

## Introduction

by Adrian Larsen

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I don't normally yell when I drive. That's why I felt a little self-conscious on Tuesday, September 10, 2013, around 9 PM, as I drove west on I-84 in Boise, Idaho, shouting as loudly as my lungs were capable. Fortunately, I was alone in the car, so I, alone, got to witness this rather unsightly spectacle.

Well, actually, I hope God also witnessed my shouting episode, because what I was shouting was "Hallelujah!" repeatedly, as it seemed the only way to release what was pent up in my soul. I had just spent two hours listening to the word of the Lord preached with such power and purity, I doubted an event like it had happened since Joseph Smith's last public address. I had heard, felt, and yes, seen the power of God manifest, and could not hold it in any longer.

The man I had seen preach was Denver Snuffer, Jr., and he had just finished the first of his ten-lecture series, "40 Years in Mormonism." Little did I know at the time, I had not only witnessed the beginning of a lecture series, but also the de-facto beginning of a new religious movement that has now come to be called the *Remnant Movement*. I've been part of it, and it's been part of me ever since.

If you're a typical Latter-day saint, chances are you know little about the so-called "Remnant Movement" or the obscure Utah attorney, Denver Snuffer, who appears to be behind it. Unless you happen to know someone associated with the movement, or you happen to be very curious, you likely have little reason to cross paths with this unique series of events unfolding in and around Mormonism. Yet you're reading this book, which targets an LDS audience so we must assume you have some reason to take notice and become informed about these topics.

The Remnant Movement is unusual, and even alarming to some LDS people for several reasons. Here are a few examples:

- It is currently comprised mostly of current or former church members who have rejected some of the teachings of the LDS church, yet still claim to embrace Mormonism.
- Many of its participants have been excommunicated for their views, while others have voluntarily left the church. Yet others retain their LDS membership and activity, even while also participating in the remnant movement, and risking their membership by doing so.
- The Remnant Movement rejects the idea of following a man yet came about because of the things taught by one man, considered by many to be a prophet.
- Reports abound of visions, angels, and even the personal appearance of Jesus Christ. What's more, participants believe the heavens are open and such experiences are available to all who will qualify to receive them.
- New scripture has appeared, along with corrections to the current canon, citing revelation as the motive for, and source of, the new scriptures.

And though many of these ideas are unusual, even alarming to many Latter-day Saints, they also have a familiar ring to them. So much so, that at a different time and place, these same statements would apply very well to the founding of the LDS church itself. Look at that list again and notice how much of it matches the restoration under Joseph Smith, then ask yourself if LDS people can or should easily dismiss such events.

Hence the challenge, and the alarm, and the motivation for a book like this one.

This book is, of course, written from a certain point of view, with the express purpose of presenting counter arguments to the beliefs underpinning the Remnant Movement. Therefore, it is, by definition, not the best source for learning about or understanding those beliefs, though it may be a ready source for counter arguments to oppose or reject them. Recognizing this limitation, the authors have asked me to write this opening chapter, giving as accurate an overview as possible of the movement, presenting the facts as they have happened.

I'm qualified to write this chapter because I've been associated with this movement from the beginning, and have been personally involved in, or at least present for, many of the major events and developments that have taken place thus far. Prior to my participation in the Remnant Movement, I was a lifetime active and faithful Latter-day Saint, returned missionary, married in the temple, who took the religion seriously and studied it fervently. Therefore, I believe I understand the LDS perspective as well, and can be of service by providing this introduction.

In doing so, I need to let you know three important things at the outset.

First, I don't speak for the Remnant Movement, any more than your Sunday school teacher speaks for the whole LDS church. Speaking on behalf of the LDS church is the responsibility of upper church leadership, or officially appointed representatives of the Public Relations department. And speaking on behalf of the Remnant Movement would be just the same, except the movement has no officially appointed leaders or PR people. In fact, it has no hierarchy at all, so what I offer here is, in the end, my own view of things as an involved participant and nothing more. Now having said that, though, I believe I am as well informed as anyone in this subject, and what I present here is, to the best of my knowledge factually accurate.

Second, I do not speak for Denver Snuffer. Though I've come to know him and consider him a friend, there's no way I can even begin to do justice to his 15-plus books, numerous papers, essays, well over a thousand blog posts, and plentiful public lectures, addresses, and podcasts in this short treatment. Furthermore, it's not my place to do so. Denver has stated the following:

*I do not have a spokesman. I have not authorized anyone to say something different than what I've made publicly known in my writings...If you want to know what I think, read what I've written...Further, **I am not important.** Some of the ideas spoken of in what I've written are important, but I certainly am not. None of you should be a "fan" or think I'm someone worth following. I don't want to lead anyone. I have no intention of doing so...*

*If anything I've written is to have value, it can only acquire that value by the Spirit testifying to you it is true. Then it becomes a matter between you and the Spirit, and not you and me. At that point I cease to have any importance, for you have it from the Spirit.<sup>1</sup>*

And that's the crux of the matter. If you want to know what Denver Snuffer thinks and teaches, you need to read it directly from him. If you desire to know whether what he teaches is true, that's a matter best taken up in study and prayer. If you intend to read this book, and the arguments presented here, you would be well served to also acquaint yourself with what is being argued against. Here are a few resources where you can begin that search, should you be so inclined:

Denver Snuffer's website:  
[www.denversnuffer.com](http://www.denversnuffer.com)

Independent Archive of Denver Snuffers writings and talks:  
[www.restorationarchives.com/library/snuffer.php](http://www.restorationarchives.com/library/snuffer.php)

And finally, this question should be addressed:

Why would someone like me—a believer and participant in the Remnant Movement—agree to write the introduction to a book that opposes it?

This is an excellent question, and one that I've considered carefully. When Brian Hales approached me about writing this chapter, he made clear both his intention to produce this book, and the book's intended purpose. Therefore, since the book would be written regardless, I thought it most valuable to have an introduction that accurately portrays the background, history, and some of the main beliefs and practices of the Remnant Movement. I reserved the right to publicly disagree with the rest of this book, and Brian readily agreed that I could make that known here. I think that's a fair and reasonable approach, so I agreed to write this chapter.

Now, with that foundation in place, let's proceed with our overview of the Remnant Movement.

## **Clarifying Terms**

Any treatment of this topic must begin by clarifying some terms and meanings. As Latter-day Saints, we tend to assign unique "LDS" meanings to words that may be commonly understood differently by non-LDS people; and we likewise tend to apply particular thought patterns to all religious ideas, despite how others may perceive those ideas. In other words, we look at all religion through "LDS lenses." As an example, I knew a gentleman on my mission who had joined the church some years before. He was a police officer, and he vividly recalled his first visit to the LDS church. Someone had asked him if he was "an investigator" and he replied that, no, he was just a regular cop.

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<sup>1</sup>Snuffer, Denver Jr. "Ecclesiastes 3:1" [www.denversnuffer.com](http://www.denversnuffer.com), 20 Oct., 2010, emphasis in original

Due to the differences in intended meaning, it's possible to have much discussion while generating little understanding, unless we begin by clarifying what we mean. So let's consider a few terms that will be used throughout this chapter, and how the participants in the Remnant Movement are likely to use them.

### ***Movement***

The idea that this is a "movement" actually bothers some participants. Most reject the idea of an organized church, hierarchy, or homogenous, centrally controlled body. Therefore, anything that suggests this is another organization or hierarchy raises red flags. I acknowledge that concern, and even share it, but I've elected to use the term here because I believe it fits. Consider the common definition:

**Movement:** A group of people working together to advance their shared ideas.

This definition applies well and doesn't require any formal organization or hierarchy. In fact, it implies the opposite—a grass-roots, generalized effort among like-minded people.

Likewise, the word occurs in *The Book of Mormon*, applied to a similar group, doing similar things to the movement we're currently discussing. You may recall that Alma, converted by Abinadi's preaching, fled from King Noah, repented, and began teaching and baptizing in secret to avoid the wrath of the king.

But behold, it came to pass that the king, having discovered a movement among the people, sent his servants to watch them. Therefore on the day that they were assembling themselves together to hear the word of the Lord they were discovered unto the king. (Mosiah 18:32)

If those who heard and believed Alma could be considered a movement, then likewise so can the present group.

### ***Remnant***

There is no official name for this movement because there is no official organization to be named. But it must be called something for the purposes of discussion, and this name seems to have stuck, so it's important to consider how it applies. Again, let's first consider the usual definition:

**Remnant:** a small remaining quantity of something; that which remains.

In some ways, participants in the movement consider themselves the few remaining people who value, and seek to preserve, what was initiated by Joseph Smith, while rejecting that which has been altered or corrupted.

In another sense, many scriptural passages prophesy of a faithful remnant in the last days, identified with the House of Israel, who will repent and return to the Lord, build Zion, and receive the Savior at His coming. Isaiah, Jeremiah, Nephi, Mormon, and the Lord himself spoke extensively on this subject. Those in the movement seek to be that remnant.

We should note, however, that “the Remnant Movement” is not the only way its adherents refer to themselves. Different terms include simply, “the movement,” “the fellowships,” “the effort to preserve the restoration,” and others. Because the movement started with the teachings of Denver Snuffer, some, particularly those outside the movement, may refer to it as “the Denver Snuffer movement” or the more derogatory “Snufferites.” But for our purposes here, we’ll stick with the Remnant Movement. Those within the movement actively avoid referring to themselves or the movement by using the name of Denver Snuffer, because the movement is about following Jesus Christ, and not any man.

**Important Note:** The “Remnant Movement” discussed here should not be confused with the “Remnant Church of Jesus Christ of Latter Day Saints,” which is an officially organized church in Independence, Missouri, that began primarily as an offshoot from the Reorganized Church of Jesus Christ of Latter-day Saints (RLDS church; now called the Community of Christ) in the early 2000’s. The Remnant Movement here discussed has no connection to, and nothing to do with, the Independence church.

### ***Follower***

The term “follower” is a bit more problematic, and harder to nail down. In one sense, a follower may simply be considered “someone who supports and is guided by another person or by a group, religion, etc.” But at the other extreme, being a follower may imply adoration of, devotion to, or even worship of another person. And there’s the problem.

Those outside the movement are apt to refer to those inside the movement as “followers” of Denver Snuffer. This is not surprising, given the vigorous LDS teaching and mindset of “follow the prophet.” Naturally, Latter-day Saints categorize themselves, and therefore others, based on the one they follow.

Movement participants, however, bristle at this label, and will tell you, quite emphatically, that Jesus Christ is the only one we ought to follow, period. Though He sends His word through servants and prophets, we believe and obey those words only because they originated with Christ, and not because we revere the person who happened to deliver them. All men are subject to failure and error and are not to be trusted. Nephi even pronounced a curse upon those who trust in the arm of flesh, rather than in the Lord exclusively. (2 Nephi 4:34)

Denver Snuffer has this to say about those claiming to follow him:

*I have no following, as far as I am aware. If there is anyone who claims to be following me, the only advice I would give them is to quit. I do not want a follower. Like any other Latter-day Saint, I offer my testimony and I give what I hope will help others understand difficult issues. If there is anyone worth following it is the Lord alone.<sup>2</sup>*

Therefore, it may be more accurate, or at least more acceptable to the movement, to refer to participants as people who believe and accept what Denver Snuffer has taught because they recognize in those teachings the words of Jesus Christ. Though this may seem a trivial distinction

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<sup>2</sup> Snuffer, Denver Jr. “Reactions to Passing the Heavenly Gift” [www.denversnuffer.com](http://www.denversnuffer.com), 14 Nov. 2011

to some, I assure you it is very important to Remnant Movement participants, who find the idea of following a man simply because of a title or office, absurd and unscriptural.

