

Blacks in the Scriptures

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HOW TO REACH AFRICAN AMERICANS

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When I was young, my family belonged to St. Johns AME church. Every Sunday, we'd be in church, but I had a thirst for learning and I couldn't quite seem to learn as much as I wanted to in church. I talked to my parents about this with the urging of my brothers and sisters and our parents made a deal with us 6 Perkins kids. The deal was, since we slept through church anyway, if we went to Sunday school, which was the first meeting, we did not have to go to church. This was great news for us. In one of the Sunday School classes, Mrs. Mosley taught a lesson that gave me the impression that Jesus came down here and set up His Church, and those who didn't believe in Him did their own thing. That led to my belief that there was one real Church, and many other churches which grew out of desire to do only some of what Christ taught and not all.

I can remember having a conversation with my brother when we were about 11 & 12 years old. In that conversation we talked about getting serious about religion one day, really getting our lives right and finding the real church.

As a senior in high school, I started on that quest. I was dating a Jehovah's Witness girl and her family was not accepting of me because I was not of their religion. Since I wanted to get my life in order as far as religion was concerned, and also wanted to continue dating her, I began studying with their church. I studied for almost 2 years with them, even a year after she and I stopped seeing each other. I learned more about religion, about God and Jesus Christ while studying with them than I ever had. I was really grateful for the knowledge that I had gained, but I still felt that there was a need to pursue more.

It was 1981, after my first semester in college that I came to California for vacation and never returned home. I'd taken a little break from religion to get myself established out here. I had to find a place to stay and a good source of income. I picked up my search of religions about a year later. I would go and visit different churches and study with each, continuing to search and keep an open mind, though I had no idea what from the "real church" as I called it, would have. I would get referrals from others and go and study with them, still, nothing. I then went to the yellow pages and went down the list and visited several churches and studied with them, still, nothing.

Then one day while asking one of my co-workers about his church, he told me about the spiritual experience he had while he was searching for a church to go to. It made me think that I had to intensify my prayer. So I did. And still nothing. But I continued on. I would be actively engaged in this quest for over 5 years, until it became too discouraging. I went home and cried and prayed to God. I told him that I had given up, that I had

searched for 5 years to find it and I just can't. I told Him that He knew how sincere I was in wanting it, and how bad I wanted it. I then asked Him to lead me to it or lead it to me. He would actual do both.

I was first introduced to the church by one of my business associates. We had gone to park bench where I'd have my first experience LDS literature, the Joseph Smith History. I was so taken by this story. So much so, that I began to feel a strange sensation come over me. I began to be emotional over what I was reading. I asked myself quietly, "is this what I've been in search of for so long?" I was drawn in by the similarities of my and Joseph Smith's search for the real Church, and felt instantly connect to him. That's when I asked my associate where I could get one of these **Book of Mormons**. I didn't understand her excitement at that question. But she quickly handed me her copy, which surprised me. I told her that I could just go and buy it somewhere, but she insisted. So I took the book and distanced myself from Mary for the next several weeks. She spoke about the Church with so much conviction, and I did not want her to influence me. I thought that this might be the answer to my prayer of almost a year ago, and if so it was too important to do this any other way.

So I was reading and reading and reading. I could not put the book down. It fascinated me. And as I read, I felt like this all made sense. Eventually, I was ready to ask, to put the **James 1:5** to the test. And I did. As I prayed and asked Heavenly Father about the truthfulness of this Book, asking Him if it was truly His work, of Him, by Him, I felt an undeniable presence there in my one bedroom apartment. It was so real, that I got up and searched the apartment to make sure I was alone. It was real, and it lingered until I was sure... My search was over. He had both led me to it and it to me.

I then went into the yellow pages again, this time I looked up and called the Church of Jesus Christ of Latter-day. I set up a time to come down and check out one of the services. I then got back in touch with Mary, told her what all had happened, and ask her if she would mind coming along with me to help explain things that I may not understand. As we studied over the next several weeks, the issue of the Blacks and the Priesthood came up, and I thought, ok, no problem, I'll just ask the members and they'll tell me, and we can move on. But that was not the case. The answers that were given over and over by the members did more to offend than to satisfy. I couldn't believe that they could believe such things. It continued to be an obstacle to baptism. I would not join this church until I received some satisfaction on this issue, which I did not find. I now had a real dilemma. I was growing further away from the church that I thought was the one real church. In efforts to help me, Mary suggested that I go and see the Stake President, who was an extremely knowledgeable man. As I sat down with President Jack Rushton, I asked him my questions, to which his reply appeared as the wisdom of Solomon. It was something that I didn't see coming, and took me by surprise. He said "Marvin, I don't know the answers to your questions either, but, (holding up the **Book of Mormon**) if this book is true, then there are answers out there somewhere." I was silenced. I had knowledge that the **Book or Mormon** was true already, and felt assured at that moment that the answers were out there. But most importantly, I learned at that moment, that my joining the Church needed to hinge of the truthfulness of that book, and the witness that I have received from God Himself regarding it. I was baptized on September 11, 1988. Shortly after joining the Church, as I continued my research, Mary introduced me to a brother by the name of Richard Holtzafel, who sat me down and started me on the path to some of the answers that I had been in search of for several months. I needed these answer. Without them, I knew that I would not be able to bring my family or friends into the church.

WHY THIS PRESENTATION

1. There are hundreds of thousands of people like me, with similar and varying experiences, who are turned away from the church every year because the Saints do not know how to answer the "Black" questions and explain our scriptural teachings.
2. Two independent studies list African Americans as the number one culture in the US when it comes to seeking religion. One of the studies done by the Higher Education Research Institute, associated with the UCLA Graduate School of Research Studies in October 2005, revealed that African Americans #1 in 7 of 12 spirituality categories.

3. According to the 2005 Yearbook of American and Canadian Churches, the annual church membership figures compiled by the National Council of Churches show that the LDS Church is the fastest growing and 4th largest in the US. We have covenanted to take the gospel to all nations, kindred, tongues and people.
4. With the wonderful coalitions that have been form between the Black and LDS communities, we will have thousands more instances of the “Black” questions being asked to members. Each answer that is anything other than that which you’ll find in this document, we have found drives a stronger wedge between these individuals and the church. They go away convinced, by a member, that the church is indeed racist.

WE SHOULD HAVE A GREAT MARRIAGE - AFRICAN AMERICANS AND THE LDS CHURCH. HOWEVER,

- African Americans leave the LDS Church at an alarming rate
- African Americans are the least likely to join after Missionary discussion

So first we see that we have a tremendous missionary opportunity. And second, it would do us well to understand why so many African Americans may feel that the “Mormon” Church is not the place for them. I say Mormon purposely, believing myself, that those that leave or won’t come, have not yet gained a pure knowledge that this is the one true church of Jesus Christ. There is a road block, which if removed, would result in a flood of Heavenly Father’s children coming unto and remaining in the Gospel of Jesus Christ, in its fullness. I have witnessed this as I have shared the following.

