

There Are Only Two Ways

(Transcript)

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IT'S GOTTA BE A TOUGH CHALLENGE coming in and performing for a bunch of Mormons. Each of us hails from a different culture, and there's very little about the Mormon culture from which I hail that I did not like. In fact, I was a very—though a convert—a very traditional Mormon, culturally speaking. I never listened to this kind of music while I was a member of the Mormon Church, especially in a Mormon church service. And I'm grateful to have had you open our meeting today with that music. Thank you. *[clapping]*

And *that* is something you would never hear in a Mormon church service. *[laughter]* So we've got things that we can learn from one another.

I drove here from Virginia Beach. I'd planned on flying here from Boise, where I currently live, and I ended up, as a result of having driven from Virginia Beach, staying in Florence, Kentucky, which I'd never heard of before. And while at breakfast yesterday morning, I saw a man eating his breakfast who looked an awful lot like Yuri Bezmenov. Many of you have probably not heard of Yuri Bezmenov, but there are some now-popular YouTube videos that were recorded decades ago. He was a KGB informant and defector to Canada, and Yuri Bezmenov—I suppose it was the glasses that he wore in these YouTube videos that you can now go find online; that's probably why the man looked like him—he said something in one of these YouTube videos; he said—and he was speaking of the Communist, ideological subversion that was underway at the end of the Cold War within the United States and in the West—he said, “You are in a war. And you have precious little time to save yourself.”¹

I'm not going to try and repeat his sweet accent. That was in the mid-1980s when he said that. It was true then, although few recognized it. He died in the 90s, and it's far more true today. I'm not going to talk about Marxist ideology, about which I wrote a book. I won't talk about communism.

In an address that I gave last month—hey, where'd the Thomas sisters go? Oh, there you are. You said you weren't going to ditch out. I just had to make sure you're still here. *[laughter]*—I spoke in Boise last month, and I described how the Book of Mormon is an interpretive key for understanding current events. In addition to the warnings and prophecies of the Book of Mormon and those from the prophet Joseph Smith, which are remarkable, we have also been warned in our own day of that which is to come. And I'm going to touch upon that here today.

I address two audiences: 1) those investigating the work that God presently has underway (whether LDS or Christian—and I understand there are even some here today who have only recently begun looking into what's happening here), and 2) I also address those who have been baptized as a

¹ On such interview with Yuri, called “FULL INTERVIEW with Yuri Bezmenov: The Four Stages of Ideological Subversion (1984),” can be found here: <https://www.youtube.com/watch?v=yErKTVdETpw>.

token of belief and repentance in this new dispensation of the Lord's gospel and have perhaps also entered into the covenant that was given by revelation in 2017.

Though I address two audiences, my message is one. (I hope my voice will hold out the whole time. If not, I'll call James Fargo up to read for me.)

In Section 157 of the Teachings and Commandments, in a revelation we know as the "*answer to the prayer for covenant*," the Lord said:

It is not enough to receive my covenant, but you must also abide it. And all who abide it, whether on this land or any other land, will be mine, and I will watch over them and protect them in the day of harvest, and gather them in as a hen gathers her chicks under her wings. I will number you among the remnant of Jacob, no longer outcasts, and you will inherit the promises of Israel. You shall be my people and I will be your God, and the sword will not devour you.² And unto those who will receive will more be given, until they know the mysteries of God in full.

But remember that without the fruit of repentance, and a broken heart and a contrite spirit, you cannot keep my covenant; for I, your Lord, am meek and lowly of heart. Be like me. [*note: the remainder of this paragraph was omitted during the conference address.* . . . You have all been wounded, your hearts pierced through with sorrows because of how the world has treated you. But you have also scarred one another by your unkind treatment of each other, and you do not notice your misconduct toward others because you think yourself justified in this. You bear the scars on your countenances, from the soles of your feet to the head, and every heart is faint. Your visages have been so marred that your hardness, mistrust, suspicions, resentments, fear, jealousies, and anger toward your fellow man bear outward witness of your inner self; you cannot hide it. When I appear to you, instead of confidence, you feel shame. You fear and withdraw from me because you bear the blood and sins of your treatment of brothers and sisters. Come to me and I will make sins as scarlet become white as snow, and I will make you stand boldly before me, confident of my love.]