With those distinctions in place, we're ready to move on and discuss Denver Snuffer and the genesis of the Remnant Movement.

## **Denver Snuffer**

Denver C. Snuffer, Jr. was raised as a Baptist in Mountain Home, Idaho. Though he was aware of Mormons, he gave their religion little notice, outside the things his mother told him about them. As might be expected, he was therefore raised to believe Mormons were deceived members of a strange cult that weren't really Christians at all. He had no intention of ever becoming one, or even investigating the religion. Here's how that changed, in his own words:

*In 1973, I was in the Air Force, stationed at Pease AFB in Portsmouth, New Hampshire. Although I came from Idaho, I was at that moment a New Englander. While attending a University of New Hampshire night class taught on base, visiting Professor Cal Colby from Brandeis University, began an unrelated discussion about Mormonism and the corruptions of all organizations, including that one. "Odd," I thought, "that a college professor would trouble to mention Mormonism all the way out here in New Hampshire." Mormons were a small cult in Utah, who spilled over into Idaho, where I had run across them frequently in my youth. I hadn't given them any serious thought though, other than to accept at face value the criticisms my Baptist mother supplied to me. I was certain there wasn't a Mormon infestation in New Hampshire.*

*To my surprise, a student raised his hand and confronted the professor about his criticism of Mormonism. He mounted a defense against the professor that displayed either courage or bad judgment or both. It was a noble enough effort to attack the professor, evoking my admiration of the fellow student in spite of myself.*

*After class, I made the mistake of complimenting the fellow on his courage. This he confused with interest in "The Church," as I later learned it is called by the Mormons. He then proceeded over the following months to pamphleteer, film-strip and testify to me with such vigor I was at a loss to know how to disabuse him from the notion I was a candidate for his faith.*

*For six months I tolerated this process with no genuine interest in what was being said. I was a polite skeptic. They confused politeness for interest and regarded me as a "golden contact." Their persistence probably had much more to do with the slim interest in Mormonism in New England than it did with any of my outward signs of interest...*

*After a while I was asked to read a few passages in the Book of Mormon and tell the missionaries what I thought. I agreed and finished the assignment before the next "lesson." When they later asked what I thought of the passages, I responded: "It must be scripture. It's every bit as boring as the Bible." The response did nothing to curb their enthusiasm.*

*Eventually, I was invited to a campout at the birth place of Joseph Smith in Sharon, Vermont. I stayed overnight there with Mormons from all over New England. During the evening I happened across a book in the Visitor's Center containing what were supposed to be revelations given to Joseph Smith. I asked if I could buy a copy, and the elderly lady offered me one free of charge.*

*While glancing through the volume I chanced across Section 76. As I read it for the first time I was taken by the depth of the material. Here in majestic simplicity was a vision of things which had never been revealed about the afterlife and the definition of "many mansions" which was both clear and soul stirring. It startled me. "If Joseph Smith wrote this, then perhaps there is more to him," I thought to myself.*

*My real investigation of Mormonism finally began that moment, at the birthplace of the Mormon prophet, whose birth was 200 years prior to the date of this writing.<sup>3</sup>*

His decision to study Mormonism more seriously resulted in more meetings with the missionaries, more reading the Book of Mormon, more questions, and ultimately reading the journal lent to him by the man who had raised his hand and opposed the professor months before.

*I had this journal, was alone in the military barracks at night, reading it. I felt again inclined to pray and ask if this stuff the Mormons were preaching was true. So I knelt, I prayed, and then I got up from the prayer hoping for an answer.*

*There was no pillar of fire, and there was no conduit into heaven. In fact it was uneventful at the moment. I sat on the bed and I thought about what the missionaries had taught. They claimed it was all true. I recalled the verses they encouraged me to read.<sup>4</sup>*

Then began a two hour conversation with himself, raising questions and considering answers that came to mind. "How can there be any more prophets?" "Doesn't the Bible say nobody can add to it?" "How can a religion claim to be the only truth?" And others. In each case, a verse from scripture came to mind, answering the concern and keeping open the possibility the missionaries were teaching the truth.

*After two hours of raising questions and considering answers alone in the barracks, I reached this final question:*

*"But how do I know there even is a God? After all, there may not even be a God, and life may not have any real meaning." In response to which came this final thought:  
Who do you think you have been talking to these last two hours?*

*It was that last thought which alarmed me. Had I really been in a conversation with God? The thoughts had come more quickly and easily than I'd experienced before, and*

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<sup>3</sup> Snuffer, Denver Jr. *The Second Comforter: Conversing with the Lord through the Veil*. Mill Creek Press, 2006

<sup>4</sup> Snuffer, Denver Jr. "Christ: The Prototype of the Saved Man." 40 Years in Mormonism Lecture Series, Lecture 7, 28 June, 2014, Ephraim, Utah.

*came with a quiet feeling of certitude and calm. Perhaps this was what it meant to talk with God. Perhaps I had an answer. Perhaps this was the stuff from which faith flows. If so, then I must then have a testimony, for I had an answer from God. The answer was so subtle, however, that it was nothing more than a still, small feeling. Was that really how God answered prayer?<sup>5</sup>*

Based on what he believed was an answer from God, Denver decided to join the LDS church, and was baptized in 1973, in the Atlantic Ocean. Thus began his 40-year membership in the LDS church.

Denver lived a typical LDS life from that point. He finished his undergraduate degree, married in the temple, attended law school at BYU, graduated, and began practicing law. He maintained activity in the church and curiosity about the religion, to the point that he studied it consistently and deeply. He served in the church, holding a number of callings, and eventually settling into teaching gospel doctrine class, which he did for many years in a number of wards.

His life also held the usual challenges of employment, marriage, family, children, finances, and so forth. Among these events, he also endured a heartbreaking divorce. He eventually remarried, had more children, and raised the children from his previous marriage as well.

Though he considered himself a typical Latter-day Saint, Denver learned early on that perhaps he was not so typical as he thought. Soon after his baptism, when he first encountered an angel, for example, he simply assumed, based on the missionaries' stories of Joseph Smith and open heavens, that encountering angels was a common occurrence for Latter-day Saints.<sup>6</sup> He soon learned it is not.

But he continued to believe the scriptures and Joseph Smith, including their teachings about faith, angelic ministry, and spiritual gifts. He also believed Joseph Smith's teaching that receiving the Second Comforter means to receive the literal visitation of Jesus Christ in the flesh. Because he believed this was possible, he sought it diligently.

## **Second Comforter**

In February, 2003, Denver received what he sought. The Lord came to him in the flesh and personally ministered to him. Concerning this event, Denver has written the following:

*Christ lives and comforts His followers today, just as He promised and did anciently. He is the Second Comforter. I know He lives, for I have seen Him. He has ministered to me.*

*There is nothing special about me. Many of my personal failures have been set out in this book. There are many other personal failures not mentioned here, but which I freely*

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<sup>5</sup> Snuffer. *The Second Comforter*, supra

<sup>6</sup> Snuffer, Denver Jr. "Faith." 40 Years in Mormonism Lecture Series, Lecture 2, 28 September, 2013, Idaho Falls, Idaho, p. 11.

*admit occurred. Despite all my personal failings, I have followed Him and have faith in Him. He has accepted my poor sacrifices.*<sup>7</sup>

The book to which Denver refers in the above quotation is *The Second Comforter: Conversing with the Lord Through the Veil*, which he published in 2006. Though he intended to keep his account private, the Lord required him to write the book as a guide to others. Other than the brief passage I quote above, Denver mentions nothing else about his encounter with the Lord, because the purpose of the book is to teach the path that leads to such an experience, rather than to draw attention to the experience itself, or the author. In his words:

*I have not written this book to call attention to myself but to call attention to these teachings and this part of the restored doctrines of Christ's Gospel and to bear testimony of the truth of these things. I am irrelevant except insofar as I can testify to what He does for us. It is the Lord and His promises which are relevant. I have been asked by Him to write this and have done so because of that request. The request has been a trial and fearsome to undertake. But who am I to withstand Him? If it pleases Him to have this written, then my personal discomfort in writing about it is unimportant.*

*The most significant thing about this account is I am nothing and nobody. It is unlikely you have ever heard of me. It is my obscurity above all else that is evidence God is no respecter of persons, and will allow anyone, in any circumstance, to approach Him on equal footing. You can do so.*<sup>8</sup>

### **Additional Books**

Denver subsequently wrote several more books, while remaining a faithful Latter-day Saint in good standing. These books, listed in order of publication, deal almost exclusively with scripture, and are written from an LDS perspective:<sup>9</sup>

*Nephi's Isaiah, 2006*  
*Eighteen Verses, 2007*  
*Ten Parables, 2008*  
*Beloved Enos, 2009*  
*Come, Let Us Adore Him, 2009*  
*Removing the Condemnation, 2011*

Though he wrote prolifically, he was careful to make it clear that he neither promoted his books nor profited from them:

*Let me reiterate that I do not make anything on what I write. That small portion of the book price which finds its way to me is donated to the church.*<sup>10</sup>

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<sup>7</sup> Snuffer. *The Second Comforter*, supra

<sup>8</sup> Snuffer. *The Second Comforter*, supra

<sup>9</sup> For further information about Denver Snuffer's books, see [www.denversnuffer.com/published-books](http://www.denversnuffer.com/published-books)

<sup>10</sup> Snuffer, Denver Jr. "Book Now Available" [www.denversnuffer.com](http://www.denversnuffer.com), 7 May 2011

*I don't promote books. Don't do book signings, have never advertised any book I've written and don't make appearances to push sales. Never have and never will.*<sup>11</sup>

During this time, Denver also began blogging, primarily about *The Book of Mormon*. He blogged prolifically, often posting twice a day, and his blog soon grew to well over 1,000 entries.<sup>12</sup> Again, nearly everything he wrote on the blog dealt primarily with discussing scripture. Likewise, during this time, Denver remained in good standing with the church, serving on his Stake High Council.

## **Excommunication**

In August, 2011, Denver wrote on his blog that he would soon release a new book, *Passing the Heavenly Gift*, which would delve into LDS church history, as understood through the lens of prophecy about us and our day, rather than through the lens of the typical LDS historical narrative. His stated goal was to assist those who had studied church history, and uncovered troubling truths, come to grips with what they'd found and learn a context where the gospel and church still made sense. He also suggested that those who were not struggling with church history probably would be better served not to read the book so as to not become aware of troubling issues.<sup>13</sup> This was clearly a different sort of book than those he had previously written.