THE MISSION OF THE LORD:

*MOSES 1:39 For behold, this is my ^awork and my ^bglory—to **bring to pass** the ^cimmortality and ^deternal ^elife of man.*

3 MISSIONS OF THE CHURCH

1. Perfect the Saints – Continual education of the Saints in the Word of God in order to know the things of God, making us better Missionaries and more effective at sharing His doctrine.
2. Proclaim the Gospel – Missionary work, sharing the Gospel with others that they may have the blessings that we enjoy.
3. Redeem the dead – Effectiveness in the first two, makes way for all of those who did not receive the Lord’s intended blessings while on this earth, to receive them vicariously, through Temple work performed by members and converts

STUDY THE LANGUAGE AND CULTURE OF THE PEOPLE WE’RE TRYING TO REACH

As far as I can tell, the LDS Church has the largest and most organized Missionary program in the world. These dedicated young men and women go where ever they are called to go and serve. They enter the Missionary Training Center (MTC) where they learn the language of the people they are going to serve. They are, in some cases, taught classes on cultures to better understand how they might reach those they’d like to teach. I spoke to a friend who served in Indiana. She told me that there was no need to learn a language or culture, but she remembers very well the heavy emphasis in the MTC on communication skills, how to approach people respectfully, without offending them or scaring them off. She mentioned that she really wished that she had been given some training on the “Black” issue (which include the priesthood, skin color, equality and curse) because she taught many African American families without any preparation in dealing with these issues, thus was not successful in helping any of the families into the Church. I once spoke to a missionary in Los Angeles who said they avoids African Americans because they know the questions will be asked, and because they don’t know how to answer them, the potential investigator will not consent to further discussion.

So, if we truly want to reach African Americans, both inside and outside of the Church, we must first understand that which I call the language and culture of this people. There are hidden cues, unspoken understandings and points of significance in every culture, group, religion etc. Have you ever met someone, for instance, while doing business? You begin a conversation, which is pleasant. Then you discover that they are also LDS, and “pleasant” turns to excitement. You feel like you now know so much more about this person and have a great deal in common with them. This is what I’m referring to when to when I make reference to understanding the language and culture. Many times I will see an African American at a Church function. I’ll approach them and introduce myself. I’ll ask how long they’ve been in the Church and how they found it. Then I’ll ask them how they’re growing and doing with everything. Nine times out of ten, they will hesitate a bit, and then tell me that they’re having trouble with the Black issue, the answers they’re getting from ward members, or with family of other faiths who have presented them with unflattering material from the internet or church bookstore, regarding the Church and Blacks. Though I’d never met these Saints that I’d approached, because the African American culture has our unique “language and culture, I understand that they may be having difficulty reconciling these issues, where without this insight, ward members, leaders and friends may never realize this ongoing internal struggle that many times leads to inactivity. Yet others are reluctant to speak to family or friends, because they don’t want to bring them into something that they themselves are struggling with.

Without this understanding, the percentages of those affected by these issues that will come into or remain in the Church are very slim. This would also be the case if we sent Missionaries to South America without teaching them anything about the language or culture of our brothers and sisters there.

So allow me to share what I, in my experience, have come to call the language and culture of most African Americans.

WHAT IS THE LANGUAGE AND CULTURE OF AFRICAN AMERICANS?

The language that circulates amongst most African Americans is that Mormons are racists and have a long history of racism, and think that Blacks are cursed. This is always uncomfortable for some to hear, but this is the reality. If you truly want to reach this group, you must be able and understand that there is an extremely high likelihood that this is being thought, even if not spoken.

The culture of African Americans is that we all will have to deal with the “Black” issue at some point, either before discussions, during discussions or after baptism, sometimes, many years after baptism. Two brothers who came to me looking for information after not finding it locally come to mind. One had been a member 5 years, and the other 25 years. And the guidance given to us by the Lord, through the scriptures has proven successful in removing these obstacles that keep good men and women, concerned about these issues, out of the Church.

REALIZING WHAT’S OUT THERE

Christ was the only perfect being to live on earth as man. What that means is that all the rest of us will have some faults for our entire journey here on earth. The Lord clearly teaches us that His servants would err.

D&C 1:24-28

Behold, I am God and have spoken it; these ^acommandments are of me, and were given unto my servants in their weakness, after the manner of their ^blanguage, that they might come to ^cunderstanding. And inasmuch as they ^aerred it might be made known; And inasmuch as they sought ^awisdom they might be ^binstructed; And inasmuch as they sinned they might be ^achastened, that they might ^brepent; And inasmuch as they were ^ahumble they might be made strong, and blessed from on high, and receive ^bknowledge from time to time.

Part of our test is to be able to look past the faults of men in order to see the things of God. As an exuberant new member of the Church, I was in a conversation with someone, trying to share the Gospel with them. As we spoke, they pointed out what they said was a fault of Joseph Smith. In my inexperience, I defended

Brother Joseph with denial, “Impossible...Couldn’t be”. My new member mind was saying ‘the Church was true, so what this man was saying couldn’t be’. I’d later find out that his claim was true. Now it didn’t bother me as much to find out the Joseph was human and had faults, as it did that my credibility with this man was shot because I was willing to defend something in total ignorance. I had not studied the issue he’d presented, yet I was willing to speak out on it. Once my credibility was gone, I felt I had little chance at helping him to want to know more about the Church.

This may also be the case when friends and family find out that African Americans (and other cultures as well) are investigating or have become new members of the LDS Church. Often times, we will be presented with anti Mormon literature. I was presented with many of the writings of the early and latter-day leaders who had made derogatory comments regarding Blacks, in an attempt to persuade me not to join. I have no desire or need to rehash any of those statements. My point here is to simply point out that this information is given to investigators and members alike. One can go into LDS bookstores today and find these books still for sale. You can find these writings easily on the internet. So when we are handed this material, it’s obviously troubling and we seek to find answers. Many times the answers are sought outside the Church, which is unfortunate, because that method will almost never turn out well. The obvious place to turn would be to the person fellowshipping the individual or the ward members or leaders if they’ve began going to Church. In this case, it is important that we don’t put up our automatic walls of defense, like I did in my early days, we will lose our credibility. If one were to do a study of the Old & New Testaments, they’ll find that all dispensations were populated by humans as well.

- Adam – Disobeyed the commandment in the Garden of Eden (Genesis 3)
- Noah – Getting drunk (Genesis 9:21)
- Abraham lying to Abimelek about Sarah being his sister (Genesis 20:2)
- Sons of Jacob lying to and then slaying Schechem, his father Hamor and all the men in the city after Shechem defiled Jacob’s daughter (Genesis 34)
- Moses error causing him not to be able to enter into the promise land (Numbers 20)
- Balaam having his heart set upon riches and things of the world (Numbers 22)
- The prophet from Judah is led astray by a prophet from Beth-el, and is slain by a lion for his disobedience (1 Kings 13)
- The Disciples of Jesus, after He ascended into heaven, would not obey His final command to them to take the Gospel to the Gentiles. (Matthew 28:19-20) Finally after another revelation (Acts 10) they begin to take the gospel to all.
- Peter denying that he knows Christ 3 times (Luke 22:57-60)
- Lehi murmuring against the Lord (1 Nephi 16:20)
- Many times Joseph Smith and Apostles chastised by the Lord for abominations. Just a few are (D&C 3, 50:4, 61:8)

By studying this subject through the scriptures, we can have “oil in our lamps”, thus being prepared in that time of need.

THE SCRIPTURES THAT I SHOW INVESTIGATORS AND STRUGGLING MEMBERS

OLD TESTAMENT

The Children of Israel were in bondage for over 400 years. When the Lord used Moses and Aaron to free them, He also wanted to get them back to serving Him. To go from one extreme to another it took quite some

time. It was so difficult that they were given a simple law, the Law of Moses, to help them to gradually be able to abide the whole law. They wandered 40 years trying to get it right and still needed more time before they would be more ready for what Christ would bring many years later. Here we see the natural man does not change over night.

NEW TESTAMENT

In Matthew 28:19, the resurrected Savior commands the Disciples to take the Gospel to all the world, which included the Gentiles.

