

Study Guide from Women's Council 2 for final Women's Conference Zoom meeting, April 6, 2025

Stephanie Snuffer, In Sanity A Peace of Mind Episode 202: The Four Ways to Hear a Negative Message

<https://podcasts.apple.com/us/podcast/episode-202-the-four-ways-to-hear-a-negative-message/id1552661004?i=1000679753217>

Episode 196 Four Components of an NVC Expression and Moving Toward Connection

<https://podcasts.apple.com/us/podcast/episode-196-four-components-of-an-nvc-expression/id1552661004?i=1000674709874>

Episode 65 Validation, Self-Validation: How, Who & Why?

<https://podcasts.apple.com/us/podcast/episode-65-validation-self-validation-how-who-why/id1552661004?i=1000558608126>

A breakdown of the phrase "so that no injustice results" (T&C 157:57)

The difference between "so that no injustice results" versus "so that justice is served:"

Justice (positive framing):

Focus – the presence of something good

Tone - aspirational, idealistic, proactive

Implication – there is a goal, a standard to reach. You are working toward fairness and balance.

Example – "We fight for justice" – It sounds bold, noble, and forward-moving

No Injustice (negative framing):

Focus – The absence of something bad

Tone - Defensive, cautious, preventative

Implication – You are trying to prevent harm or avoid wrongdoing, it suggests a minimum standard, not necessarily an ideal

Example – "We want to make sure no injustice occurs." Sounds careful, maybe a bit restrained or bureaucratic.

There is a subtle but important difference in tone and focus between the two phrases:

1. "So that no injustice results"

Focus – **Preventing** Harm and Wrongdoing

Tone - Defensive or cautious

Implication – The main concern is to avoid unfair outcomes, errors or violations of rights

2. "So that justice is served"

Focus – **Ensuring** fairness or rightful outcome

Tone – Proactive or assertive

Implication – The goal is to actively achieve justice, not just avoid injustice
In other words, the first is about **avoiding a negative**.

The second is about **achieving a positive**.

A person might choose one over the other depending on whether you are emphasizing caution or action.

“Justice” is like a goal you work toward, an ideal, something you are trying to create. It is actually very hard to accomplish, it is a lofty goal.

“No Injustice” on the other hand is more cautious. It is like the bare minimum, just trying not to mess anything up or cause harm. It is a much lower standard and does not really indicate that everyone is going to be happy or feel justice. It just means that genuine efforts are being made to be fair.

“Results” What was the actual result of the council in question? The priesthood certificate was removed. Was that “unjust?” That is something only the women on the council, who heard the evidence, can really judge. The organizers have not stated that the “results” were either “just” or “unjust” as they cannot determine that. The Lord, however, appears to be focused on whether or not the “results” of the council were “just” or “unjust.”

Another look at the scriptural phrase “No Injustice” :

“We have spent the last decade really studying the language of our Scriptures to try and get rid of our preconceived notions, and yet there are still many to be found!

After a nagging thought over the phrase "so that no injustice results" (T&C 157:57), I finally went and looked it up last night. Here's what I found: *A council of twelve women must be convened, either in the man's home fellowship among those who are acquainted with his daily walk, or in private at a general conference, also including among the twelve women from the conference those who are acquainted with his daily walk, so that no injustice results.* The way this is written is with a huge parenthetical in the middle of the sentence. What that means is that you could essentially remove the commas and place that parenthetical into parenthesis, which would look like this:

A council of twelve women must be convened (either in the man's home fellowship among those who are acquainted with his daily walk, or in private at a general conference, also including among the twelve women from the conference those who are acquainted with his daily walk) so that no injustice results.

Meaning... a council of twelve women **MUST** be convened so that no injustice results.

Now please know that I am NOT stating that it **DOES** mean that, but according to grammar rules, that is probably the more accurate reading of the sentence. Aaaaaand, sometimes grammar is not Denver's strong suit. So the meaning could be exactly what everyone keeps representing it as: that the man needs to be protected from injustice. But perhaps, just perhaps, it actually means that the

community needs to be protected from what may befall if the women don't convene a council. Worth considering?"

