

The Scriptural Justification of the Name of "Snufferite"

The Book of Mormon identifies and labels the various factions of Lehi's posterity by putting "ite" and "ites" at the end of the name of a prominent leader of a family, tribe, or religious movement, such as Nephi (Nephites) or Laman (Lamanites), etc.

In Jacob chapter 1 we are informed that those that loved Nephi exceedingly, desired to **"retain in remembrance is his name"**:

**" The people having loved Nephi exceedingly, he having been a great protector for them, having wielded the sword of Laban in their defence, and having labored in all his days for their welfare—
Wherefore, the people were desirous to retain in remembrance his name."**

apparently there was nothing wrong with retaining a remembrance of his name in this way as long as they were not replacing their faith in God with their faith in Nephi.

Interestingly, those that would eventually reign in Nephi's stead, were to be similarly called after his name:

"And whoso should reign in his stead were called by the people, second Nephi, third Nephi, and so forth, according to the reigns of the kings; and thus they were called by the people, let them be of whatever name they would."

We are informed that even though Book of Mormon prophets generally categorize Book of Mormon people as being "Nephites" or "Lamanites", there were actually sub-groups of "ites" within these two categories:

"Now the people which were not Lamanites were Nephites; nevertheless, they were called Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites, and Ishmaelites.

But I, Jacob, shall not hereafter distinguish them by these names, but I shall call them Lamanites that seek to destroy the people of Nephi, and those who are

friendly to Nephi I shall call Nephites, or the people of Nephi, according to the reigns of the kings."

"..nor any manner of -ites"

In 4th Nephi, we learn that Christ's visit to America and the preaching of the gospel to those that were not destroyed at his coming, resulted in the removal of theological and tribal division among those that were visited by Christ. The Gospel of Jesus Christ makes everyone a *child of Christ* and does away with tribal and theological division and therefore does away with the designation of the various "ites":

" And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

16 And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God.

17 There were no robbers, nor murderers, neither were there Lamanites, nor any manner of -ites; but they were in one, the children of Christ, and heirs to the kingdom of God."

Sadly, that Zionistic unity did not last long and before long, there were once again contentions and divisions being differentiated by the various "ites".

Attempts to establish Zion and achieve a unity of the faith during the LDS restoration movement also failed. It is interesting to note that in modern revelation (D&C 3), the Lord continues to identify the various divisions of Lehi's posterity that will be gathered during the 3rd watch, using the "ites" designation:

"Nevertheless, my work shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people—

17 And to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers—

18 And this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in unbelief because of the

iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations."

We can see from the Lord's comments in these passages that calling someone a Nephite or a Lamanite is not meant to be divisive, derogatory, or condescending. In general, it is simply a term used to differentiate religious groups or tribes of people by the name of a revered forefather or a prophet, or religious leader.

When the succession crises took place in Nauvoo, the different factions and splinter groups were called after the names of the leader they were following, ie, the Brighamites, Rigdonites, Strangites, etc.

Although we often read historical accounts about the Brighamites and Stangites that are somewhat negative, the negativity is largely directed at the authors disdain for the teachings and actions associated with the movement, while the use of the "ite" designation was not necessarily originally meant to denigrate, rather to differentiate.

It is interesting to note that the use of the term "ites" is often started by or at least embraced by those of a given movement, rather than exclusively being used as a discriptive by skeptics and antagonists. ["Adherents tracing Restorationist priesthood lineage through Joseph Smith III, son of the movement's founder called themselves "Josephites".](#)