I descended below it all, and know the sorrows of you all, and have borne the grief of it all, and I say to you, Forgive one another. Be tender with one another, pursue judgment, bless the oppressed, care for the orphan, and uplift the widow in her need, for I have redeemed you from being orphaned and taken you that you are no longer a widowed people. Rejoice in me, and rejoice with your brethren and sisters who are mine also. Be one.

You pray each time you partake of the sacrament to always have my spirit to be with you. And what is my spirit? It is to love one another as I have loved you. Do my works and you will know my doctrine, for you will uncover hidden mysteries by obedience to these things that can be uncovered in no other way. This is the way I will restore knowledge to my people. If you return good for evil, you will cleanse yourself and know the joy of your Master. You call me Lord, and do well to regard me so, but

² This is a promise that would have little meaning if the sword was not to otherwise devour us.

to know your Lord is to love one another. Flee from the cares and longings that belong to Babylon, obtain a new heart, for you have all been wounded. In me you will find peace, and through me will come Zion, a place of peace and safety.

And then the Lord says this:

There are only two ways: the way I lead, that goes upward in light and truth unto Eternal lives — and if you turn from it, you follow the way of darkness and the deaths. Those who want to come where I am must be able to abide the conditions established for my Father’s Kingdom. I have given to you the means to understand the conditions you must abide. I came and lived in the world to be the light of the world. I have sent others who have testified of me and taught you. I have sent my light into the world. Let not your hearts remain divided from one another and divided from me.³

And so we learn from our Lord that there are only two ways.

The times “are coming in which the environment will require of you a greater commitment as ‘wheat’ on the one hand, or leave you to descend into becoming a ‘tare’ on the other. So the direction you are on now is quite important.”⁴ Either you will continue in the process of accepting more and more truth—the narrow way that is possible only possible to walk by faith in and obedience to our Lord—or you will discard and abandon it, and be cut off from among God’s people who are of the covenant.

Even the heavens bear witness that there are only two ways. At the winter solstice in 2020, a sign was given that astronomers called that “great conjunction”—great because it was the first time since 1623 that Jupiter and Saturn converged at the winter solstice, and that, within a tenth of a degree of one another.

The conjunction of these giants *at least* symbolized two kingdoms coming into conflict with one another.⁵ Throughout the weeks of fall, the immanent conflict was watched by all the world, but not understood by the world. One was above but descending. The other was below but ascending. Following the merge, one of these kingdoms was cast down to the Earth. The other kingdom came off conqueror and continued its ascent. Where to, again, the world knows not.

That kingdom which conquered had been born in yet another sign that was given near the fall equinox of 2017. That sign, too, popularly referred to as the Revelation 12 sign, was noticed by many in the Christian world.⁶ But again, the world failed to notice what it was that God was actually doing on the Earth that was in the likeness of those things which unfolded in the heavens.

God moves in his majesty and power, but the world cannot comprehend it. “Unto what shall I liken these kingdoms that you may understand?” the Lord says. “Behold all these are kingdoms, and any man who has seen any or the least of these has seen God moving in his majesty and power. I say

³ T&C 157:48-52.

⁴ T&C Glossary: “Doctrine of the Two Ways.”

⁵ See T&C 86:6-7, wherein the Lord tells us that the planets are “kingdoms.”

⁶ The so-called Revelation 12 sign can be found in the Restoration Edition of the scriptures at Rev. 4:1.

unto you he has seen him. Nevertheless, he who came unto his own was not comprehended. The light shines in darkness, and the darkness comprehends it not.”⁷

We have been taught that events now unfolding on the earth are the birth pains of a new kingdom.⁸ The wickedness that is rising all around us is in direct opposition to the righteousness that God is establishing on the Earth. And while dark, cold, and ugly, what we see now is relatively mild compared to that which is to come.