August 8, 2022 revelation, "Answer on Forgiveness" seems to support this interpretation, it states: "I say to you, if a man has been suspended for adultery, and then been reinstated, and return again to adultery, he shall not be reinstated again, for to do so places my community at peril. **These words were to guard so that no injustice results.** I ask, **is there injustice if my people cannot become one because of disobedience?** Even a single disobedient soul who breaks the hearts of others by his sinful disobedience can destroy the peace of all my people. I say again, Each of you must equally walk truly in my path, not only to profess, but to do as you profess. **You shall not show mercy to the disobedient when to do so results in injustice to the people who seek to become one.** You shall not forgive the adulterer and welcome him into the community when he has been forgiven and returns again to his sin. **You shall not place the community at peril by embracing the willful and unrepentant among you, to leave your little ones at peril of injury, harm, and destruction.**"

<https://denversnuffer.com/2022/08/answer-on-forgiveness/> (emphasis added)

Another look at the phrase "**acquainted with his daily walk:**"

- "acquainted" means to be aware of, to be familiar with. This is a far lesser threshold to meet than the idea of having an intimate knowledge of the man. Few men would ever reach a bar where anyone but their wife would qualify to serve on a council if we make it "an intimate knowledge" of the man.

- Denver gave his opinion of the idea of "acquainted with their daily walk" to Peggy Fletcher Stack:

Yeah, the sustaining certificate—it's issued within, generally, within fellowships. The requirement is that the women who signed need to be acquainted with the man's daily walk, and those are the words that get used: "acquainted with his daily walk," meaning you can't get a stranger to sustain you; you need someone who essentially knows what kind of person you are and feels like you can be trustworthy.

Denver's opinion is, it's a low bar: you know someone well enough to be able to know their character. Some individuals are more acquainted than others----but the Lord didn't say that except when He spoke about sustaining a youth (son)---it says the mother should be included because she would be "most" acquainted with his daily walk.

A look at why the Lord requires **Twelve Women**: the significance of the number TWELVE. It signifies "completeness of divine order" and "the perfect establishment of God's order" and "perfect divine government" There's got to be some serious intent on the Lord's part in **establishing 12 as the number of women, adding that it must be unanimous**----and then adding the icing on top that among them are those who are acquainted with his daily walk. This IS a divine establishment of how God wants things done so that "no injustice results."

June 20, 2025 revelation, what is the Lord actually telling us:

"All my revelations are intended to guide you, and therefore remember that I have told you that I

suffered the Constitution of the United States to be established to maintain the rights and protection of all based upon just and holy principles; and that I established the Constitution by the hands of wise men whom I raised up for this very purpose. The abuses and mistreatment of mankind by unjust governments needed to end, and the principles adopted in the Bill of Rights were intended to secure the protection of those accused of transgressing the laws of the land. The women should consider those protections as they decide how to conduct councils involving those accused of transgressing the laws of God.” <https://denversnuffer.com/2024/07/full-text-of-june-20-revelation/>

What the Lord did say:

- **Remember** to follow my revelations, all my revelations, to maintain the **rights and protections of ALL**.
- **ALL mankind suffered under abuses and mistreatment by unjust governments!** ALL mankind, not just criminals and those accused of crime.
- The Bill of Rights was intended to secure protection for those accused of transgressing the laws of the land.
- The Women should consider those protections

The Lord reminded women **to remember** the Constitution and Bill of Rights as they serve in Women’s Councils (June 20, 2025 revelation). He has also reminded women that they are to protect the little ones from injury, harm, and destruction (August 8, 2022 revelation). **To remember** means to keep in mind, to think of, and to recall.

What the Lord **DID NOT SAY** in the June 20 revelation: that the women HAVE BEEN unjust in their councils.

What the Lord and Joseph Smith said about the Constitution:

T&C 101:17: “... it is my will that they should continue to importune for redress and redemption by the hands of those who are placed as rulers and are in authority over you, **according to the law and constitution of the people**, which I have suffered to be established and should be maintained for the rights and protection of all flesh, **according to just and holy principles**, that every man may **act in doctrine and principle**.” (emphasis added).

T&C 123:16: “ Have mercy, O Lord, upon all the nations of the earth. Have mercy upon the rulers of our land. **May those principles**, which were so honorably and nobly defended, namely the constitution of our land, by our fathers, be established for ever.”

Joseph Smith’s focus was always on the **principles** extolled by the Constitution.

A brief overview of the Bill of Rights has 10 amendments. The Fifth, Sixth, Seventh, and Eighth amendments remind us of the rights for the accused:

Fifth Amendment: Protects against self-incrimination, double jeopardy, and ensures due process of law, including the right to a grand jury indictment for certain crimes.