19 Go ye therefore, and teach^a all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

But even though they had a direct command from the Savior who had just, in great majesty and power, rose from the dead, they would not do as He had commanded. Because of their feelings toward the Gentiles which did not reflect the Lord's view in 1 Samuel 16:7. In fact they had established a law to keep themselves separate from their brother. For the Jews to go from that extreme, to one of sharing in the love of the Gospel with, and thus becoming one with them, would not happen overnight, but would take much time and effort in changing their hearts. It would also take another revelation from God.

This revelation is written in Acts 10. Peter receives the vision of the blanket knit at the four corners and receives the commandment again to take the Gospel to all nations. Verse 28 reads:

And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common^a or unclean. Verse 47 continues ... 47 Can any man forbid water, that these should not be baptized, which have received the ^aHoly Ghost as well as we?

And now being commanded again, they began taking the Gospel to the Gentiles. So here, as in the Old Testament, we see that changing the hearts of the natural man did not happen overnight.

SIMILARITIES IN OUR DAY – THE DOCTRINE & COVENANTS

When the Church was restored in 1830, the atrocity of slavery was in place in the U.S. Until the passing of the Civil Rights act of 1964 discrimination was actually the law of the land. If we go to the scriptures we'll find similarities in the D&C to that we've just discussed in the Old and New Testaments.

On December 16, 1833, while in Kirtland, OH, the Prophet Joseph received a revelation letting the Saints know that since it was His will for every man to act in doctrine, principal and agency, that slavery was not right. He recorded this as verses 78 & 79 of Section 101:

D&C 101:78-79 78 That **every man may act in doctrine** and principle pertaining to futurity, according to the moral ^aagency which I have given unto him, that every man may be ^baccountable for his own sins in the day of ^cjudgment. 79 Therefore, **it is not right that any man should be in ^abondage one to another.**

It is not known amongst many Latter-day Saints that when the Saints entered the Salt Lake Valley in 1847, some 14 years after this commandment was given, there were three slaves in the first pioneer company, demonstrating that they continued in the practice despite the revelation. Slavery would actually be legalized in the UT territory in 1852 and would only end in with the passing of the 13th Amendment in 1865, which outlawed slavery in the United States.

TIMELINE

- 1833 Joseph Smith receives revelation on slavery D&C 101:78-79

- 1847 Hark Lay, Green Flake and Oscar Crosby, all slaves that were a part of the first pioneer company to enter Utah.
- 1852 Slavery made legal in UT, despite the commandment in D&C 101
- 1860 Utah Census: 59 Blacks, 29 of them are slaves.
- 1865 13th Amendment passes which ends slavery in the United States

So 33 years after the direct command was given by God, the Saints still did not willingly obey, but were compelled by federal law. These examples have helped me to see that we are much more like those of earlier dispensations than we may think; humans, growing line upon line, and needing time, experience, and the patience of the Lord to do so, and sometimes to be told again.

WHAT KEEPS MANY AFRICAN AMERICANS OUT

I went to parenting seminar some months ago in California, and the presenter happened to be LDS. As we discussed this issue, he told me “Marvin, I don’t get it. The African Americans are some of the most spiritual people I know. I’d think they’d be really receptive to the Gospel.” I asked him to imagine being in an environment where a good number of the membership think, but may not say, and then again some may actually say or teach, that you are or were cursed, were less valiant in the pre-existence, the only race on earth not ready or worthy of the Priesthood, or that only interracial marriage is not acceptable is Black marrying White etc. Now can you imagine wanting to remain in that environment? He replied “No I wouldn’t”.

During the period of when I was investigating the Church, the teachings I just spoke of left me with a feeling of “my God doesn’t feel like that about any of His children. Can they really believe those things and attribute that inequality to God? So we must be worshipping a different God.” I can just imagine that there are others who feel the same as I did.

HOW WE CAN USE THE SCRIPTURES TO SHOW THAT THE DOCTRINES OF THE CHURCH TRULY TEACH THAT ALL ARE ALIKE UNTO GOD?

I’ve broken this part of the presentation down to 4 categories of which most African Americans are concerned:

1. EQUALITY
2. SKIN COLOR
3. CURSES
4. PRIESTHOOD

Since Christ fulfilled His mission here on earth, wherein He fulfilled all righteousness, taking upon Himself all the sins of the world, His guidance to us through the scriptures has been that of total inclusion. We can teach that this is just a sampling of LDS doctrine on equality:

1. EQUALITY

- **2 Nephi 21:3-4** And **shall** make him of quick understanding in the fear of the Lord; and he **shall not** ^ajudge **after** the sight of his eyes, neither reprove **after** the hearing of his ears. **4** But with ^arighteousness shall he ^bjudge the poor, and reprove with equity for the ^cmeek of the earth; and he shall ^dsmite the earth with the ^erod of his mouth, and with the breath of his lips shall he slay the wicked.

- **Mosiah 27:3** And there was a strict command throughout all the churches that there should be no ^apersecutions among them, that there should be an ^bequality among all men;
- **D&C 1:9-10** 9 Yea, verily, to seal them up unto the ^aday when the ^bwrath of God shall be poured out upon the ^cwicked without measure— 10 Unto the ^aday when the Lord shall come to ^brecompense unto every man according to his ^cwork, and ^dmeasure to every man according to the measure which he has measured to his fellow man.
- **D&C 38: 24-25** And let every man esteem• his brother as himself, and practise virtue and holiness before me.
25 And again I say unto you, let every man esteem his brother• as himself.
- **2 Nephi 26:28** Behold, hath the Lord commanded any that they should not partake of his goodness? Behold I say unto you, Nay; but ^aall men are privileged the one ^blike unto the other, and none are forbidden.
- **D&C 38: 27** 27 Behold, this I have given unto you as a parable, **and** it is even as I am. I say unto you, be ^aone; **and if** ye are not **one** ye are not mine
- **D&C 51: 9** And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.
- **D&C 76: 111** For they shall be judged according to their works, and every man shall receive according to his own works•, his own dominion•, in the mansions• which are prepared;
- **D&C 78: 5-6** 5 That you may be ^aequal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things.
6 For if ye are not equal in earthly things ye cannot be ^aequal in obtaining heavenly things;

The Lord Teaches That He Is “No Respector Of Persons” in:

- Old Testament:
- New Testament:
- Book of Mormon:
- D&C:
- **Deuteronomy 16: 19** Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.
- **2 Chronicles 19: 7** Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.
- **Proverbs 24: 23** These things also belong to the wise. It is not good to have a respect of persons in judgment.
- **Proverbs 28: 21** To have a respect of persons is not good: for for a piece of bread that man will transgress.
- **Ephesians 6: 9** And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.
- **Romans 2: 11** For there is no respect of persons with God.

- **Colossians 3: 25** But he that doeth awrong shall receive for the wrong which he hath done: and there is no brespect of persons.
- **1 Peter 1: 17** And if ye call on the Father, who without respect of persons judgeth according to every man's awork, pass the time of your sojourning here in bfeare:
- **D&C. 1:34-35** 34 And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flesh; 35 For I am no arespecter of persons, and will that all men shall know that the bday speedily cometh; the hour is not yet, but is nigh at hand, when cpeace shall be taken from the earth, and the ddevil shall have power over his own dominion.
- **D&C 38:16** And for your salvation I give unto you a commandment, for I have heard your aprayers, and the bpoor have complained before me, and the crich have I made, and all flesh is mine, and I am no drespecter of persons.
- **D&C 38:26** For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am ajust?
- **Acts 10:34** Then Peter opened his mouth, and said, **Of** a truth I perceive that God is no arespecter of persons:

2. SKIN COLOR

WHAT NEW UNDERSTANDING CAN WE GAIN REGARDING SKIN COLOR?