Snuffer Transitions from Author to Prophet

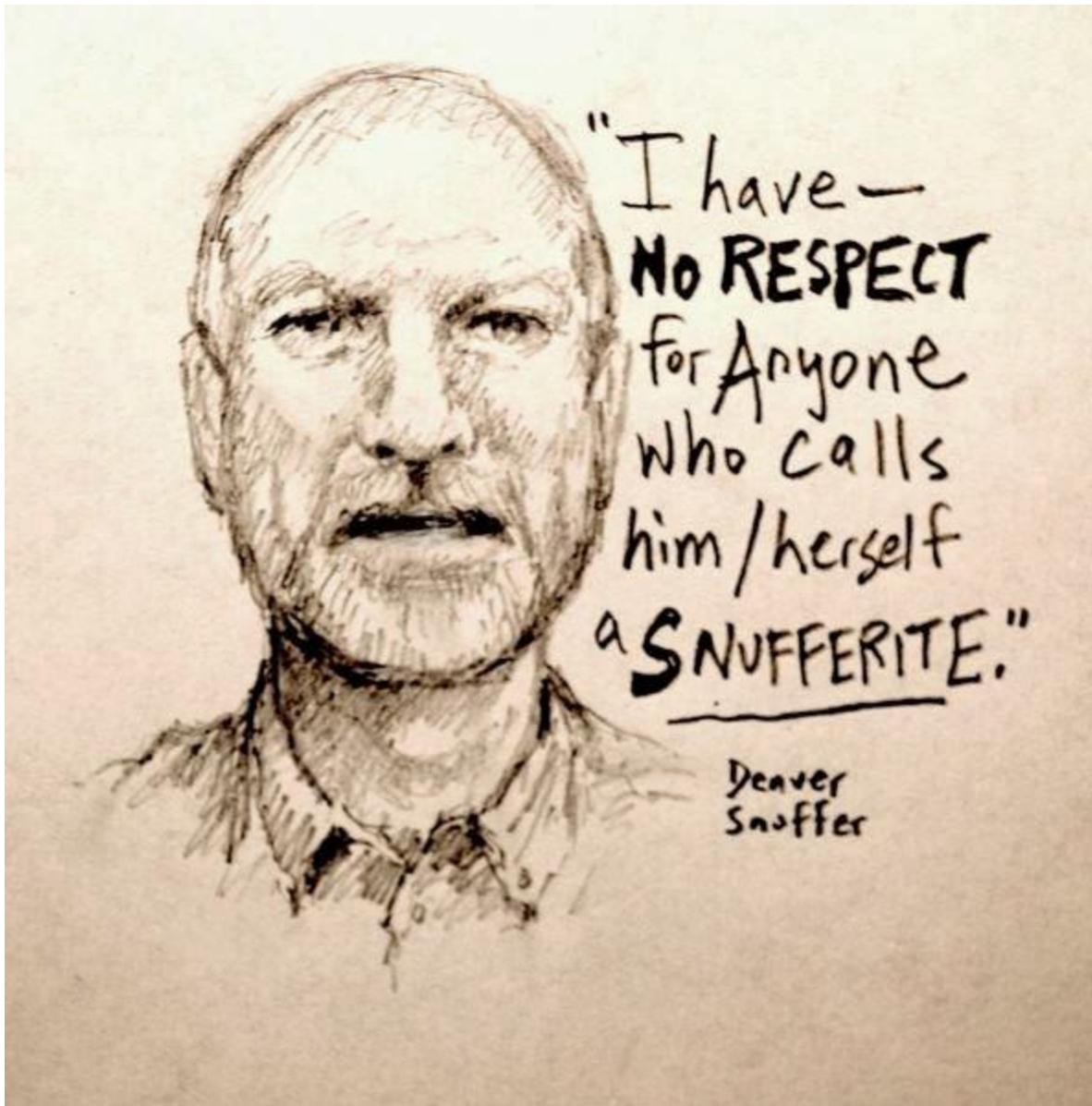
When Denver Snuffer's status as an LDS author morphed into that of a religious leader who claimed to talk directly with God and have a message from the Lord for mankind, I referred to those that believed his messages from the Lord, as Snufferites. To my knowledge, I was among the first to use the phrase Snufferite, which apparently took hold, both inside and outside of the movement.

Snuffer himself noted in his blog that some of his own followers were embracing the term:

"To the homes we have been to, your name is spoken in hushed reverent tones, no jokes are allowed to be made about you in a fun teasing way without people glaring. I have noticed a huge amount of people calling themselves 'Snufferites' and welcoming us into the 'Snufferites group'

Snuffer himself angrily condemned the use of the term and he opined that he has never asked anyone to follow him:

"I have no respect for anyone who calls him/herself a "Snufferite." They have no support or encouragement from me. When have I asked anyone to follow me? When have I asked anyone to believe in me?"



Following his comments on the name Snufferites, his followers began to reject the designation and they began to claim that "**There is no such thing as a snufferite**".

Commenters have become extremely angry at me for referring to the followers of Snuffer as "[disciples of Snuffer](#)". Yet what is wrong with acknowledging that people who accept somebody as a prophet, and believe his teachings, are his disciples?

Many of these disciples of Snuffer change their existing theological beliefs, reject the doctrines and covenants provided in modern revelation, put their church

membership in peril and get re-baptised under the direction and theological advice of man.

Are these not his disciples?

A disciple is simply a follower.

I am mystified that someone who is willing to reject sections of the D&C, leave the LDS Church, get re-baptized into a new religious tradition and put their marriage in jeopardy because of the teachings and admonitions of a religious leader, yet resents being called a disciple of that religiously leader.

I believe this is the height of hypocrisy and denial.

What is wrong with being called a Snufferite if one is willing to put their very salvation on the line in an effort to believe Denver Snuffers teachings, doctrine and admonitions? How can someone write countless blogs promoting the teachings of Denver Snuffer and yet resent being called a Snufferite?

I believe in the teachings of Jesus Christ. I am therefore not offended when someone calls me a Christian. If someone rejects the canonized religion of Christ in favor of a new belief system, why would they be opposed to being called after the new prophet. Why would someone who believes in the teachings of Snuffer, resent being called a Snufferite?

I am not sure why they find this term so offensive. I am simply using the term to differentiate them from traditional Mormons in the same sense that Book of Mormon prophets and the Lord have differentiated the Nephites from the Lamanites.