There are indeed only two ways. And now is the time for us to choose which way we face.

At the end of the Covenant Conference in Boise in 2017, at which many of us received the covenant, we were told what to expect about what was coming. This is from 2017, four and a half years ago:

Those who have entered faithfully into the covenant this day are going to notice some things. The spirit of God is withdrawing from the world. Men are increasingly more angry without good cause. The hearts of men are waxing cold. There is increasing anger and resentment of gentiles. In political terms, it’s rejection of white privilege.

Language of scriptures gives a description of the events now underway and calls it the end of the times of the gentiles [that’s true both in the Bible and in restoration scripture]. This process with the spirit withdrawing, will end on this continent, as it did with two prior civilizations in fratricidal and genocidal warfare. For the rest of the world, it will be as in the days of Noah in which, as that light becomes eclipsed, the coldness of men’s hearts is going to result in a constant scene of violence and bloodshed. The wicked will destroy the wicked.

The covenant, if it is kept, will prevent you from losing light and warmth of heart as the spirit now steadily recedes from the world.⁹

I suppose the reason I was asked to come and speak here today is to share the next several thoughts about what I’ve just read.

Many Christian gentiles are recognizing their peril—by peril, I mean as a people or as a nation. I know this firsthand. I participate in their conferences and I have conversations with them, both public and private. They recognize that their time of dominance and influence on the world stage has come to an end. The very fact of their recognition is an indication that the prophecies are being fulfilled and that there is no stopping it now. Unfortunately, and I say this often, nations tend to recognize their own peril just a bit too late.

Some relatively small number of even good Christian people are talking about how there may be no way to recover our country from its present slide towards Gomorrah without resorting to violence, though Christians are not the only ones with this view. While most of these people are relatively peaceful, I have become aware—and I hate to say this publicly—that some have begun

⁷ T&C 86:8.

⁸ Denver Snuffer, Jr. “Be of Good Cheer.” <https://denversnuffer.com/2021/08/be-of-good-cheer-2/>.

⁹ Denver C. Snuffer, Jr., *Religion of the Fathers: Context for the Book of Abraham* (Salt Lake City, UT: Restoration Archives, 2021), 83.

entertaining violent aims, believing that free speech has failed, that election integrity is lost, that combinations of power have risen above us. And if even some of the good and decent of society have entertained such thoughts, what are we to make of yet others who live their lives with a heart for vengeance, who have spent their lives inclining their ear to the whisperings of the wicked one.

I have seen in cities and airports around the country for the past six months a growing police state and men's hearts growing cold. Men and women are losing light, warmth, and respect for humanity.

Even if violence was justified, as it has been at times throughout history, it will not solve our present problems here and now, but will be the beginning of the end of all those things we have come to enjoy in a free society.

We should understand that even if most people never seek for violence initially, the unfortunate reality is that the violence of even a few can set things in motion from which it would be impossible to recover.

The Lord has told us that the day will come when all those who will not take up arms against their neighbor must needs flee to Zion for safety.

In every city in which I have spoken, I have always proclaimed peace.

So, let me close by discussing the choices that lie before us, and this is for both audiences. We are all now faced with choices about how we will act.

For those who have been baptized and taken the covenant, we have covenant obligations outlined in scripture. We have marching orders and a warning about the choice before us.

From section 158:

Now, hear the words of the Lord to those who receive this covenant this day:

All you who have turned from your wicked ways and repented of your evil doings, of lying and deceiving, and of all whoredoms, and of secret abominations, idolatries, murders, priestcrafts, envying, and strife, and from all wickedness and abominations, and have come unto me, and been baptized in my name, and have received a remission of your sins, and received the holy ghost, are now numbered with my people who are of the house of Israel. I say to you:

Teach your children to honor me. 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.

And I, the Lord your God, will be with you and will never forsake you, and I will lead you in the path which will bring peace to you in the troubling season now fast approaching.

I will raise you up and protect you, abide with you, and gather you in due time, and this shall be a land of promise to you as your inheritance from me.