The book met a mixed reception. At one end of the spectrum, many readers used the book's context and explanations to overcome their doubts and crises of faith, and return to activity in the LDS church. Denver said he received a large number of communications from such people, documenting that the book affirmed their faith. At the other end of the spectrum, LDS church leadership became increasingly uncomfortable with the book's rejection of the traditional LDS narrative of church history, and claimed the book destroyed faith. Denver's then-current stake president informed him that the book had come to the attention of LDS church headquarters and that he had defended Denver to church headquarters, vouching that Denver was a worthy church member.<sup>14</sup>

Shortly thereafter, Denver's stake president was released, and a new stake president was called. The call was personally handled by Elder Russell M. Nelson, then president of the Quorum of the Twelve, and also head of the Strengthening the Church Members committee. (This committee is tasked with monitoring the publications of church members for possible criticism of the church.)<sup>15</sup> According to Denver, his new stake president told him that, on the day he was called as stake president, Elder Nelson handed him a file on Denver Snuffer and told him that Snuffer was to be disciplined.<sup>16</sup>

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<sup>11</sup> Snuffer, Denver Jr. "Compliance (So Far As Possible)" [www.denversnuffer.com](http://www.denversnuffer.com), 4 September 2014

<sup>12</sup> See [www.denversnuffer.com](http://www.denversnuffer.com)

<sup>13</sup> Snuffer, Denver Jr. "New Book" [www.denversnuffer.com](http://www.denversnuffer.com), 23 Aug. 2011

<sup>14</sup> Snuffer, Denver Jr. "The Facts" [www.denversnuffer.com](http://www.denversnuffer.com), 20 June 2014

<sup>15</sup> Snuffer, Denver Jr. "The Facts" *ibid*; see also the current Wikipedia article on Strengthening Church Members Committee

<sup>16</sup> Snuffer, Denver Jr. "Preserving the Restoration." 40 Years in Mormonism Lecture Series, Lecture 10, 9 September, 2014, Mesa, Arizona, p. 27

Eighteen months of interviews and investigation followed, during which time Denver announced that, in celebration of the 40<sup>th</sup> anniversary of his baptism into the LDS church, he would be presenting a series of 10 public lectures on LDS doctrine and scripture, in 10 different cities, over the course of a year. He explained he would be offering the lectures at his own expense, and would not use any LDS church facilities or resources. The first of these lectures was scheduled for September 10, 2013, in Boise Idaho.<sup>17</sup>

In August, 2013, Denver received a summons to a disciplinary council to be tried for his membership in the church. The summons stipulated that he could avoid church discipline if he complied with the following three conditions:

First, he must remove the book, *Passing the Heavenly Gift* from publication.

Second, he must acknowledge on his blog that the book contains content that needs to be withdrawn.

Third, he must cancel his planned speaking tour.<sup>18</sup>

Though he considered himself a worthy church member in all respects, sustained the leadership, and provided ample proof of the faith-affirming nature of the book in question, Denver was not willing to cancel his speaking tour, which had nothing whatsoever to do with the book, and also found he was contractually unable to remove the book from print. He informed his stake president he was unable to comply with the list of requirements.

Consequently, the disciplinary council for Denver Snuffer was held September 8, 2013. According to Denver's account, he informed his stake president in advance that he intended to bring his wife and children to the council. When he arrived, the stake president refused to allow the children to enter the room. An hour-long discussion ensued in the hallway, which ended with Denver bearing his testimony, stating that he was worthy of a temple recommend, and his stake president agreeing.<sup>19</sup> Denver and his wife felt that, if their children could not witness the proceedings against their father, their best course of action would be to take the children and go home. Denver was not present for the actual disciplinary council.

Two days later, as Denver and his wife drove to Boise, Idaho for the first of the 10 lectures, Denver received a phone call from his stake president, informing him he had been excommunicated from the LDS church. This was on the 40<sup>th</sup> anniversary, to the day, of his baptism into the church.

Denver subsequently appealed his excommunication to the First Presidency, pointing out in his appeal letter that the stake high council, the Seventy, and the Twelve had all been involved in the excommunication,<sup>20</sup> representing three of the four quorums designated in scripture as "equal in

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<sup>17</sup> Snuffer, Denver Jr. "Forty Years in Mormonism" [www.denversnuffer.com](http://www.denversnuffer.com), 20 Jul. 2013

<sup>18</sup> Snuffer, Denver Jr. "Don't Call Me (Yes, that means you, too!)" [www.denversnuffer.com](http://www.denversnuffer.com), 23 Aug. 2013

<sup>19</sup> Snuffer, Denver Jr. "Last Night's Family Home Evening – Don't call me" [www.denversnuffer.com](http://www.denversnuffer.com), 9 September 2013

<sup>20</sup> Snuffer, Denver Jr. "Appeal Letter" [www.denversnuffer.com](http://www.denversnuffer.com), 21 Nov. 2013

authority.”<sup>21</sup> The First Presidency, as the fourth quorum “equal in authority,” therefore had the opportunity to reverse the outcome of the proceeding. This they declined to do, and the excommunication stood.

## Forty Years in Mormonism

Denver proceeded with the planned 10-lecture series, titled *Forty Years in Mormonism*. The dates, topics and locations of the speaking events were as follows:

1. *Be of Good Cheer; Be of Good Courage* (Given in Boise, Idaho on September 10th, 2013)
2. *Faith* (Given in Idaho Falls, Idaho on September 28th, 2013)
3. *Repentance* (Given in Logan, Utah on September 29th, 2013)
4. *Covenants* (Given in Centerville, Utah on October 6th, 2013)
5. *Priesthood* (Given in Orem, Utah on November 2nd, 2013)
6. *Zion* (Given in Grand Junction, Colorado on April 12th, 2014)
7. *Christ* (Given in Ephraim, Utah on June 28th, 2014)
8. *A Broken Heart and Contrite Spirit* (Given in Las Vegas, Nevada on July 25th, 2014)
9. *Marriage and Family* (Given in St. George, Utah on July 26th, 2014)
10. *Preserving the Restoration* (Given in Mesa, Arizona on September 9th, 2014)

Each of these lectures lasted approximately 2 hours and was recorded and transcribed. The audio recordings and written transcriptions remain available for download on Denver Snuffer’s website. The content of these lectures, in expanded form, ultimately became a book, titled *Preserving the Restoration*, published in September, 2015.

I personally attended nine of the ten lectures in the series, and can report that attendance averaged a few hundred people per lecture. Ranks of attendees included faithful LDS, former LDS, skeptics of the LDS church, skeptics of Denver Snuffer, and at least one observer sent by the LDS church leadership to gather information and report back. I recounted my impressions of the first lecture at the opening to this chapter. Rather than providing further information about my opinion of the lectures, I invite the interested reader to listen to, or read the lectures, and form their own opinion.

The remarkable thing about the content of the lectures is that Denver claimed the content was received directly from Jesus Christ, who had sent him on this errand to teach. Some accepted this claim as truth, while others looked for ulterior motives on Denver’s part. While attending the lectures, I carefully observed Denver Snuffer’s behavior to see if there was evidence of any ulterior motive: financial gain, popularity, power, a following, influence, or anything else that would contradict Denver’s claim to be on the Lord’s errand. I can report the following from personal observation:

1. Denver generally arrived just before he was to speak and left immediately upon completing his lecture. The only exception was that he stayed after one lecture (the ninth, to be precise) and informally answered questions for about 30 minutes.

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<sup>21</sup> D&C 107:22-26, 36

2. He did not socialize before or after the lectures, even to a fault. It was most common that upon finishing each lecture, he immediately left by a side or back door. He took pains to avoid becoming the focus of attention.
3. He stated numerous times during the lectures that he did not seek a following or followers, and that the only one worth following is Jesus Christ.
4. He refused to claim any title or position, or allow any to be applied to him. The only authority he claimed was the message itself, meaning that the message came from Christ and was therefore the only authority needed.
5. The lectures focused on scripture and doctrine. He spoke very little of himself.
6. Though he paid for each venue out of his own pocket, Denver did not collect money for speaking, or accept donations when offered. An independent third party brought equipment, expertise and manpower to record each lecture, then make the recordings available for sale on CD directly after each lecture. The money collected for the recordings went to offset the costs of providing them. Any surplus was donated to help those in need. Denver stated the following concerning the financial arrangements:

*I pay to talk to you. I rely on the good work and problem solving of others to make the recordings available. They are asking for payment to defray their work. Make no mistake about it, they do work to provide these things. Whatever “profit” that may be owed to me after all their expenses are paid is given to others. I keep nothing. I don’t even receive anything. The money is donated to missionaries and others in need. I do not get so much as a tax deduction for those contributions to others. I pay to rent the places where I speak, if they are not donated. I do look for donated facilities to reduce my costs. It is a financial burden to speak to you. That is as it should be. It is my responsibility and between me and the Lord to accomplish. I do not ask you to bear that burden for me or even with me. I travel to different locations to make it possible for those few who may be interested to attend. I am inconvenienced so that you needn’t be.<sup>22</sup>*

Based on these observations, it’s clear to me that Denver Snuffer’s behavior was consistent with his statements that he wanted to avoid attracting a following, getting gain, obtaining a position, or becoming popular by his speaking efforts. As to whether or not he was, in fact, on the Lord’s errand, that is up to the reader to investigate and decide for themselves.

### **Aftermath of the Lectures**

Though Denver’s prior books and blog brought many ideas to people’s notice, it was in the *Forty Years in Mormonism* lecture series where we really find the genesis of the Remnant Movement. Though Denver made it clear he did not seek a following, he also openly encouraged people to act on the things he taught, of their own volition, without him taking charge as a leader. He stated that these things are necessary to preserve the restoration started by Joseph Smith, which he characterized as being in grave danger:

*There are changes presently underway that are going to jar the LDS community more and more in the coming years. If you are not prepared to preserve what has been given, everything will be lost in what will soon happen. It is necessary there be some few who*

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<sup>22</sup> Snuffer, Denver Jr. “Why Am I Unwilling to Answer” [www.denversnuffer.com](http://www.denversnuffer.com), 13 Nov. 2013

*seek for a community that tries to preserve the essential elements of the Restoration in their purity.*<sup>23</sup>

*God's house is a house of order. He does it according to patterns. It is not God's purpose to abandon the Restoration, but it is His purpose to preserve the Restoration, which at this moment is in terrible jeopardy. The Restoration itself must be rescued and preserved. If you cannot detect the terrible changes it has undergone and is now undergoing, then you are blind indeed. Shall God forget the work He began through Joseph? Shall this now universally downward course be permitted without His hand being bared again? Or should a kind and merciful God take steps to give to us a chance to preserve it with His assistance, if we choose to act? There are many willing to act. We only need some indication from God of how to do so. Thankfully, the pattern was given to us through Joseph Smith.*<sup>24</sup>

To bring about this stated purpose of preserving the essentials of the restoration started by Joseph Smith, Snuffer recommended specific actions for believers to take. I'll highlight four of them here, using his own words:

**1. Gather together in fellowships to worship together, bear one another's burdens, and practice the gospel of Jesus Christ as it was intended to be practiced—in a community.**

*That having been said, true religion, when it is present on earth, always exists as a community of believers. Community is required. If we don't have a community then we cannot be willing to mourn with those that mourn. We cannot comfort those that stand in need of comfort. We cannot stand as a witness to one another of God at all times and of all places. (Mosiah 18: 9) We cannot bear one another's burdens that they may be light, (Mosiah 18: 8) as is required by the Gospel and by the covenant of baptism. None of this can be done without fellowship between believers.*<sup>25</sup>