If one were to study the Old and New Testament, Book of Mormon and Doctrine & Covenants, and the Pearl of Great Price, they would understand that the words “black” and “white” were not used in reference to skin color in either of these sacred works. Let’s explore every single mention of the words to see what we discover.

“black”

The word “black” is found in the scriptures 44 times

Each time it is used in reference to man, the footnote, chapter heading or circumstance within the context of the verse denotes being gloomy, in anguish or in spiritual darkness etc. Follow the footnotes for each citing of the word “black” in all of its forms.

SCRIPTURAL SUPPORT

26 times in OT and NT combined.

- 9 Times referring to the elements
- 4 Times referring to hair
- 3 Times referring to a horse
- 1 Time referring to part of a building
- **8 Times referring to man**
 - a. Job 30:30
 - b. Song of Solomon 1:5
 - c. Song of Solomon 1:6
 - d. Jeremiah 8:21
 - e. Jeremiah 14:2
 - f. Lamentations 4:8

- g. Joel 2:6
- h. Nahum 2:10

1. **Job 30:30** My skin is black upon me, and my bones are burned with heat.

- Was Job Black? (If yes, it doesn't sound like it's a bad thing) *And the LORD said ... "there is none like him in the earth, a [aperfect](#) and an upright man"* Job 2:3

- Was Job anguished? Read Job 30:1-29

2. **Song of Solomon 1:5** I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

3. **Song of Solomon 1:6** Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.

4. **Jeremiah 8:21** For the hurt of the daughter of my people am I hurt; I am [ablack](#); astonishment hath taken hold on me.

21a: Heb. idiom meaning 'gloomy.'

5. **Jeremiah 14:2** Judah mourneth, and the gates thereof languish; they are [ablack](#) unto the ground; and the cry of Jerusalem is gone up.

2a: OR Dejected

6. **Lamentation 4:8** Their visage is blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick.

Visage - *the face, usually with reference to shape, features, expression, etc.; countenance.*

(Webster's Dictionary)

Visage – 1. *The face or facial expression of a person; countenance.*

2. *Appearance; aspect: the bleak visage of winter.*

(American Heritage Dictionary)

7. **Joel 2:6** - Before their face the people shall be much pained: all faces shall gather [ablackness](#).

6a: Heb. idiom meaning 'gloom.'

8. **Nahum 2:10** - She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather [ablackness](#).

10a: Heb. idiom meaning 'gloom.'

The word "black" is found 18 times in the Book of Mormon, D&C, Pearl of Great Price

- 11 Times referring to the elements
- 1 Times referring to hair
- 1 Time referring to actions
- 1 Time referring to paint
- **4 Times referring to man**
 - Moses 7:8
 - Moses 7:22
 - 2 Nephi 5:21
 - 2 Nephi 26:33

4 Times referring to man

#1 Moses 7:8 For behold, the Lord shall acurse the land with much heat, and the bbarrenness thereof shall go forth forever; and there was a blackness came upon all the children of Canaan, that they were despised among all people.

#2 Moses 7:22 And Enoch also beheld the residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam save it was the seed of Cain, for the seed of Cain were black, and had not place among them.



Continuing Revelation Offers New Understanding

President Spencer W. Kimball receives revelation in 1978 that gives priesthood to all worthy males. What more did learn through this revelation?

Let's visit the words of Elder McConkie:

"... We have now had added a flood of intelligence and light on this particular subject, and it erases all darkness, views and thoughts of the past ..."

With that flood of light, the Church updated the scriptures publishing the new edition in 1981 to gives us a new understanding

#3 2 Nephi 5:21 And he had caused the acursing to come upon them, yea, even a sore cursing, because of their iniquity. For behold, they had hardened their hearts against him, that they had become like unto a flint; wherefore, as they were white, and exceedingly fair and bdelightsome, that they might not be centicing unto my people the Lord God did cause a askin of blackness to come upon them.

Follow new footnote "d" to 2 Nephi 30:6 to get an idea of what is meant by "skin".

2 Nephi 30:6 And then shall they rejoice; for they shall aknow that it is a blessing unto them from the hand of God; and their bscales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a pure and a cdelightsome people.

Follow new footnote "b" to the bottom of the page

b scales - [TG Darkness, Spiritual](#), [TG Spiritual Blindness](#)

AGAIN NOTE: Not only are the footnotes new, but the explanations in the footnotes are new and shed a much different light on what was previously thought. Also take note of the phrase in the last line of 2 Nephi 30:6 "save they shall be a pure and delightsome people". Prior to the 1981 edition, the passage used to read "save they shall be a white and delightsome people". Also note that every passage that led readers to believe that the Lamanites literally had a darker skin than the Nephites, has new footnoting that cite back to 2 Nephi 5:21 and 30:6.

More Scriptural Support

3 Nephi 2:15-16

15 And their [acurse](#) was taken from them, and their skin became [bwhite](#) like unto the Nephites; **16** And their young men and their daughters became exceedingly fair, and they were numbered among the Nephites, and were called Nephites. And thus ended the thirteenth year.

Follow new footnote “b” to the following passages ...

2 Nephi 5:21, 2 Nephi 30:6, Jacob 3:8 (Scriptures we’ll also cover while exploring the use of the word “white”)

Mormon 9: 6 O then ye [aunbelieving](#), [bturn](#) ye unto the Lord; cry mightily unto the Father in the name of Jesus, that perhaps ye may be found **spotless**, [cpure](#), fair, and **white**, having been cleansed by the blood of the [dLamb](#), at that great and last day.

Jacob 3:8 O my brethren, I fear that unless ye shall repent of your sins that their **skins** will be [awhiter](#) than yours, when ye shall be brought with them before the throne of God.

Understanding that the Lord will not judge us on our skin color, we much conclude that the “skin” mentioned here is spiritual and not literal.

1 Samuel 16:7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD [aseeth](#) not as [bman](#) seeth; for man looketh on the outward [cappearance](#), but the [dLORD](#) looketh on the [eheart](#).

#4 2 Nephi 26:33 For none of these iniquities come of the Lord; for he doeth that which is good among the children of men; and he doeth nothing save it be plain unto the children of men; and he [ainviteth](#) them [ball](#) to [ccome](#) unto him and partake of his goodness; and he [denieth](#) none that come unto him, black and white, [ebond](#) and free, male and female; and he remembereth the [fheathen](#); and all are alike unto God, both Jew and Gentile.

Is this the only scripture in all of the scriptures that uses the word “black” to describe skin color? If you read the preceding verses in the light of your new understanding, I believe it’s meaning here will be clear.

2 Nephi 26:17-32

17 For thus saith the Lord God: They shall [awrite](#) the things which shall be done among them, and they shall be written and [bsealed](#) up in a book, and those who have dwindled in [cunbelief](#) shall not have them, for they [dseek](#) to destroy the things of God.

18 Wherefore, as those who have been destroyed have been destroyed speedily; and the multitude of their [aterrible](#) ones shall be as [bchaff](#) that passeth away—yea, thus saith the Lord God: It shall be at an instant, suddenly—

19 And it shall come to pass, that those who have dwindled in unbelief shall be [asmitten](#) by the hand of the Gentiles.