The earth will yield its increase, and you will flourish upon the mountains and upon the hills, and the wicked will not come against you because the fear of the Lord will be with you.

I will visit my house, *which the remnant of my people shall build*, and I will dwell therein, to be among you, and no one will need to say, Know ye the Lord, for you all shall know me, from the least to the greatest.

I will teach you things that have been hidden from the foundation of the world and your understanding will reach unto Heaven.

And you shall be called the children of the Most High God, and I will preserve you against the harvest.

And the angels sent to harvest the world will gather the wicked into bundles to be burned, but will pass over you as my peculiar treasure.

But if you do not honor me, nor seek to recover my people Israel, nor teach your children to honor me, nor care for the poor among you, nor help lighten one another's burdens, then you have no promise from me and I will raise up other people who will honor and serve me, and give unto them this land, and if they repent, I will abide with them.

The time is now far spent, therefore labor with me and do not forsake my covenant to perform it; study my words and let them be the standard for your faith, and I will add thereto many treasures. Love one another and you will be mine, and I will preserve you, and raise you up, and abide with you for ever. Amen.¹⁰ (emphasis added)

Also, for those that have been baptized and received the covenant, we understand in the sixth lecture of the Lectures on Faith (T&C 110) that the Lord will have a covenant people *by* sacrifice. It will require the sacrifice of all things for God's people to accomplish the work that the Lord has in mind right now, and which he has taken into his heart to accomplish. In the sixth lecture we read:

Let us here observe that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation. For from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things: [*note: the remainder of this paragraph was omitted during the conference address but is included here. . . .*] it was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life, and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know most assuredly that God does and will accept his sacrifice and offering, and that he has not nor will not seek his face in vain. Under

¹⁰ T&C 158:10-20.

these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.]

It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtained faith in God and favor with him so as to obtain eternal life, unless they in like manner offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.

It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God is obtained by offering sacrifice. And in the last days, before the Lord comes, he is to gather together his saints who have made a covenant with him by sacrifice. Psalms 50:3–5 [Ps. 50:1]: Our God shall come and shall not keep silence. A fire shall devour before him and it shall be very tempestuous round about him. He shall call to the heavens from above and to the earth that he may judge his people. Gather my saints together unto me, those that have made a covenant unto me by sacrifice.¹¹

And we know, because the Lord has told us, that whenever he has a people on the Earth, he gives them a commandment to build a temple.¹²

Individually and as a people, we must become prepared before the Lord and make the necessary sacrifices to receive that commandment.

Getting [Zion] will not depend on the goodness or desires of men and women alone, but on their submission to the Lord who intends to accomplish it.

Now, *if you have not yet received baptism* and set your footing firmly on the path of faithfulness in the present age by repentance and baptism by an authorized minister of the Lord, now is the time for you to accomplish that work.

To continue to progress upward and forward in the narrow way it is required to receive all that the Lord has presently given us and what He is presently doing. The choice is ours. We choose here and now—today. And we choose how we will act in this dispensation, and in this cycle of creation, and our choices have consequences that are eternal. The Lord has offered a covenant to those who have accepted His work and His hand. He has promised protection in the coming season that is now fast approaching, yea, even at the doors. And this is your opportunity to act.

There is much that is now transpiring—new and everlasting things, both in the heavens and on the earth. The God of heaven accomplishes his work and the world pays little notice. The political elite and the religious rulers usually miss the goings on altogether because they are preoccupied. The God of heaven is doing a work among believing, repentant Gentiles, a few who are the humble followers of Christ—these He is numbering among His people the house of Israel. Even the religious leaders

¹¹ LoF 6:7-9 (T&C 110).

¹² T&C 157:41.

of the LDS tradition from which we hail fail to understand and teach what God is doing in our day. And they fail to warn because they refuse to believe.

Nephi declared:

Woe be unto the gentiles, saith the Lord God of Hosts, for notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me. Nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and come unto me, for mine arm is lengthened out all the day long, saith the Lord God of Hosts.¹³

I say these things in Jesus Christ's name, Amen.

¹³ 2 Ne. 12:7 RE.