*Likewise, we need to have a renewed community. Not an organization, but a fellowship. Not a hierarchy, but a group of equals. The community needs to be renewed.*<sup>26</sup>

**2. Collect and administer tithes in individual fellowships by your common consent for the purpose of helping the poor.**

*There is nothing divine in neglecting the poor. The primary purpose of collecting the tithes and the yield upon it is to bless and benefit the lives of those who are in need. So, given the fact that you are commanded to pay tithing, and some of you are unable or refuse to do so*

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<sup>23</sup> Snuffer, Denver Jr. "Preserving the Restoration." 40 Years in Mormonism Lecture Series, Lecture 10, 9 September, 2014, Mesa, Arizona, p. 19

<sup>24</sup> Snuffer, Denver Jr. "Preserving the Restoration." 40 Years in Mormonism Lecture Series, Lecture 10, 9 September, 2014, Mesa, Arizona, p. 11

<sup>25</sup> Snuffer, Denver Jr. "Preserving the Restoration." 40 Years in Mormonism Lecture Series, Lecture 10, 9 September, 2014, Mesa, Arizona, p. 12

<sup>26</sup> Snuffer, "Preserving the Restoration." Ibid, p. 15

*because of the particular circumstances that you see in your church of choice, and given the fact that the Lord has said, "Organize yourselves," I would suggest one small thing you could begin is to collect your own tithing in a group. You manage it among yourselves. You assist the poor among you. If you disagree with what your churches are doing but recognize the obligation to pay, then take control over the funds to do what you believe God would have done to help others. As groups of common believers, pay tithing into a common fund. Then by the voice of your own group, dispose of it by common consent so that everyone in your group knows everything that comes in and everything that goes out. Then you begin to have no poor among your group. You provide for those who need housing, food, clothing, healthcare, education, and transportation. Do it without a leader. Do it by the voice of your own common consent, by your own unanimous approval. Do it by united agreement.<sup>27</sup>*

### **3. Priesthood service must be sustained by the fellowship, and ratified by the spirit.**

*In my disgust and personal preference, I asked the Lord that priesthood get extended beyond the confines of the men who have continually abused and neglected it. I was told that priesthood is confined to men because of the Fall and the conditions ordained by God at that time. Until we reverse things in the Millennium, that is the way it is going to remain, as to the ordinances thus far given in public. I asked the Lord to change that order. It is not going to change. I then asked the Lord that if only men were to hold priesthood for our public ordinances, then could only women vote to sustain them. The saying pleased the Lord, for it was already in His heart. But He said to me: "There shall be a minimum of seven women to sustain the man in any vote, and if the man is married, his wife shall be one of them."*

*Therefore when it comes to sustaining...to perform in a priesthood capacity in any renewed community, only women should vote. No man should be allowed to vote to sustain another priesthood holder, period. If only men hold it, then only women should sustain them...*

*When you ordain someone to serve in these fellowships you should ordain no one to an office, only confer the priesthood. Have no offices. Let everyone be equal. Be without ranks. Keep your lines of authority. It will reckon through the one ordaining. But power can only come from Christ. Wait until the Spirit ratifies your ordination before you act. Do as Alma did, and ask Christ to give you power to baptize.<sup>28</sup>*

### **4. The commandment to be baptized is renewed. Baptisms should use the words Christ taught in scripture. Those who are baptized (or re-baptized) are not baptized "into" any church or organization, but rather demonstrate commitment to Christ.**

*But if you follow these principles, and if the Spirit empowers you to baptize, then baptize having authority from Christ and follow His words. We have deviated long enough. It is time to return.*

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<sup>27</sup> Snuffer, Denver Jr. "Zion." 40 Years in Mormonism Lecture Series, Lecture 6, 12 April, 2014, Grand Junction, Colorado, p. 14

<sup>28</sup> Snuffer, Denver Jr. "Preserving the Restoration." 40 Years in Mormonism Lecture Series, Lecture 10, 9 September, 2014, Mesa, Arizona, p. 15-16

*“And then shall ye immerse them in the water, and come forth again out of the water. And after this manner shall ye baptize in my name...And according as I have commanded you thus shall ye baptize.” (3 Nephi 11:26-28)*

*I am telling you in the name of the Lord that commandment is renewed again by Him today, to you. This is His command recorded in the Book of Mormon, translated by Joseph Smith through the gift and power of God, and confirmed again today!*

*Any who desire to be baptized, should be baptized. If you have this power given to you by Christ and anyone comes to you, baptize them. Refuse no one. Freely give what you received from God. Do not charge to perform an ordinance. The ordinance is between them and God. They need to have it performed between them and someone God has asked to do it. You rise up to become the people God asks to do it.*

*Before baptism, teach them the Doctrine of Christ. Christ immediately discusses this following His instruction on baptism.<sup>29</sup>*

I selected these four items from the lectures because they each have the unique distinction of applying to groups and not just individuals, whereas the other items taught or emphasized in the lectures generally applied to individuals only. For example, faith and repentance apply individually between a person and God; whereas meeting together, administering tithes, sustaining priesthood holders to serve, and baptism all depend on fellow believers. To the extent this movement has transcended the individual, personal practice of the gospel, to involve groups of believers, the roots can be found in these four items taught in the lecture series.

As a direct result of the *Forty Years in Mormonism* lecture series, local groups of believers who accepted Denver’s message, began immediately to gather together and implement the things that had been taught. These were consistently small, local, independent groups, who gathered of their own free will, with no direct involvement by, or input from, Denver Snuffer. They are best understood as informal “fellowships” of believers who gather to worship together.

Because the fellowships are all independent, and because there is no organization or hierarchy, it follows that there is no “official” source of information regarding the fellowships. Each is its own independent experiment in applying the gospel among a group of equals. Likewise, because there is no official data source, there is not any single, authoritative place to research information, doctrine, or teachings among the fellowships.

I can state from personal experience that the fellowships all vary in significant ways, but also hold some things in common. In the following sections, I’ll discuss the fellowships, their general teachings and practices, and events that have transpired since the end of the lectures in September, 2014. I again emphasize that what I share is based on my own observations and opinions, as well as the various sources of information made available by numerous participants in the movement. Nothing I say is official, though I will try to point to sources when possible.

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<sup>29</sup> Snuffer, Denver Jr. “Preserving the Restoration.” 40 Years in Mormonism Lecture Series, Lecture 10, 9 September, 2014, Mesa, Arizona, p. 16-17

## The Fellowships and the LDS Church

I'll start by addressing what are, for many, two of the more pressing questions about this movement:

1. What is the relationship between the fellowships and the LDS church?

And

2. How do the participants in the movement view the LDS Church?

I suspect the reason these two questions are most pressing is because nearly all the participants in the movement thus far, are, or have been, members of the LDS church. With LDS culture and teachings insisting the LDS church is the only true church on the earth and the only way to salvation, faithful LDS members understandably feel quite concerned to learn they have friends or family members who embrace the Remnant Movement. Often, the first concern is for the salvation of those so involved.

It should be self-evident to anyone familiar with the LDS church that the Remnant Movement and the individual fellowships are not in any way condoned, approved, or even tolerated by the LDS church. In most cases, LDS members who are found to be participating in the movement are disfellowshipped or excommunicated from the church. Some therefore choose to keep their "extracurricular" religious activities secret from church authorities, to avoid punishment and the resulting family, social, even business fallout while they remain active in the LDS church. Others who participate in the movement simply drift into inactivity in the LDS church and are left alone if they are not viewed as a threat, (meaning, they keep to themselves.) The point to remember, though, is that the LDS church takes an aggressive stance toward those that come to the attention of LDS leadership as participating in the Remnant Movement. The church unequivocally labels them apostates and treats them as such. We will discuss the LDS church response in further detail later in this chapter.

Having briefly discussed the LDS church's view of the movement, let us now briefly examine the view of the LDS church held by those in the movement, which can be summarized as follows:

1. Joseph Smith was a true prophet, commissioned by God to translate the *Book of Mormon*, receive revelation, and found the church, all of which he did faithfully. But he lost his life before finishing his work. Since Joseph's death in 1844, the LDS church has strayed far afield from Joseph Smith's teachings, completely changing course from the direction Joseph Smith was headed.
2. The departure from the truths restored by Joseph Smith continues at an ever-increasing rate. Rather than seeking to recover, honor, and practice the religion that brought Joseph Smith into the presence of God, the LDS church alters, ignores, minimizes and even scorns it. Examination of both scripture and Joseph Smith's teachings demonstrate clearly

that the LDS church now bears little resemblance to anything Joseph Smith taught, practiced, or would even recognize.

3. The fullness of the keys and authority held by Joseph Smith have not been, and indeed could not have been, passed down to the current or prior presidents of the church. Just as the higher priesthood died with Moses, and the children of Israel were left with something less,<sup>30</sup> the rejection and deaths of Joseph and Hyrum, brought about largely because of current and former church members, caused a loss of the fullness and only a portion remained with the LDS church.
4. The LDS church teaches that “prophet” is a title given to a man automatically by virtue of holding an office in the church, and that anyone holding such a title is to be honored, revered, and treated with extreme deference to the point of worship, regardless of whether such a man ever produces any prophecy or revelation. People in the Remnant Movement, on the other hand, view a prophet as someone who knows the Lord, has been given a message by Him, and has been personally sent by Him to teach that message by the power of the Holy Ghost. Such a person demonstrates the fruits of prophecy and revelation, and thus passes Christ’s test: “By their fruits ye shall know them.”<sup>31</sup> Adherents to the Remnant Movement generally do not regard the LDS church First Presidency or Quorum of the Twelve as “prophets, seers, and revelators” in any scriptural definition of those words.
5. The LDS church has become a multi-billion dollar corporation with vast business interests and financial obligations. The church is more about its members’ relationship with the institution than their relationship with the Lord.
6. The LDS church has reduced and limited gospel teaching to such a level that many members have little familiarity with scripture or higher principles found there, once commonly taught, such as the doctrine of Christ, being born again, the baptism of fire, the Second Comforter, making one’s calling and election sure, the fullness of the priesthood, entertaining angels, Heavenly Mother, sealing by the holy spirit of promise, or a variety of other gospel truths the Lord desires us to understand and obey.
7. Nevertheless, despite the errors of the LDS church, the Lord continued to strive with, and work through, the church, for four and five generations after Joseph Smith’s death. Ultimately, the Lord personally sent a servant, commissioned with a message of repentance and an invitation to return and seek to recover that which was lost, so the Lord’s work could continue past the point at which it was cut short by the deaths of Joseph and Hyrum. But the church cast out the servant the Lord sent (Denver Snuffer), rejecting his message at all levels of both local and general leadership. The First Presidency subsequently rejected his appeal to them, and the general membership of the church, as well as all upper leadership, at the next conference, voted to sustain all the leaders who had cast out the Lord’s servant. At that moment, the Lord severed all claims of the LDS church to be led by priesthood, and ceased striving with the LDS church,

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<sup>30</sup> D&C 84:23-27

<sup>31</sup> Matthew 7:15-20

instead turning His focus to a remnant who would believe His words and repent. That remnant includes those who now identify as the “Remnant Movement.”