Sixth Amendment: Guarantees the right to a speedy and public trial, the right to counsel, and the right to confront witnesses.

Seventh Amendment: Guarantees the right to a jury trial in certain civil cases.

Eighth Amendment: Prohibits excessive bail and cruel and unusual punishment.

In the U. S. Constitution, there is a concept called “Ex Post Facto”

Meaning:

"Ex post facto" is Latin for "from a thing done afterward". In legal terms, it refers to laws that retroactively change the legal consequences or status of actions that were committed before the enactment of the law.

Constitutional Prohibition:

The U.S. Constitution prohibits both the federal government (Article I, Section 9) and state governments (Article I, Section 10) from passing ex post facto laws.

Examples of Ex Post Facto Laws:

- Criminalizing an action that was legal when it was committed.
- Increasing the punishment for a crime after it has been committed.
- Altering the rules of evidence after an offense was committed so that it is easier to convict an offender.

Purpose of the Prohibition:

The prohibition against ex post facto laws aims to ensure fairness and protect individuals from government overreach by preventing retroactive criminalization or punishment. People should have fair warning of what actions are criminal and what the potential punishments are.

Comparison of the US Legal/judicial system and the Lord’s process for Women’s Councils

U.S. Legal System	Women’s Council Process
Presumption of Innocence	“no injustice results” “no predetermined outcome”
<p>Police/detectives role: In the U.S. legal system, police officers and detectives, though both law enforcement, have distinct roles: police officers primarily focus on maintaining order and responding to calls, while detectives specialize in investigating crimes, gathering evidence, and identifying suspects. When an arrest is made, is because the police/detectives believe they have apprehended the correct suspect for the crime and have evidence to support their belief. They act to protect their community.</p>	<p>Preserving the Restoration, p. 511 states: “If a man’s worthiness to function is called into question...”</p> <p>T&C 157:57 states: “I have told you that to remove authority to use priesthood outside a man’s family...”</p> <p>Who determines this?</p> <p>Who calls into question the worthiness?</p> <p>Are the women, through this assignment from the Lord, acting to protect the community and the priesthood?</p>

<p>DA/Prosecution's role: They represent the government in criminal cases, ensuring justice served by prosecuting individuals accused of crimes, and their office reviews cases, decides on charges, and conducts trials. They will not bring charges upon an individual unless they believe the evidence gathered points to the suspect and is strong enough to bring before a jury. Their intention in bringing the individual trial is to obtain a guilty verdict. They have the responsibility to present evidence and convince the judge or jury that the defendant is guilty of the crime charged. They act to protect their community.</p>	<p>Who asks for women to form a council? Who gathers the evidence?</p> <p>Who identifies and determines whether the evidence is sufficient to warrant a women's council?</p> <p>Can the women who organize a council remain neutral when the very act of organizing gathering evidence, and determining if it is a sufficient reason to hold a council, inform those women of the nature of the behaviors being called into question? Yet the Lord asks them, even armed with all the evidence, to still attend the council without a predetermined outcome in mind.</p>
<p>Defense Attorney's role: is to vigorously advocate for their client, ensuring their constitutional rights are protected and pursuing the best possible outcome, whether through negotiation, trial, or appeal. The defendant's presumption of innocence is a cornerstone of the US legal system and it protects a defendant from being unfairly convicted without sufficient evidence. It is not their responsibility to prove their innocence; instead the prosecution must prove guilt beyond a reasonable doubt.</p>	<p>In Preserving the Restoration, p. 512 it states: "[the man] should be allowed to speak on his behalf and call such witnesses as he chooses." (make note that should means – probably; however, one could ponder whether or not it means must be). Furthermore, many interpret this to mean "in person" however, there are many ways a person can speak on their own behalf including the written word, video messages, audio messages, etc.</p> <p>T&C 157:57 outlines no such provision.</p> <p>There is no specific defense attorney provided via the Lord's process for women's councils. One might consider the witnesses who speak the man's behalf as defense attorneys, and in many councils, the women on the council, especially those who know the man's daily walk, tend to be natural advocates for the man.</p>