20 And the Gentiles are lifted up in the [apride](#) of their eyes, and have [bstumbled](#), because of the greatness of their [cstumbling](#) block, that they have built up many [dchurches](#); nevertheless, they [eput](#) down the power and miracles of God, and preach up unto themselves their own wisdom and their own [flearning](#), that they may get gain and grind upon the face of the poor.

21 And there are many churches built up which cause [aenvyings](#), and [bstrifes](#), and [cmalice](#).

22 And there are also secret [acombinations](#), even as in times of old, according to the combinations of the [bdevil](#), for he is the founder of all these things; yea, the founder of murder, and [cworks](#) of darkness; yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords forever.

23 For behold, my beloved brethren, I say unto you that the Lord God worketh not in [adarkness](#).

24 He doeth not [anything](#) save it be for the benefit of the world; for he [bloveth](#) the world, even that he layeth down his own life that he may draw [call](#) men unto him. Wherefore, he commandeth none that they shall not partake of his salvation.

25 Behold, doth he cry unto any, saying: Depart from me? Behold, I say unto you, Nay; but he saith: [aCome](#) unto me all ye [bends](#) of the earth, [cbuy](#) milk and honey, without money and without price.

26 Behold, hath he commanded any that they should [adepart](#) out of the synagogues, or out of the houses of worship? Behold, I say unto you, Nay.

27 Hath he commanded any that they should not partake of his [asalvation](#)? Behold I say unto you, Nay; but he hath [bgiven](#) it free for all men; and he hath commanded his people that they should persuade all men to [crepentance](#).

28 Behold, hath the Lord commanded any that they should not partake of his goodness? Behold I say unto you, Nay; but ^aall men are privileged the one ^blike unto the other, and none are forbidden.

29 He commandeth that there shall be no ^apriestcrafts; for, behold, priestcrafts are that men preach and set ^bthemselves up for a light unto the world, that they may get ^cgain and ^dpraise of the world; but they seek not the ^ewelfare of Zion.

30 Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment that all men should have ^acharity, which ^bcharity is ^clove. And except they should have charity they were nothing. Wherefore, if they should have charity they would not suffer the laborer in Zion to perish.

31 But the ^alaborer in ^bZion shall labor for Zion; for if they labor for ^cmoney they shall perish.

32 And again, the Lord God hath ^acommanded that men should not murder; that they should not lie; that they should not ^bsteal; that they should not take the name of the Lord their God in ^cvain; that they should not ^denvy; that they should not have ^emalice; that they should not contend one with another; that they should not commit ^fwhoredoms; and that they should do none of these things; for whoso doeth them shall perish.

Note all the wickedness that's being spoken of. Then take note of the invitation being offered. Here the Lord is extending this wonderful invitation to the unrighteous as well as the righteous. That is the black and white being spoken of, which is consistent with the use of the words in all of the scripture we've covered thus far.

ALSO NOTE THE USE OF THE SAME THOUGHT IN ALMA 11:44. HOWEVER THIS TIME THE WORDS "WICKED" AND "RIGHTEOUS" ARE USED INSTEAD OF "BLACK" AND "WHITE".

44 Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but every thing shall be ^arestored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the ^bFather, and the Holy Spirit, which is ^cone Eternal God, to be ^djudged according to their works, whether they be good or whether they be evil.

“white”

The word “white” is found in 104 verses of scripture

- **40 times in Old Testament**
- **28 New Testament**
- **24 times in the Book of Mormon**
- **12 time in the Doctrine & Covenants**

- 35 Times referring to purity or righteousness
- 19 Times referring to material or objects
- 9 Times referring to “the field” ... is white and ready to harvest
- 7 Times referring to an animal
- 4 Times referring to hair
- 3 Times referring to fruit or a tree
- 1 Time referring to teeth
- **26 Times referring to man**

Of those 26 Times referring to man, 18 of those refer to leprosy.

Let's explore the remaining 8

1. 1 Nephi 11:13
2. 1 Nephi 13:15
3. 2 Nephi 5:21
4. 2 Nephi 26:33
5. 3 Nephi 2:15
6. 3 Nephi 19:25
7. 3 Nephi 19:30
8. Mormon 9:6

What do you notice about each of the passages referring to man?

All are in the Book of Mormon

16 out of 24 references mentioned to the word “white” in the Book of Mormon and are in reference to:

- 11 Times referring to purity or righteousness
- 1 Time referring to material or objects
- 1 Time referring to hair
- 3 Times referring to fruit or a tree

So far “white” has not been used to describe skin color or a group of people in the:

- Old Testament
- New Testament
- Doctrine & Covenants
- Pearl of Great Price
- Or in 16 of 24 verses in the Book of Mormon

QUESTION: Does the word’s meaning differ only in 8 verses of the Book of Mormon? Let’s explore the remaining 8.

- | | | | |
|---------------|---------------|---------------|---------------|
| 1 Nephi 11:13 | 1 Nephi 13:15 | 2 Nephi 5:21 | 2 Nephi 26:33 |
| 3 Nephi 2:15 | 3 Nephi 19:25 | 3 Nephi 19:30 | Mormon 9:6 |

BEFORE WE LOOK AT THE REMAINING 8, let’s look at this very important statement made by Elder Bruce R. McConkie regarding and just weeks after the 1978 revelation:

- **Elder Bruce R. McConkie wrote in Sermons and Writings of Bruce R. McConkie Part II – The mission of the Holy Ghost Chapter 9 – Revelation on the Priesthood 1989 (Also spoken at a CES conference at BYU in August, 1978)**

We Follow Living Prophets

"Forget everything that I have said, or what President Brigham Young or President George Q. Cannon or whoever has said in days past that is contrary to the present revelation. **We spoke with a limited understanding** and without the light and knowledge that now has come into the world. We get our truth and light line upon line and precept upon precept (2 Ne. 28:30; Isa. 28:9-10; D&C 98:11-12; 128:21). **We have now had added a new flood of intelligence and light on this particular subject,**



and it erases all the darkness and all the views and all the thoughts of the past. They don't matter anymore.”

"It doesn't make a particle of difference what anybody ever said about the Negro matter before the first day of June of this year (1978). It is a new day and a new arrangement, and the Lord has now given the revelation that sheds light into the world on this subject.

One of the key points of Elder McConkie's statement is “**we have now had added a flood of intelligence and light on this particular subject, and it erases all the darkness and all of the views and all of the thoughts of the past.**” In essence, there were thoughts and views that we've had that were not correct, and the revelation (that which has been revealed) has helped us to see as we should see, as the Lord intended. With the flood of intelligence and light received in 1978, great efforts went into updating the scriptures to reflect what was revealed and a new edition of the scriptures was released in 1981. To effectively maximize the scriptures as they relate to the revelation, follow all of the new footnotes that have been added.

NOW BACK TO THE REMAINING 8 (mentions of the word “white” in the scriptures)

1 Nephi 11:13
3 Nephi 2:15

1 Nephi 13:15
3 Nephi 19:25

2 Nephi 5:21
3 Nephi 19:30

2 Nephi 26:33
Mormon 9:6

2 Nephi 5:21 And he had caused the a cursing to come upon them, yea, even a sore cursing, because of their iniquity. For behold, they had hardened their hearts against him, that they had become like unto a flint; wherefore, as they were white, and exceedingly fair and b delightful, that they might not be c enticing unto my people the Lord God did cause a d skin of e blackness to come upon them.

FOLLOW NEW FOOTNOTE FOR “SKIN” d

d 2 Ne. 30:6, 3 Ne. 2:15 (14-16)

2 Nephi 30:6 And then shall they rejoice; for they shall a know that it is a blessing unto them from the hand of God; and their b scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a pure and a c delightful people.

