on the earth—united by belief; united by covenant; united by knowledge; united by light and truth or, in other words, the glory of God, which is intelligence. Because the purpose of the Gospel has always been to inform, to edify, to raise up, to instruct. It was never meant to be reduced to something that is merely repetitious. It was intended to challenge you to your very core. And what you do and what you think and how you act—it's intended to make you godlike in your understanding. And you're not godlike when you're bored out of your mind in a meeting [audience laughter].

If you have the opportunity to teach, you **must** push the envelope. You **must** teach, instruct, and try and raise people up. The grafting serves no purpose if it simply continues to produce the same barrenness. *Fruit* is a genealogical term. *Fruitful and multiply* was what Adam was told to be with Eve, at the beginning. It's about preserving a **family of Gods**, if you will. It's about creating a circumstance in which it is possible that the work—which began an eternity ago—can continue to go on for an eternity from now, because **you** were saved; because **you** were redeemed; because **you** tied into that same connection that unifies all of the Gods who have gone before.

The work of salvation is not achieved by your ignorance and indifference. And the Gospel of Christ is not limited to making you feel better about yourself. Quite frankly, my wife and I marvel, all the time, at how unprepared and unworthy she and I feel in everything that has gone on. But—I know God. And therefore, because I know God, I am confident that you can know Him, too—absolutely confident that you can know Him, too; and that He **will** speak to any one of you, just as He spoke to Joseph Smith; and that He will answer any earnest seeker. No one is sent away disappointed.

The foregoing excerpts were taken from:

- Denver's talk titled "Personal Revelation", given in Sandy, Utah on August 16, 2008
- Denver's *40 Years in Mormonism Series*, Talk #1 titled "Be of Good Cheer" given in Boise, ID on September 10th, 2013
- Denver's *40 Years in Mormonism Series*, Talk #3 titled "Repentance" given in Logan, UT on September 29th, 2013
- Denver's *40 Years in Mormonism Series*, Talk #4 titled "Covenants" given in Centerville, UT on October 6th, 2013