<p>Jury's role: is to independently and impartially decide the facts of a case based on the evidence presented, and then apply those facts to the law as explained by the judge, to reach a verdict. Throughout the trial, they are to assume the defendant is innocent until Proven Guilty. They are to be peers of the accused but cannot know the accused nor have an already formed opinion on the accused's innocence or guilt. They are anonymous.</p>	<p>Among the 12+ women who form the council there must be "those who are acquainted with his daily walk." Daily walk, according to scripture, means to be aware of the man's conduct and behavior.</p> <p>The women who form the council are the jury. The Lord reminds the women to come with "no predetermined outcome" but that "the outcome should be based on, and the result of what is learned in the council." (June 20, 2025 revelation).</p> <p>Women council members are typically shared with, or even known, to the man except for extreme cases where safety is of utmost concern.</p> <p>Many councils strive to fill their council with all almost all women who know the man.</p>
<p>Judge's role: they oversee courtroom proceedings, manage the flow of evidence and rebuttals. They maintain an impartial stance, ensuring that all parties have a fair opportunity to present their case and that the legal process is followed. They decide on the admissibility of the evidence, rule on legal motions and address other procedural issues that arise during the case. They instruct the jury on relevant law, guiding them in their deliberations and ensuring that they understand the legal principles they must apply. In cases where there is no jury (a bench trial), the judge is responsible for determining the appropriate sentence, considering the facts of the case, legal guidelines, and the defendant's background.</p>	<p>It takes only 1 woman to retain.</p>

It is possible that until we live in a city of peace, where we are no longer harmful to one another, women may need to take on the role of protector of the community.

In his talk *Civilization*, Denver taught:

“I once owned a mixed wolf-malamute we named Cicely...Cicely looked entirely like a wolf, and her behavior was lupine. She was very gentle with her clan—our immediate family and friends. My children were still young then, and our neighborhood had other young children who came over. Cicely recognized them and accepted them as “belonging.” However, an adult man trying to read an electrical meter once entered our backyard, and Cicely regarded this as a threat to her clan. The man scarcely escaped through the gate. Wolves are intelligent animals, and inside their clans, are capable of treating young children with gentle protective care. They are also capable defenders against threats. . . .

As aggravating and trying as people are on one another, we need to go through this. There is no magic path to loving one another. Some people refuse and must be left outside. When it comes to loving others, some things must be abandoned, some things must be added, some things must be forgotten, and some things must be ignored. But learning what to abandon, add, forget, or ignore is only through the doing. We chip away at ourselves and others by interacting and sharing.

We will learn things about one another that will distress us. And we may well wish we didn't know some things about others. How will the socially-offensive become socially acceptable without help from a loving society? And how can a society become loving if people are not broad-minded enough to figure out that some things just don't matter? Few things really are important. If a man is honest, just, virtuous, and true, should you care if he swears? If a man has a heart of gold and would give you assistance if he thought it was needed, should you care if he is rough and uncouth?

The adulterous and predatory will rarely reform and must often be excluded. They will victimize and destroy. We are commanded to cast out those who steal, love and make a lie, commit adultery, and refuse to repent. The instructions we have been given state:

You shall not kill; he that kills shall die. You shall not steal...he that steals and will not repent **shall be cast out**. You shall not lie; he that lies and will not repent **shall be cast out**. You shall love your wife with all your heart, and shall cleave unto her and none else...he that looks upon a woman to lust after her shall deny the faith, and shall not have the spirit, and if he repent not...**shall be cast out**. You shall not commit adultery, and he that commits adultery and repents not **shall be cast out**; and he that commits adultery and repents with all his heart, and forsakes [it] and does it no more, you shall forgive him; but if he does it again, he **shall not be forgiven**, [and] **shall be cast out**. You shall not speak evil of your neighbor [nor] or do him any harm. You know my laws, they are given in my scriptures. **He that sins and repents not shall be cast out**. If you love me, you shall serve me and **keep all my commandments**. (T&C 26:6, emphasis added by Denver in original)

This teaching is still binding. If your fellowship includes those who ought to be “cast out” you have the obligation to do so rather than encouraging evil. Be patient, but be firm. If a person refuses to repent and forsake sins, you may end fellowship with them and include those who are interested in practicing obedience and love.

There is work to be done. Almost all of it is internal to us. The five prepared virgins and the strangers who brought a wedding garment will be those who keep the covenant. It is designed to give birth to a new society, new culture, and permit a new civilization to be founded.”

(<https://www.restorationarchives.com/collections/people/denver-snuffer/index.php>, 04.21.2019; Civilization, pp. 21, 30).