Follow new footnote “b” for “scales”

b TG Darkness, Spiritual. TG Spiritual Blindness.

Not only are the footnotes new, but the explanations in the footnotes are new and shed a much different light on what was previously thought. Also take note of the phrase in the last line of 2 Nephi 30:6 “save they shall be a **pure** and delightful people”. Prior to the 1981 edition, the passage used to read “save they shall be a **white** and delightful people”.

1 Nephi 11:13 And it came to pass that I looked and beheld the great city of Jerusalem, and also other cities. And I beheld the city of Nazareth; and in the city of a Nazareth I beheld a b virgin, and she was exceedingly fair and white.

It should be clear that this passage is describing Mary's degree of purity and not her race.

1 Nephi 13:15 And I beheld the Spirit of the Lord, that it was upon the Gentiles, and they did prosper and a obtain the b land for their inheritance; and I beheld that they were white, and exceedingly fair and c beautiful, like unto my people before they were d slain

FOLLOW NEW FOOTNOTE FOR BEAUTIFUL “C”

c 2 Ne. 5:21, **4 Ne. 1:10**; Morm. 9:6

4 Nephi 1:10 And now, behold, it came to pass that the people of Nephi did wax strong, and did multiply exceedingly fast, and became an exceedingly [a^fair](#) and delightsome people.

Notice the scriptures new footnote for “fair” makes reference to: a 1 Ne. 13:15; 2 Ne. 5:21, Morm. 9:6

Mormon 9:6 O then ye [a^unbelieving](#), [b^turn](#) ye unto the Lord; cry mightily unto the Father in the name of Jesus, that perhaps ye may be found spotless, [c^pure](#), fair, and white, having been cleansed by the blood of the [d^lamb](#), at that great and last day.

In this passage the word spotless is being defined and then we are given detail on how to achieve this spotlessness. Also note how all of these scriptures are being tied together through the new footnoting. There appears to be purpose in this.

2 Nephi 26:33 For none of these iniquities come of the Lord; for he doeth that which is good among the children of men; and he doeth nothing save it be plain unto the children of men; and he [aⁱnviteth](#) them [b^all](#) to [c^come](#) unto him and partake of his goodness; and he [d^enieth](#) none that come unto him, black and white, [e^bond](#) and free, male and female; and he remembereth the [f^heathen](#); and all are alike unto God, both Jew and Gentile.

From what we’ve learned so far from the meaning of the word “white” as it is used in the scriptures, can this be one of the only places it is referring to skin color? Start reading from verse 17, and note how the wicked and their wicked deeds are spoken of. Then we read about the love of the Lord and how that love and invitation are extended to all, both the wicked and the righteous. I suggest that after we have covered every citing of the words “white” and “black” in the scriptures, you’ll certainly conclude that the “black and white” being spoken of are wicked and righteous, and not races of people.

ALSO NOTE THE USE OF THE SAME THOUGHT IN ALMA 11:44. HOWEVER THIS TIME THE WORDS “WICKED” AND “RIGHTEOUS” ARE USED INSTEAD OF “BLACK” AND “WHITE”.

44 Now, [this restoration shall come to all](#), both [old and young](#), both [bond and free](#), both [male and female](#), both [the wicked and the righteous](#); and even there shall not so much as a hair of their heads be lost; but every thing shall be [a^restored](#) to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the [b^father](#), and the Holy Spirit, which is [c^one](#) Eternal God, to be [d^judged](#) according to their works, whether they be good or whether they be evil.

3 Nephi 2:15 And their [a^curse](#) was taken from them, and their skin became [b^white](#) like unto the Nephites;

Follow new footnote for “white” b

2 Ne. 5:21; 30:6; Jacob 3:8

Again we find the changes inspired by the 1978 revelation bringing us right back to 2 Nephi 5:21 and 2 Nephi 30:6. Now let’s take a look at one that hasn’t been mentioned as yet. But first, let’s take a side note and look at 2 of the 3 times the word “whiter” is used in the scriptures:

1. **Ps. 51: 7** Purge me with [a^hyssop](#), and I shall be clean: wash me, and I shall be **whiter** than snow.
2. **Lam. 4: 7** Her Nazarites were purer than snow, they were **whiter** than milk, they were more ruddy in body than rubies, their polishing was of sapphire:

Have you ever seen a person whiter than snow or milk? It is clear to me that once again, white or whiter is referring to purity. The 3 occurrence of the word whiter is found in the last scripture being referenced in the footnote of 3 Nephi 2:15.

Jacob 3:8 O my brethren, I fear that unless ye shall repent of your sins that their skins will be whiter than yours, when ye shall be brought with them before the throne of God.

Follow new footnote "a" for "whiter"

8 a - 3 Ne. 2:15

Question: What is it that God will judge us on when we are brought before His throne? Will He judge us on our physical appearance? He answers that question himself in 1 Samuel, Isaiah and 2 Nephi:

1 Samuel 16:7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD* a^{seeth} not as b^{man} seeth; for man looketh on the outward c^{appearance}, but the d^{Lord} looketh on the e^{heart}.

Isaiah 11:3 And shall make him of quick understanding in the fear of the LORD: and he shall not a^{judge} b^{after} the sight of his eyes, neither reprove after the hearing of his ears:

2 Nephi 21:3 And shall make him of quick understanding in the fear of the Lord; and he shall not a^{judge} after the sight of his eyes, neither reprove after the hearing of his ears.

3 Nephi 19:25 And it came to pass that Jesus blessed them as they did pray unto him; and his a^{countenance} did smile upon them, and the light of his b^{countenance} did c^{shine} upon them, and behold they were as d^{white} as the countenance and also the garments of Jesus; and behold the whiteness thereof did exceed all the whiteness, yea, even there could be nothing upon earth so white as the whiteness thereof.

Follow new footnote for "white" d

25 d TG Transfiguration

3 Nephi 19:30 And when Jesus had spoken these words he came again unto his disciples; and behold they did pray steadfastly, without ceasing, unto him; and he did smile upon them again; and behold they were a^{white}, even as Jesus.

Follow new footnote for "white" a

30 a Matt. 17:2. And was a^{transfigured} before them: and his face did shine as the sun, and his raiment was white as the light.

CONCLUSION for the Book of Mormon

- 19 Times the word "white" is referring to purity or righteousness
- 1 Times the word "white" is referring to material or objects
- 1 Time the word "white" is referring to hair
- 3 Times the word "white" is referring to fruit or a tree

CONCLUSION for all scripture...

- 43 Times the word "white" is referring to purity or righteousness
- 19 Times the word "white" is referring to material or objects

- 9 Times the word “white” is referring to “the field” ... is white and ready ..
- 7 Times the word “white” is referring to an animal
- 4 Times the word “white” is referring to hair
- 3 Times the word “white” is referring to fruit or a tree
- 1 Time the word “white” is referring to teeth
- 18 Times the word “white” is referring to leprosy

A study of the Old and New Testament will help us to understand that the word “white” is not used to describe a race of people. The changes in the Book of Mormon that resulted from the 1978 revelation help is consistent with the Bible, and helps us to understand what was previously misunderstood.