I recognize the typical LDS believer will find the above statements strange, outlandish, even impossible, and will likely consider them apostate beliefs of a deceived, fringe group. In stating the above general beliefs, I have given very little detail or supporting evidence for the statements made, as this chapter’s purpose is meant to be expository, not persuasive. Many will likely dismiss these claims without taking the time to investigate them. For those who care to look further into the matter, I’ll simply state that multiple volumes have been written, carefully laying out and extensively documenting the conditions described above, with ample scriptural and historical support demonstrating the truth of these statements. Additional study resources are available at the end of this chapter.

### **Teachings and Practices in the Remnant Movement**

What follows is best regarded as a brief primer on the beliefs and practices of the fellowships in the Remnant Movement. Rather than attempting to address the broad diversity of opinions and beliefs held by many adherents, I’ll focus on those most commonly found among believers.

In so doing, I must point out that this is merely a snapshot in time, and that by the time you read this, it will likely be, in many ways, obsolete. The Remnant Movement is dynamic, incipient, and developing rapidly. Change is the hallmark of the movement over the past three-plus years, and I expect change to continue at an increasing rate, for reasons that will become obvious as we discuss what follows. Foundational principles will, of course, remain unchanged, but evolving understanding will add to the body of knowledge, belief and practice held by those in the Remnant Movement. The flood of new revelation and information pouring out surpasses this book’s ability to get to press quickly enough to be current.

For example, Denver Snuffer spoke at the general conference held in Phoenix, Arizona on March 25, 2018. His talk, entitled “Our Divine Parents”<sup>32</sup> revealed more about our Heavenly Father, our Heavenly Mother, Jesus Christ and his wife, and the parentage of the human family than has been publicly revealed since the days of Adam.<sup>33</sup> He specifically stated the only reason he dared reveal such things is that he had the permission of those about whom he spoke.<sup>34</sup> With such a flood of light pouring forth, no book can remain current.

Nevertheless, certain foundational beliefs do not, and will not, change, though new information will greatly expand the body of gospel knowledge available. For purposes of this introduction, we’ll focus on those items.

### **Teachings**

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<sup>32</sup> This talk is available in printed form in the Downloads section of [www.denversnuffer.com](http://www.denversnuffer.com). An audio recording is available at [www.restorationarchives.com](http://www.restorationarchives.com).

<sup>33</sup> Snuffer, Denver Jr. “How can Zion come from this?” [www.denversnuffer.com](http://www.denversnuffer.com), 11 April 2018

<sup>34</sup> See Snuffer, Denver Jr. “Our Divine Parents.” March 25, 2018, Phoenix, Arizona, paper.

The following paragraphs briefly outline the most common beliefs and teachings of those involved in the Remnant Movement:

**Jesus Christ** is the only begotten Son of God, the Savior of the world, and the only name whereby salvation comes. His atonement fully satisfied the demands of justice, provided mercy, forgiveness and resurrection, and opened the way for all who desire to return to the presence of God. His arm of mercy is extended unto all, but he will return to this earth with fire and judgment. His second coming is a literal future event, the preparation for which is already underway.

**The Doctrine of Christ** is His concise statement telling believers how to enter into His path. It requires faith in Him alone, repentance, baptism, and receiving the Holy Ghost.<sup>35</sup>

**Prophets** are those who receive a message personally from the Lord and are commissioned by Him to deliver the message to others. They do not come on their own errand, and do not deliver their own words. They sacrifice to serve, and most often suffer persecution in the service of their Lord. **Joseph Smith** was one such prophet, who knew God face-to-face, and faithfully delivered the words he was given. As dispensation head, Joseph Smith laid the groundwork for the future Zion and restored many important gospel truths.

Nevertheless, there is nothing found in scripture authorizing or teaching anyone to follow, place their trust in, or worship another man. Though we are to receive Christ's word through prophets, we are never to follow, idolize, or worship them. All men can fail; we therefore should only follow Jesus Christ. "Cursed is he that putteth his trust in man or maketh flesh his arm."<sup>36</sup>

**The Book of Mormon** is a true book of scripture, commissioned, written, abridged, hidden up, revealed, translated, and published by the power of, and under the direction of, the Lord. It is the keystone of our religion.<sup>37</sup> Likewise, the other revelations that came through Joseph Smith, including those published in the *Doctrine and Covenants*, the *Book of Abraham*, the *Lectures on Faith* and his inspired revisions to the *Bible* are all true, correct, and of God.

**Covenants** are offered by God to those who faithfully choose to obey Him. By entering into a covenant relationship with God, men and women receive promises and conditions for their fulfillment. God alone dictates the terms of the offered covenant, and people can accept or reject what God offers. Those who receive and keep God's covenants may obtain all that He has and become like Him.

**The Second Comforter** refers to the personal ministry of Jesus Christ in the flesh. To receive the Second Comforter is to receive the personal visitation and ministry of Jesus Christ. Such is offered and available to all who will seek His face and is the very promise of our Lord unto all.<sup>38</sup>

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<sup>35</sup> See 3 Nephi 11, and 2 Nephi 31-32

<sup>36</sup> 2 Nephi 4:34

<sup>37</sup> See Introduction to *The Book of Mormon*

<sup>38</sup> See D&C 93:1, John 14:21-23. This was the topic of Denver Snuffer's first book, *The Second Comforter: Conversing with the Lord through the Veil*.

**Zion** is a prophesied people and city that will exist on earth prior to the Lord's Second Coming. Zion is the pure in heart,<sup>39</sup> who dwell together in righteousness with one heart, one mind, and no poor among them.<sup>40</sup> The privilege of becoming Zion will be offered to those who humble themselves, repent, and obey Jesus Christ with an eye single to His glory. Zion is not formed all at once, but results from the progression of believers who sufficiently repent, humble themselves and follow Christ.

**Fundamentalism and polygamy:** Though the Remnant Movement focuses on the fundamentals of the gospel, the label "fundamentalist" does not apply, due to its association with polygamy. **The Remnant Movement specifically rejects the practice of polygamy and teaches that marriage is between one man and one woman only.** Though it's clear Joseph Smith practiced a form of sealing to multiple women that allowed him to provide expectations for them (and their families) in the afterlife, there is no solid evidence that Joseph Smith ever considered or treated these women as "wives" for this life. Further, there is no solid evidence of any sexual relations between Joseph Smith and any woman other than Emma. Joseph declared that he had only one wife, and that he was not guilty of adultery. Unlike the LDS church, we believe him.

After Joseph's death, top church leaders began openly practicing sexual polygamy and reshaping Mormonism and Mormon doctrine to comply with their practices. There is clear, conclusive evidence they both altered and generated records to build the case that Joseph Smith originated the practice. However, a full analysis of the development of LDS polygamy is beyond the scope of this chapter. Our present purpose is satisfied by simply stating that marriage, and indeed the image of God, consists exclusively of one man and one woman.

## Teachings Summary

Other than the practice of polygamy, you'll see much agreement between the beliefs of those in the Remnant Movement and those of the LDS church. A major exception consists in the remnant rejection of the "follow the prophet" doctrine so emphasized in the LDS church. Of course, delving deeper into specific beliefs and teachings will reveal other important differences. But in significant fundamentals, LDS believers and Remnant believers are far more similar than dissimilar.

## Practices

The following paragraphs outline the current practices most common among the fellowships:

### Leadership

The fellowships have no leaders, no hierarchy, and no organization. Each fellowship consists of a group of equals, who choose to fellowship with one another as fellow-believers in Christ's gospel. There are no assignments, callings, presiding officers, or reporting relationships. People serve as the spirit guides them, and work as volunteers. When there are tasks to be done or a group project to be completed, people self-organize, work together, and upon completion of the work, return to their former status. Nobody holds a permanent leadership position.

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<sup>39</sup> D&C 97:21

<sup>40</sup> Moses 7:18

Within the movement as a whole, likewise, there is no hierarchy or leadership. The only elected position in the movement is that of Recorder, which is a position of service, rather than leadership. (More about the recorder will be discussed under the “Baptism” section.) Denver Snuffer holds no position, title, or rank, and has no authority to tell anyone what to do. He is not sustained to any office.

### **Priesthood**

This is quite a deep topic, and a full treatment of it exceeds the scope of this introduction. In summary, the fellowships believe that a man must be both ordained by another man who holds priesthood, and also empowered by God, who ratifies the ordination. A common example cited is Alma at the waters of Mormon, who, though already ordained as a priest, prayed and asked God for power to baptize before performing the ordinance.<sup>41</sup>

Priesthood is not viewed as any sort of right to preside, take charge, or control the actions of others; rather, it is **only** an opportunity to serve. Holding priesthood makes a man a servant to others, and nothing else.

If a man desires to serve outside his family in priesthood functions like baptism or blessing the sacrament, he must also be sustained by his fellowship to act within the group of believers. As discussed above, only women can vote to sustain a man, and at least seven women must vote in favor of any man if he is to minister publicly. If the man is married, his wife must be one of the seven who sustain him.

In a fuller sense, priesthood is viewed as encompassing a relationship between the man and the divine, in various degrees. The Aaronic level of priesthood implies a relationship with angels.<sup>42</sup> The Melchizedek level of priesthood implies a relationship with Christ.<sup>43</sup> The highest level of priesthood, spoken of by Joseph Smith, but not commonly discussed in the LDS church, is called the Patriarchal priesthood. It implies a relationship with God the Father.<sup>44</sup>

The Remnant Movement incorporates no priesthood offices, ranks, quorums, or titles. A man who has complied with the requirements set out above provides priesthood service by performing necessary ordinances without requirement of any particular office. He is simply said to hold priesthood.

### **Ordinances**

At the time of this writing, priesthood ordinances include baptism, sacrament, ordaining other men to priesthood, and administering the covenant, which will be covered below. Those in the Remnant Movement expect additional ordinances will be revealed and required as the Lord’s work progresses.

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<sup>41</sup> Mosiah 18:12-13

<sup>42</sup> D&C 13

<sup>43</sup> D&C 84:35

<sup>44</sup> Snuffer, Denver Jr. “Priesthood.” 40 Years in Mormonism Lecture Series, Lecture 5, 2 November, 2013, Orem, Utah, p. 5-6

**Baptism** is performed by immersion, usually in living water—meaning a lake, river, stream or sea—and using the precise wording Christ taught the Nephites in 3 Nephi 11:25. Because this is a new dispensation, rebaptism is required, even for those previously baptized in the LDS church.<sup>45</sup> (Christ taught a similar practice among the Nephites, requiring rebaptism of those previously baptized in the prior dispensation.) This baptism is offered to anyone who will accept the doctrine of Christ and repent, and requires no “worthiness” interview or any other qualification except reaching the age of accountability. Baptism in this manner does not make someone a “member” of any church, group or organization. Nobody is baptized “into” the Remnant Movement. The baptism is viewed as a personal commitment between the individual and Christ, and nothing else.

**Recording of Baptisms** is performed by the Recorder, who is the only person to hold any official calling in the movement. His job is to collect the names of those baptized in this new dispensation and record them in a permanent record book, which will be placed in the temple to be built in the city of New Jerusalem. No information besides the name and year of baptism is recorded.<sup>46</sup> The recorder was chosen by the common consent of all those interested in voting, and has established a website for convenience, where those who are baptized can easily submit their name for inclusion in the permanent record.<sup>47</sup>

**The Sacrament of the Lord’s Supper**, or “the sacrament” is administered using bread and wine, (or grape juice for those who prefer, or are too young to partake of wine.) The ordinance is performed as Christ taught in 3 Nephi, using the prayers recorded in Moroni chapters 4 and 5. All participants are asked to kneel for the sacrament prayers.<sup>48</sup> The sacrament is freely offered to all who have repented and been baptized.<sup>49</sup>

**Ordaining to the priesthood** is an ordinance performed by another priesthood holder, by laying on hands. The pattern and wording in Moroni chapter 3 are used.

Priesthood holders may also **administer the Covenant** to those who desire to receive it. More about the Covenant will be given hereafter.

Having discussed these ordinances, LDS people will undoubtedly notice the absence of other ordinances from LDS practice. I’ll touch on a few, together with brief explanations for their absence:

**Confirmation/Conferring the gift of the Holy Ghost:** Because there is no church or organization, there is no membership to “confirm.” As for the gift of the Holy Ghost, scripture makes it clear that this gift is the direct promise of God the Father to all who will repent and be

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<sup>45</sup> Snuffer, Denver Jr. “Re-Baptism Required” *www.denversnuffer.com*, 6 Mar. 2018; note that Christ taught a similar practice among the Nephites, requiring rebaptism of those previously baptized in the prior dispensation. See 3 Nephi 11:21-22.

<sup>46</sup> Snuffer, Denver Jr. “Preserving the Restoration.” 40 Years in Mormonism Lecture Series, Lecture 10, 9 September, 2014, Mesa, Arizona, p. 21

<sup>47</sup> *www.recordersclearinghouse.com*

<sup>48</sup> Moroni 4:2

<sup>49</sup> 3 Nephi 18:11

baptized.<sup>50</sup> There is no statement mandating any ordinance, other than baptism, before this gift can be sought and received. The obligation to seek the Holy Ghost falls upon all who have been baptized.

**Blessing the sick** is not defined in scripture as a priesthood ordinance. James instructs to call for the “elders of the church”<sup>51</sup> which is, by definition, a church title, not a priesthood rank. There is no priesthood of “elder.” Healing the sick is a gift of the spirit, performed by faith, not by priesthood. Among most remnant fellowships, prayers for healing are performed by both men and women, individuals or groups, with or without laying on hands or anointing with oil. It is performed by the power of the Holy Ghost in the one speaking, according to their faith. Other blessings and prayers are performed in the same way, by men, women or both. Husbands and wives are encouraged to jointly bless their children.<sup>52</sup>

**Naming/Blessing of Children:** Blessing a baby or child can be performed as outlined above. There is no requirement of priesthood. Because there are no “records of the church” upon which to record a name, there is no need for a priesthood ordinance of giving a name.

**Dedicating Graves:** There is no scriptural requirement or instruction to perform this ordinance. It is only an LDS tradition.

**Temple Ordinances:** The current temple ordinances, as practiced in the LDS church, have been both corrupted and intentionally changed. Changed ordinances are neither accepted by God nor effective.<sup>53</sup> Those in the Remnant Movement anticipate building a temple at the Lord’s command, wherein restored ordinances will be practiced in their purity. Until the temple is built, there are no temple ordinances to perform, though Remnant participants who were previously endowed do find value and learning even in the incomplete, corrupted version of the ordinances that remain with the LDS church.

**Ordinances Summary:** The reader need not suppose the above explanations are exhaustive. As with all important facets of the gospel, a detailed explanation of any of the above items would consume many pages. Because this is meant only to be an overview, I’ve only summarized briefly. Those who are interested are invited to seek more information from the resources listed in this chapter.

## **The Operation of Fellowships**

As I’ve discussed previously, the remnant movement has no official leadership, hierarchy or organization; therefore, the best way to understand the movement is to examine the individual fellowships in which believers gather, worship and serve. A fellowship generally consists of a group of believers from the same geographical area, who meet together regularly, or semi-regularly, most often in homes. Patterns vary widely, but fellowships consist of approximately 2-

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<sup>50</sup> See 2 Nephi 31:12-13, 17-18; 3 Nephi 11:35-37

<sup>51</sup> James 5:14

<sup>52</sup> *Teachings and Commandments*, Section 157, v. 57. See this chapter’s section “Scriptures Project” for an explanation of this volume.

<sup>53</sup> Isaiah 24:5

50 people, and likely include single people, couples, families, children, and the elderly. Most meet in person; some meet online.

Fellowships hold various types of meetings for various purposes. Examples include sacrament meetings, prayer meetings, conferences, social events, group studies, planning meetings, and work gatherings. Anyone can call a meeting and invite others to attend.

Some fellowships meet infrequently, perhaps monthly, while others meet weekly, or even multiple times per week for various purposes. One purpose of meeting together often is to fulfill the gospel mandates to bear one another's burdens, mourn with those that mourn, comfort those who stand in need of comfort, and stand as witnesses of God to one another,<sup>54</sup> which requires a high degree of familiarity, trust and love between believers. Gathering in fellowships facilitates such relationships.

### **Sacrament Meetings**

The term, "Sacrament Meeting" most certainly conjures some pre-conceived notions for anyone with an LDS background, including fine clothing, "reverence," a pre-arranged program, speakers, hymns, announcements, opening and closing prayers, and so forth. Remnant meetings that include the sacrament are much more free-form, and may therefore look unfamiliar to LDS Mormons. A remnant group may gather at a believer's home, or perhaps outdoors at a park. They may sing, pray, preach, or read. The sacrament might be administered at the beginning, in the middle, or at the end of the meeting, with all kneeling during the sacrament prayers, then passing around baskets of broken bread, usually in much larger pieces than the typical LDS bread morsel. Wine or grape juice will likely be poured individually in cups. Those who want additional bread or wine are welcome to take more, though excessive wine consumption is discouraged.

Clothing at such gatherings is invariably casual and comfortable. There is rarely a prepared program, and never assigned speakers (who would even do the assigning?). There may be a group discussion of scripture, doctrine, events, or needs of fellowship members. There may be single, or multiple prayers. Those in need of blessing may seek to be blessed by laying on of hands. Music, if present, may consist of hymns, contemporary worship music, instrumental performance, or group singing.

During some meetings tithes will be gathered in various ways. Some fellowships simply pass an envelope or basket; others have a tithing box into which people place their tithes; yet others use an online method of gathering their tithes. Each fellowship independently discusses the needs among them and distributes their tithes by their own common consent. Tithes are **only** used to help and bless those in need, and are never spent for other purposes, such as purchasing buildings or paying anyone for their service in the fellowship. We should also here note that tithing is not defined with the LDS definition, requiring 10% of all income as a tithe. Rather, the fellowships use the historical definition, which is 10% of one's surplus, after one's obligations and needs are met. This makes tithing a light thing to bear and does not require the giving of tithes by those who don't have the means to meet their own needs.

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<sup>54</sup> Mosiah 18:8-9

Not all gatherings are formal meetings, and social gatherings abound as well. Fellowships may engage in group recreational activities, pot-luck meals, camping trips, service projects, holiday observances, parties, and purely social events. Such gatherings strengthen the bonds of love and unity among the fellowship members.

### **Initiatives Among the Remnant Movement**

Though the movement consists of loosely affiliated fellowships, believers have taken on a number of general initiatives and projects for the benefit of the whole movement. Invariably, these start as ideas of or inspiration to individuals who feel moved to undertake specific projects. They then organize and perform the work themselves or with others on a volunteer basis. There is no central control of, or direction over, such initiatives. I'll outline some of the more prominent projects here.

### **Conferences**

A familiarity and sense of community grew among those who attended the 10 lectures in the *40 Years in Mormonism* series. People formed friendships and associations over the course of the year, and many wanted to continue these friendships. For some, the association with other believers became a vital support network as they faced church discipline, family shunning, and persecution for their beliefs. Naturally, believers sought more opportunities to gather on a general basis.

Recognizing this need, a couple in Colorado organized a gathering termed the "Remnant Reunion" and invited all believers to gather at the Grand Mesa in Colorado, in May 2015, for three days of worship, fellowship and activities. Hundreds attended this first "general" gathering of believers after the 10 lectures, which included speakers, testimonies, a sacrament service, a dance, group worship, music, activities for singles, youth and children, and a picnic. Though not termed a "conference" the reunion formed the basis for future conferences of believers and demonstrated believers' willingness to travel and sacrifice for the opportunity to gather with others of like faith.

Other regional conferences followed, organized in different locations by various fellowships, with each conference taking its own form and agenda, as preferred by those organizing the conference.

The first gathering termed a "general conference" of believers took place in Boise, Idaho in September 2016. (A "general" conference invites all believers, everywhere, to attend, rather than merely those from a specific fellowship or geographic area.) Organized by the local Boise fellowship, the conference took the theme of "The Doctrine of Christ" from 3 Nephi 11. The conference included two general meetings with speakers and music, a group sacrament service, social and recreational activities, and smaller meetings with specific themes. Nearly all meetings and events took place outdoors in public venues such as parks.

Additional general conferences followed, organized by other fellowships. The list of general conferences to date, with each of their themes, includes the following:

- Boise, Idaho, September 9-11, 2016: The Doctrine of Christ
- St. George, Utah, March 18-20, 2017: The Doctrine of Christ
- Boise, Idaho, September 2-3, 2017: The Covenant of Christ
- Phoenix, Arizona, March 24-25, 2018: Wisdom Through the Ages
- Layton, Utah, September 29-30, 2018: Preserving the Hope of Zion...Teaching our Children to Honor God

From the outset, all conference meetings and speakers have been recorded and publicly archived online for later viewing.<sup>55</sup> Additionally, starting with the September 2017 conference, major meetings have been live streamed through the internet for real-time participation anywhere in the world.

In addition to general and regional conferences, other gatherings have taken place for specific groups such as youth or singles. In all cases, conferences have been organized and paid for by volunteers.

The pattern having been set, general, regional, and specific-group conferences will likely continue on a regular basis in the Remnant Movement.

## **Archive Project**

Joseph Smith's dispensation suffered from poor record keeping and the loss of important historical documents. Consequently, later leaders found they could easily recast prior history to support a new direction or narrative, and even new doctrine.

Recognizing the need for accurate records and a faithful retelling of history, volunteers in the Remnant Movement have undertaken a project to archive as much information as possible concerning the current dispensation and its participants. Personal histories, event histories, journals, records, documents, photographs, and recordings are all cataloged and permanently archived as part of the project.

Additionally, the sermons, writings and teachings of both Joseph Smith and Denver Snuffer are gathered and made publicly available as part of the archive project. Current efforts include not only gathering and cataloging information, but also creating archival records of the most important items, consisting of laser-engraved metal plates, designed to last thousands of years. The archivists anticipate storing the records in a permanent archive library at the temple to be built at New Jerusalem.

Like all other projects, the archive project is completely staffed and funded by volunteers who self-selected to do the required work. The project website is [www.restorationarchives.com](http://www.restorationarchives.com).