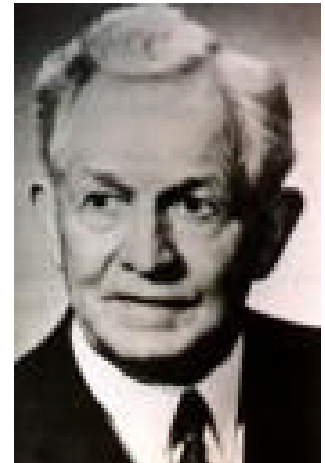
CONCLUSION: The words “black” and “white” do not refer to race or literal skin color in the scriptures

3. CURSES

1954 President David O. McKay:

“There is not now, and there never has been a doctrine in this Church that the Negroes are under a divine curse. There is no doctrine in the Church of any kind pertaining to the Negro.”

*Sterling M. McMurrin affidavit March 6, 1979.
See “David O. McKay and the Rise of Modern Mormonism”
By Greg Prince & William Robert Wright.*



doc·trine *'dɒk trɪn* –

noun

1. a particular principle, position, or policy taught or advocated, as of a religion or government: *Catholic doctrines; the Monroe Doctrine.*
2. something that is taught; teachings collectively: *religious doctrine.*
3. a body or system of teachings relating to a particular subject: *the doctrine of the Catholic Church.*

As you search your mind for perceived doctrine regarding Blacks, include the Old and New Testaments in your consideration of President McKay’s statement.

The understanding of the definition of “curse” that I have now is much different from the one I used to have. This is all due to the Book of Mormon. Now I have these scriptures that give us some of the plain and precious truths that were not clear to my understanding before. For me, this heightens the importance of continuing revelation. Let’s start out by covering the 15 different definitions for the word “cursed”:

Webster’s Dictionary

curse *kɜrs/ Pronunciation Key - Show Spelled Pronunciation[kɜrs] Pronunciation Key - Show IPA*
Pronunciation noun, verb, cursed or curst, curs-ing.

1. the expression of a wish that misfortune, evil, doom, etc., befall a person, group, etc.
2. a formula or charm intended to cause such misfortune to another.
3. the act of reciting such a formula.

4. a profane oath; curse word.
5. an evil that has been invoked upon one.
6. the cause of evil, misfortune, or trouble.
7. something accursed.
8. *Slang.* the menstrual period; menstruation (usually prec. by *the*).
9. an ecclesiastical censure or anathema.
10. to wish or invoke evil, calamity, injury, or destruction upon.
11. to swear at.
12. to blaspheme.
13. to afflict with great evil.
14. to excommunicate.
15. to utter curses; swear profanely.

How do we know which definition to apply? Are we sure that the most widely accepted meaning which has and continues to be passed down through the generations is correct? A careful study of the scriptures might shed new light on definition numbers 9 and 14 above, because the Book of Mormon teaches me that a curse is a separation from God, His Church, His ways, His knowledge and blessings and or His spirit because of the way that we live. Some of the sons of Lehi would not obey the commandments, thus they lost the gifts of the spirit and separated themselves from God and the church. Thus were they cursed. When they repented, they regained the spirit and the presence of the Lord, and became once again pure, clean, white (apply new understanding) and delightful, and thus the “curse” or the “separation” from God is removed.

Let’s take a look at just a few scriptures that will help to illustrate this.



D&C 29:41 41 Wherefore, I, the Lord God, **caused that he should be ^acast out from the Garden of ^bEden, from my presence**, because of his transgression, wherein he became ^cspiritually ^ddead, which is the first death, even that same death which is the last ^edeath, which is spiritual, which shall be pronounced upon the wicked when I shall say: **Depart, ye ^fcursed**.

Moses 5:36, 38-39 36 And now thou shalt be ^acursed from the earth which hath opened her mouth to receive thy brother’s blood from thy hand. 38 And Cain said unto the Lord: Satan ^atempted me because of my brother’s flocks. And I was wroth also; for his offering thou didst accept and not mine; my ^bpunishment is greater than I can bear. 39 Behold **thou hast driven me out this day from the face of the Lord, and from thy face shall I be hid;**

Alma 3 18-19 18 Now the Amlicites knew not that they were fulfilling the words of God when they began to mark themselves in their foreheads; nevertheless they had come out in open ^arebellion against God; therefore it was expedient that the curse should fall upon them.

19 Now I would that **ye** should see that they brought upon themselves the ^acurse; and even so doth every man that is **cursed** bring upon himself his own condemnation.

They rebelled against God, and lost His presence. Verse 19 shows that every man bringeth, through his choice not to be obedient, a separation from God, or a curse.

Alma 23:16-18 16 And now it came to pass that the king and those who were converted were desirous that they might have a name, that thereby they might be distinguished from their brethren; therefore the king consulted with Aaron and many of their priests, concerning the name that they should take upon them, that they might be distinguished. 17 And it came to pass that they called their names ^aAnti-Nephi-Lehies; and they were called by this name and were no more called ^bLamanites. 18 And they began to be a very ^aindustrious people; yea, and they were friendly with the Nephites; therefore, they did ^bopen a correspondence with them, and the ^ccurse of God did no more follow them.

Note that these Lamanites repented and converted to the Church, thus they removed the curse or separation from God. Follow new footnote "c" to 2 Nephi 30:6, then follow footnote "b" for word scales.

1 Nephi 2:19-24 19 And it came to pass that the Lord spake unto me, saying: Blessed art thou, Nephi, because of thy ^afaith, for thou hast sought me diligently, with lowliness of heart.

20 And inasmuch as ye shall keep my commandments, ye shall ^aprosper, and shall be led to a ^bland of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands. 21 And inasmuch as thy brethren shall rebel against thee, they shall be ^acut off from the presence of the Lord.

22 And inasmuch as thou shalt keep my commandments, thou shalt be made a ^aruler and a teacher over thy brethren.

23 For behold, in that day that they shall ^arebel against me, I will ^bcurse them even with a sore curse, and they shall have no power over thy seed except they shall ^crebel against me also.

23a Job 24: 13. 13 They are of those that ^arebel against the ^bblight; they know not the ways thereof, nor abide in the paths thereof.

2 Nephi 1: 17-18 17 My heart hath been weighed down with sorrow from time to time, for I have feared, lest for the hardness of your hearts the Lord your God should come out in the fulness of his ^awrath upon you, that ye be ^bcut off and destroyed forever;

18 Or, that a ^acursing should come upon you for the space of ^bmany generations; and ye are visited by sword, and by famine, and are hated, and are led according to the will and captivity of the ^cdevil.

2 Nephi 4: 5-6 5 But behold, my sons and my daughters, I cannot go down to my grave save I should leave a ^ablessing upon you; for behold, I know that if ye are ^bbrought up in the ^cway ye should go ye will not depart from it.

6 Wherefore, if ye are ^acursed, behold, I leave my blessing upon you, that the ^bcursing may be taken from you and be answered upon the ^cheads of your parents.

Follow footnote "c" for "heads" to find out why

6c D&C 68: 25 (25-29). 25 And again, inasmuch as ^aparents have children in Zion, or in any of her ^bstakes which are organized, that ^cteach them not to understand the ^ddoctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when ^eeight years old, the ^fsin be upon the heads of the parents.

The parents did not teach the ways of the Lord. Thus they cannot be on His paths, in His ways.

2 Nephi 4: 34 34 O Lord, I have ^atrusted in thee, and I will ^btrust in thee forever. I will not put my ^ctrust in the arm of flesh; for I know that cursed is he that putteth his ^dtrust in the arm of flesh. Yea, cursed is he that putteth his trust in man or maketh flesh his arm.

2 Nephi 5: 20-23 20 Wherefore, the word of the Lord was fulfilled which he spake unto me, saying that: Inasmuch as they will anot hearken unto thy words they shall be bcut off from the presence of the Lord. And behold, they were ccut off from his presence.