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<sup>55</sup> [www.restorationarchives.com](http://www.restorationarchives.com)

## Scriptures Project

The scriptural canon used by the LDS church suffers from various problems, including translation errors, intentional alteration by conspiring men, uninspired insertions and deletions, and misleading punctuation. The entire canon contains these problems, including all the standard works. Though LDS people believe the Bible “as far as it is translated correctly,” they rarely question their other books of scripture. Therefore, they may be surprised to learn the other books of scripture likewise suffer from many errors and intentional alterations. Even The Book of Mormon has undergone numerous significant changes since its initial translation.

Increasing availability of the original, handwritten manuscripts of many original Mormon scriptures has allowed anyone interested to see the original words, and track the changes made later, should they care to do so. Recognizing both the need and the opportunity, several remnant participants, unknown to one another, received inspiration to recover and publish volumes of scripture more faithful to the original documents. Various small groups, and single individuals, unaware of each other, worked independently for several months, with two groups ultimately publishing their initial results within days of each other.<sup>56</sup>

Realizing they had been independently working on parallel projects, the groups combined to jointly consider and improve the projects they had completed to that point. This combined group formed a “scripture committee” which undertook to publish more correct and true-to-original versions of the Bible, Book of Mormon, Doctrine and Covenants, and contents of the Pearl of Great Price.

They completed their initial work and published their preview volumes in March 2017. They then began a thorough review and correction process, discovering there yet remained much work to be done. For example, they discovered that Joseph Smith’s inspired corrections to the Bible (often called the Joseph Smith Translation or “Inspired Version”) had never been accurately published anywhere by anyone. The available publications on which the committee had relied were shown to be inaccurate and altered from Joseph’s original work. By going back to original, handwritten sources, the committee undertook the arduous task of piecing together all the Bible revisions Joseph Smith made into a single work.

Likewise, The Book of Mormon underwent many changes after its initial translation, starting with copy errors in creating the printer’s manuscript, then John Gilbert’s typesetting and punctuation of that unpunctuated manuscript. Subsequent printed versions published during Joseph Smith’s lifetime included many text changes and clarifications. Further changes took place after Joseph’s death, ultimately resulting in many published versions of the book, all varying from one another to some degree. The scripture project included restoring The Book of Mormon text, as faithfully as possible, to the original translation together with only those changes made or overseen personally by Joseph Smith.

After thousands of hours of volunteer labor, undertaken by dozens of amateur researchers, editors, and proofreaders, over more than two years, new versions of the scriptures went to press

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<sup>56</sup> Snuffer, Denver Jr. “Equality?” [www.denversnuffer.com](http://www.denversnuffer.com), 13 June 2017

in 2018. As of this writing, the volumes are available as paperback editions on Amazon.com, with the expectation that, after further proofreading, they will be published in high-quality, leather-bound, onion-skin-paper versions to be more portable and usable.

The current volumes of scripture include the following:

**Volume 1: The Old Covenants.** This volume contains the Joseph Smith translation of the Old Testament, including the work formerly published as the Book of Moses. It is the most exhaustively accurate version of Joseph Smith's Old Testament work ever printed.

**Volume 2: The New Covenants.** This volume includes both the New Testament and The Book of Mormon, published together in one volume, as Joseph Smith intended.<sup>57</sup> As with Volume 1, the Joseph Smith translation of the New Testament is the first ever printed to include all the changes Joseph made. Likewise, this is the most textually accurate version of The Book of Mormon ever printed.

**Volume 3: Teachings and Commandments.** This volume contains works formerly included in the Doctrine and Covenants and Pearl of Great Price, as well as previously unpublished revelations to Joseph Smith, and modern revelations given through Denver Snuffer. It also includes a glossary of terms with explanations of numerous gospel terms and concepts. One of the most remarkable new revelations published in this volume is The Testimony of St. John, which is a newly received translation of John's testimony of Jesus Christ, given through Denver Snuffer.<sup>58</sup>

The Lectures on Faith, which were formerly canonized in the LDS Doctrine and Covenants, then removed years later by LDS leaders, are included in this volume and considered canon once again.

Having thus done everything possible to preserve, recover and restore all that has been revealed in past dispensations, the Remnant Movement participants anticipate much more will be revealed and added to the body of scripture in this new dispensation. Several important revelations have already been included, as well as restored scripture in the form of the above-mentioned Testimony of St. John.

In addition to printed versions, the scriptures are available online at [www.scriptures.info](http://www.scriptures.info).

### **Statement of Principles Effort**

During the scripture project, the committee reconsidered section 20 of the LDS *Doctrine and Covenants*, noting the section represented a specific organization plan that is no longer relevant. They undertook to create a replacement statement of beliefs and practices applicable to the

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<sup>57</sup> "It is not the will of the Lord to print any of the new Translation in the Star; but when it is published, it will all go to the world together, in a volume by itself; and the New Testament and the Book of Mormon will be printed together." (History of the Church, 1:341.) "At no very distant period, we shall print the book of Mormon and the [New] Testament, and bind them in one volume." (July 1833 Evening and Morning Star) See also 1 Nephi 13:41

<sup>58</sup> See *Teachings and Commandments*, Section 171. For additional study materials see [www.bookofjohn.info](http://www.bookofjohn.info).

Lord's current work. The initial effort went through several revisions before the Lord clarified in a revelation that the task of writing a replacement statement belonged to the entire body of believers. The Lord further specified the statement must be adopted by "mutual agreement" of His people. The effort among believers to create the statement and adopt it by mutual agreement continues as of this writing.

## **Hymns Project**

Several remnant participants recognized the need for a collection of doctrinally correct hymns and selections of worship music beyond what is available in the LDS hymn book. A group has self-organized and is working to create such a collection. Their plans include printed and recorded versions of existing music, as well as new pieces written by participants. This is a multi-phase effort beginning with hymns, but will eventually include other genres of gospel music as well.

## **Temple Fund**

Denver Snuffer first alluded to the notion that a temple will be built, during his *40 Years in Mormonism* Lecture series.<sup>59</sup> As the Lord always requires his people to build a house unto his name where sacred ordinances can take place,<sup>60</sup> and where He can come to visit his people and restore that which has been lost,<sup>61</sup> it comes as no surprise that a temple will be required to complete the Father's agenda for the last days. Rather than a place to perform endless, repetitive ordinances for the dead, this last-days temple will be the place where the living come to receive knowledge, ordinances, power and glory, directing them in the path that leads, literally, to the Lord's presence.

Regarding this temple and what is expected to take place there, the most informative single source is the entry under "Temple" in the "Glossary of Terms" portion of the *Teachings and Commandments*, quoted here in part:

The temple is where heaven and earth meet, both symbolically and literally.<sup>62</sup> The purpose of a temple (meaning an actual temple commissioned, ordered, blessed, accepted and visited with His presence) is to substitute for the temporary ascent of a mortal into God's presence. A real temple becomes "Holy Ground" and the means for making available to faithful people in every state of belief and hope the opportunity to receive, by authorized means, the same covenant, obligation, association, expectation and sealing through an authorized and binding arrangement in sacred space. This is the same thing they can receive from God directly if they enter into His presence while still in the flesh. In effect, the temple becomes an extension of heaven. God, angels and mankind are able

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<sup>59</sup> For examples, see: Snuffer, Denver Jr. "Covenants." *40 Years in Mormonism Lecture Series*, Lecture 4, 6 October, 2013, Centerville, Utah, p. 14; "Zion." Lecture 6, 12 April, 2014, Grand Junction, Colorado, p. 19; and "Marriage and Family." Lecture 9, 26 July, 2014, St. George, Utah, p. 28.

<sup>60</sup> D&C 124:39-40

<sup>61</sup> D&C 124:28

<sup>62</sup> Snuffer, Denver Jr. *Come, Let us Adore Him*. Mill Creek Press, 2009, p. 23

to associate there as in Eden. It is a return to Eden, where “God walks in the cool of the day.”<sup>63</sup>

The purpose of a temple is to allow the communication of great knowledge and greater knowledge to restore what has been lost since the time of Adam in order for people to rise up and receive the Holy Order.<sup>64</sup> A temple in Zion is to be a place where He can come to dwell, and not merely to manifest Himself to some.<sup>65</sup>

Though a location and further details have yet to be announced as of this writing, the notion that the Lord will, at some point, require His people to build a temple has caused both much excitement and much concern. Obviously, a fully functioning temple, where parting the veil and entering the Lord’s presence are physical reality, rather than mere symbolic enactment, generates fervent desire in the faithful. However, the Saints’ prior experience in Nauvoo, where the command to construct a temple included a limited timeline and ultimate failure,<sup>66</sup> causes concern about the ability to finish construction in the required time period.

Recognizing the need to prepare in advance for the coming commandment, a group of three women received promptings to begin the process of collecting funds in preparation for the temple construction project. They established a temple fund, providing various ways for believers to donate for the future temple construction, with the goal of having funds at the ready when the commandment comes. It need not be noted that these three women acted on their own accord, by their own efforts, and not at the behest of anyone other than the Lord. They established a website and began collecting donations at [www.thetemplefund.net](http://www.thetemplefund.net).

Those involved in the remnant movement expect that when the Lord has enough sufficiently humble, prepared people, He will provide both the location and the commandment for the temple to be built.<sup>67</sup> This location will become the beginning of the city of New Jerusalem, and if His people remain faithful, will ultimately become Zion.<sup>68</sup>

## **Denver Snuffer Podcast**

Because most of Denver’s talks run a couple of hours long, they do not adapt well to shorter listening situations, like driving or exercising. Therefore, a group of believers undertook the project of creating a group of topical podcasts designed to thoroughly cover a single topic in a shorter-format recording. Using audio clips from Denver Snuffer’s numerous talks and lectures, these volunteers began producing weekly podcasts in January, 2018. The podcasts are available at [www.denversnuffer.com](http://www.denversnuffer.com).

## **Web Outreach Efforts**

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<sup>63</sup> Genesis 3:8

<sup>64</sup> Snuffer, Denver Jr. “The Holy Order,” Q&A, 15, Oct. 29, 2017, transcript of recording.

<sup>65</sup> Snuffer, Denver Jr. “Scripture, Prophecy and Covenant,” March 27, 2017, 14, paper.

<sup>66</sup> See Snuffer, Denver Jr. *Passing the Heavenly Gift*. Mill Creek Press, 2011, pp. 104-110

<sup>67</sup> Snuffer, Denver Jr. “How can Zion come from this?” [www.denversnuffer.com](http://www.denversnuffer.com), 11 April 2018

<sup>68</sup> Snuffer, Denver Jr. “Why a Temple?” [www.denversnuffer.com](http://www.denversnuffer.com), 29 April 2016

Various believers have created web resources by their own volunteer efforts. A few notable sites are as follows:

- **www.bornofwater.org:** A site where anyone desiring baptism can confidentially post a request and connect with an authorized priesthood holder to arrange their baptism or rebaptism, anywhere in the world.
- **www.fellowshiplocator.info:** A site where local fellowships post their contact information so that others, searching for a fellowship in their area, can connect with like-minded believers.
- **www.zionsreturn.org:** This is an introductory overview site detailing basic beliefs and practices among the fellowships. It is designed as a resource for anyone seeking more information about the Lord's current work.

### **Translation Work**

Organized volunteer efforts are underway to translate Denver Snuffer's most important works, as well as other gospel information, into languages other than English.

### **500<sup>th</sup> Anniversary of the Christian Reformation**

The year 2017 marked the 500<sup>th</sup> anniversary of Martin Luther's publication of his 95 Theses, which touched off the Christian Reformation. To commemorate this significant event, Denver Snuffer gave three addresses on the topic of the Christian Reformation and Jesus Christ, in three cities, as follows:

- September 27, 2017: Los Angeles, California
- October 19, 2017: Dallas, Texas
- November 16, 2017: Atlanta, Georgia

Additionally, volunteers worked with Denver to produce a series of seven video presentations on the Protestant reformation, including its roots, history, and aftermath. The talks and the videos were all targeted to a general Christian audience with the goal of introducing listeners to the Lord's work—past, present, and future.

The talks and videos are available at [www.christianreformation500years.info](http://www.christianreformation500years.info).

### **The Covenant**

As the scripture project neared completion in 2017, Denver felt a growing prompting to present the project results to the Lord and ask for His approval or correction of the scriptural record. But he hesitated to undertake such an endeavor unless he could be sure it was indeed the Lord's will for him to do it. Ultimately, when he decided to proceed with presenting the project to the Lord, he received the prayer, by revelation, that has come to be called the "Prayer for Covenant."

Here is an excerpt of his account of the effort:

At length I determined that I should act on the impulse and therefore I ought to offer a prayer for the acceptance of the scripture. When I began to compose the prayer the content was provided by inspiration from Heaven and not my own words. It took me nearly 200,000 words to write a history of the Restoration from the time of Joseph to the present, in a book that's fairly lengthy. The Prayer for the Covenant, coming by inspiration, only took a few pages and stated in more concise terms, more correctly the history of the Restoration from the beginning until now. The Prayer for the Covenant, the Prayer for the Scriptures, is not me being clever and insightful and succinct. The words were given, and the words are God's view of what has happened.<sup>69</sup>

Denver published the revealed prayer on his blog, and a few days later published the Lord's answer to the prayer, now known as "Answer and Covenant."<sup>70</sup> These two documents, taken together, represent the most direct examples of revelation received and publicly recorded by Denver Snuffer.

The Lord's answer to the prayer provides direction, admonition, reproof, and guidance to those seeking to be His people. It also provides clarification regarding the current state of the scriptural record and changes to be made. The Lord dictates two revelations to replace the corrupted sections 110 and 132 currently found in the LDS Doctrine and Covenants. With the additions and changes specified, the Lord affirms His acceptance of the scriptural record prepared.

The most remarkable portion of the "Answer and Covenant" revelation is the Lord's offer of His covenant to all who will receive it. The Lord's conditions include acceptance of the revelation, obligation to cease to do evil and seek to do good, acceptance of the scriptures, particularly the Book of Mormon, as a standard for governing one's daily walk, assisting the poor, lightening one another's burdens, and seeking to become of one heart with fellow covenant holders.

Those willing to accept these terms receive the Lord's promise of forgiveness; assurance that they are now numbered with the House of Israel; a promise of God's protection, guidance, peace and gathering; the opportunity to build a temple; a promise of future divine teaching; and protection from burning at the Lord's harvest.

This is, however, only a brief summary of the terms, conditions, and promises of the covenant offered by the Lord in the revelation.<sup>71</sup> An additional important promise is the inheritance of the promised land, giving the covenant people the legal right to possess the land and not be swept off when God's wrath is poured out.<sup>72</sup> This promise is a necessary prerequisite to building a temple the Lord will defend. Those who possess the land must have the right to do so.

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<sup>69</sup> Snuffer, Denver Jr. "That We Might Become One," 14 January, 2018, Clinton, Utah, p. 4-5

<sup>70</sup> Snuffer, Denver Jr. "A Prayer for Covenant" [www.denversnuffer.com](http://www.denversnuffer.com), 23 July 2017

<sup>71</sup> For the complete terms, see pp. 10-12 of "Answer and Covenant," available in the Downloads section of [www.denversnuffer.com](http://www.denversnuffer.com).

<sup>72</sup> See Ether 2:8-10

The published “Answer and Covenant” revelation became the basis of the general conference held in Boise, Idaho in September 2017. The Saturday session included a formal vote to accept and canonize the newly prepared scriptures, discussed above. This canonization was a unique enough event to be reported in several news outlets and picked up nationally by the Religion News Service.<sup>73</sup>

The Sunday session of that conference consisted of a public reading of the “Prayer for Covenant” and the “Answer and Covenant,” followed by the formal acceptance of the covenant by all who wished to do so. This formal entry into the covenant and the rejoicing that followed stand out as high points of the Remnant Movement thus far. Those who received the covenant believe very seriously that they have entered into solemn and important obligations with the Lord and have become, in very deed, His covenant people.<sup>74</sup> They fully expect that, if they remain faithful to Him, the Lord will vindicate every promise offered.

## **The Future**

With this brief introduction in place, we will close this chapter by outlining some of the expectations for the future held by those who participate in the Remnant Movement. Though there is no distinct timetable given for future events, believers generally understand and accept that once a dispensation opens, the work outlined must be completed during the lifetime of the dispensation head, or else lapse into failure until a new dispensation begins.<sup>75</sup> Therefore the expected timeline is measured in tens of years, not hundreds. Beyond that rough reckoning, there is no specific dating yet given. The following items are not intended to be presented in any particular order. Rather, these are simply a group of future expectations, to happen according to the Lord’s timetable.

**Prophecies in Scripture:** The broadest way to look at the future is to realize believers expect ALL the prophecies relating to the last days will be fulfilled before the Lord comes. These include increasing wickedness, wars and natural disasters, the gathering of the righteous, the establishment of a holy city, the destruction of the wicked, and the physical return of Jesus Christ to dwell on this earth, together with the cities of Enoch and Melchizedek.

**Signs and Wonders:** Signs in the heavens above and in the earth testify of God’s work now underway. An entire volume could be written on the signs already given, and more will yet come. But seeing God’s signs requires eyes to see; otherwise dismissing them is the usual course.

**Continued Activity:** Conferences, gatherings, fellowships, meetings, blogs, projects, initiatives, lectures and papers will no doubt continue among believers. Gifts of the spirit, already manifesting among believers will increase as faith increases.

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<sup>73</sup> <https://religionnews.com/2017/08/18/the-new-christian-movement-starting-over-after-2000-years/>

<sup>74</sup> For examples, see 2 Nephi 30:2, 1 Nephi 14:14, 3 Nephi 30:2. Many other examples could be cited as well.

<sup>75</sup> Snuffer, Denver Jr. “Christian Lecture #2.” Christian Reformation Lecture Series, 19 October, 2017, Dallas, Texas, p. 11

**Opposition:** God’s work is opposed in every generation. Many participants in the Remnant Movement have already encountered opposition and even persecution, and such will likely continue and increase until the earth is cleansed.

**More Scripture:** Records from Christ’s other sheep, scattered Israel,<sup>76</sup> and the fulness of the Book of Mormon record<sup>77</sup> are all expected, as are the Brass Plates of Laban.<sup>78</sup> The process has already started with the coming forth of the prophesied Testimony of St. John.<sup>79</sup>

**Continuing Revelation:** Several new revelations have already been published, and more are yet expected. There remains a great volume of information that must come forth if we are to be prepared to meet the Lord at His coming. Joseph Smith summarized it well in the Wentworth Letter: *We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.*<sup>80</sup>

**Ministry to the Scattered Remnants of Israel:** In the covenant referenced above, the Lord commands: “Seek to recover the lost sheep remnant of this land and of Israel and no longer forsake them. Bring them unto me and teach them of my ways, to walk in them.”<sup>81</sup>

**A Temple:** As discussed above, believers expect to build a physical temple to which the Lord will come, and in which He will minister. The temple will serve as a library, university of sorts, gathering place and sacred space for ordinances. Heaven and earth will connect through the veil at the temple.

**New Jerusalem/Zion:** A city will be built where the temple is located, consisting of those who can live together in peace. This city will eventually become Zion. The Lord will control who is gathered there and will not allow the wicked to come into it. All the promises concerning the last days Zion, the gathering of Israel, the return of the lost tribes, and the Lord’s glorious return will be fulfilled.

## **In Closing**

The remainder of this book will present specific counter arguments to some beliefs of the Remnant Movement and some teachings of Denver Snuffer. I have every reason to believe the arguments will be detailed, logical, and well written. Likewise, rebuttals to those arguments, equally detailed, logical, and well written, could be presented. But I do not believe arguments—pro or con—are the way to arrive at truth.

Our Lord warned us specifically to anticipate prophets coming among us, and to discern true prophets from false ones in a very specific way:

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<sup>76</sup> 2 Nephi 29:13-14

<sup>77</sup> 3 Nephi 26:6-12

<sup>78</sup> 1 Nephi 5:18-19

<sup>79</sup> D&C 93:18

<sup>80</sup> See also LDS Article of Faith 9

<sup>81</sup> Snuffer, Denver Jr, “Answer and Covenant,” p 11

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them.<sup>82</sup>

Denver Snuffer is clearly a prophet. Of that, there is no question on either side of any argument. He claims to speak for the Lord, and not only that, but claims to have met with Jesus Christ, face-to-face, on multiple occasions. He likewise claims to have met with a number of angels and heavenly beings. He is clearly playing the part of a prophet in every sense of the word, though he utterly refuses to claim that title for himself.

What remains for the reader to determine is *what sort* of prophet Denver Snuffer might be. He is either a true prophet, sent by God and telling the truth, or he is a false prophet and a deceiver, leading men and women down to hell. Though clever arguments may ensue, and debates may rage, the only way to actually settle the matter is in the way Jesus Christ taught. Denver Snuffer must be judged by his fruits. Said the Lord:

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.<sup>83</sup>

*“Christ determined that the test for “fruit” is the words we speak. But how should “words” be measured? Anger, conflict, violence, war and division amongst families were just some of the results of the words Christ spoke. If Christ’s words were measured by how people were affected by them, then Christ produced bad fruit. Therefore, the reaction people have to words cannot be an accurate measure of “fruit.” It must be the substance, the truth, or the independent value of the words—separate from how people respond to a man’s words.*

*“Prophets and righteous individuals have been arousing anger, provoking violent reactions, and being called anything from foolish to vile because of their words, and that does nothing to diminish the goodness of their fruit.”<sup>84</sup>*

**If you’re interested enough in Denver Snuffer and the Remnant Movement to read this chapter, my best advice is to determine for yourself the nature of the fruit. The following resources present reliable information about the things discussed in this chapter:**

**[www.denversnuffer.com](http://www.denversnuffer.com)**

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<sup>82</sup> Matthew 7:15-20

<sup>83</sup> Matthew 12:33-37

<sup>84</sup> Snuffer, Denver Jr. “Fruit” [www.denversnuffer.com](http://www.denversnuffer.com), 10 March 2018

**[www.restorationarchives.com](http://www.restorationarchives.com)**  
**[www.scriptures.info](http://www.scriptures.info)**  
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