21 And he had caused the acursing to come upon them, yea, even a sore cursing, because of their iniquity. For behold, they had hardened their hearts against him, that they had become like unto a flint; wherefore, as they were white, and exceedingly fair and bdelightsome, that they might not be centicing unto my people the Lord God did cause a dskin of eblackness to come upon them.

22 And thus saith the Lord God: I will cause that they shall be aloathsome unto thy people, save they shall repent of their iniquities.

23 And cursed shall be the seed of him that amixeth with their seed; for they shall be cursed even with the same cursing. And the Lord spake it, and it was done.

23aTG Marriage, Interfaith

Note that the footnote points out that the issue is “interfaith” marriage. The mixing of faith, gives way for the traditions of the parent that does not believe, to create patterns of separation between the child and the Lord, thus cursing them.

ALMA 3: 8-10 8 And this was done that their seed might be distinguished from the seed of their brethren, that thereby the Lord God might preserve his people, that they might not amix and believe in incorrect btraditions which would prove their destruction.

9 And it came to pass that whosoever did mingle his seed with that of the Lamanites did bring the same curse upon his seed.

10 Therefore, whosoever suffered himself to be led away by the Lamanites was called under that head, and there was a mark set upon him.

ALMA 3: 14 Thus the word of God is fulfilled, for these are the words which he said to Nephi: Behold, the Lamanites have I cursed, and I will set a mark on them that they and their seed may be aseparated from thee and thy seed, from this time henceforth and forever, except they repent of their wickedness and bturn to me that I may have mercy upon them.

3 NEPHI 2: 14-16 14 And it came to pass that those Lamanites who had united with the Nephites were numbered among the Nephites;

15 And their acurse was taken from them, and their skin became bwhite like unto the Nephites;

16 And their young men and their daughters became exceedingly fair, and they were numbered among the Nephites, and were called Nephites. And thus ended the thirteenth year.

THE ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

History of the Church, Vol. 4, pp. 535—541

- 2 We believe that men will be apunished for their bown sins, and not for Adam’s ctransgression.**

Notice the consistency of the use of the word “curse” with sinful living or traditions that separate one from the Lord and His people, His spirit and His path. This helps us to understand which definition from Webster’s Dictionary we should apply.

4. PRIESTHOOD

Many in and outside of the Church are not aware that all men were holding the Priesthood when the Gospel in its fullness was restored. So actually, the 1978 revelation gave the Priesthood back to Blacks.

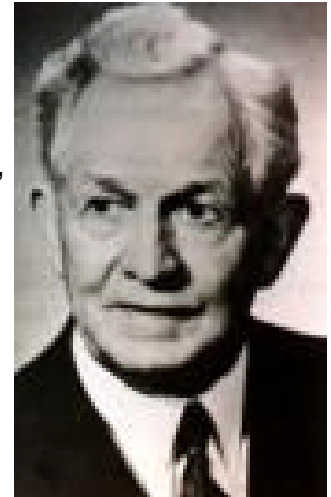
AFRICAN AMERICANS WHO WERE ORDAINED TO THE PRIESTHOOD IN THE 1800'S & 1900'S



- Elijah Abel, from Joseph Smith in 1836
- Walker Lewis in 1844
- William McCary aka Black Pete 1846
- Enoch Able 1900
- Elijah Abel (Grandson of the first Elijah Abel) 1934

STATEMENTS ON THE PRIESTHOOD BAN BY LEADERS

- **1954 President David O. McKay:** "There is not now, and there never has been a doctrine in this Church that the Negroes are under a divine curse. There is no doctrine in the Church of any kind pertaining to the Negro. 'We believe' that we have a scriptural precedent for withholding the priesthood from the Negro. It is a practice, not a doctrine and the practice someday will be changed. And that's all there is to it." *Sterling M. McMurrin affidavit March 6, 1979. See "David O. McKay and the Rise of Modern Mormonism" By Greg Prince & William Robert Wright.*



- **Elder Bruce R. McConkie wrote in** Sermons and Writings of Bruce R. McConkie *Part II – The mission of the Holy Ghost Chapter 9 – Revelation on the Priesthood 1989 (Also spoken at a CES conference at BYU in August, 1978)*

We Follow Living Prophets

"Forget everything that I have said, or what President Brigham Young or President George Q. Cannon or whoever has said in days past that is contrary to the present revelation. **We spoke with a limited understanding** and without the light and knowledge that now has come into the world. We get our truth and light line upon line and precept upon precept (2 Ne. 28:30; Isa. 28:9-10; D&C 98:11-12; 128:21). **We have now had added a new flood of intelligence and light on this particular subject, and it erases all the darkness and all the views and all the thoughts of the past.** They don't matter anymore."



"It doesn't make a particle of difference what anybody ever said about the Negro matter before the first day of June of this year (1978). It is a new day and a new arrangement, and the Lord has now given the revelation that sheds light into the world on this subject.

One of the key points of Elder McConkie's statement is **"we have now had added a flood of intelligence and light on this particular subject, and it erases all the darkness and all of the views and all of the thoughts of the past."**

So if we are to do away with all that was taught on this issue, prior to 1978, what understanding would the Lord, through the Brethren want us to have? What new direction came with this flood of intelligence and light that Elder McConkie wrote had been added unto them? Note again that this flood of new light came in 1978. Also note that we received a new edition of the scriptures in 1981. Then further note that almost every passage dealing with white, black, curse etc., received new footnotes. So we find that new direction in the scriptures, more specifically, in the series of footnotes and at least one word change that I'm aware of. We've seen some of these in the sections we've covered so far on skin color and curses. Now let's take a look at the new understanding gained on Priesthood from modern revelation.

SO WHY DID THE PROPHET JOSEPH GIVE PRIESTHOOD TO BLACKS

One of the great things about the D&C is that it is not translated scripture from another language as it is with the Old Testament, the New Testament and the Book of Mormon. But it is direct revelation given in our language, in our day, for our day, with one of the main purposes of giving the Prophets direction on how to set up and administer the Lord's restored Gospel. See *D&C 18:3-5*.

3 And if you know that they are true, behold, I give unto you a commandment, that you ^arely upon the things which are ^bwritten;

4 For in them are all things ^awritten concerning the foundation of my church, my gospel, and my ^brock.

5 Wherefore, if you shall build up my ^achurch, upon the foundation of my gospel and my ^brock, the ^cgates of hell shall not prevail against you.



Let's first look at the explanatory introduction to the D&C. It helps us to see that revelations contained therein were in answer to prayers. Thus, the Prophet sought answers and the Lord responded with His will for His Church.

EXPLANATORY INTRODUCTION to THE DOCTRINE & COVENANTS

These sacred revelations were received in answer to prayer, in times of need, and came out of real-life situations involving real people. The Prophet and his associates sought for divine guidance, and these revelations certify that they received it.



Remember the words of Elder Bruce R. McConkie...

"We have now had added a new flood of intelligence and light on this particular subject, and it erases all the darkness and all the views and all the thoughts of the past..."

QUESTIONS I HAD TO ASK MYSELF

1. What does the Lord want me to understand about these passages since he inspired the Brethren to call attention to them with new footnotes?
2. Though the footnoting confirms, do I need it to understand what the scripture means.
3. Were the Brethren changing or clarifying the meaning of the scriptures by the 1981 additions? Well we know that they would not attempt to change the meaning of scripture, but were merely clarifying their meaning for our understanding.

The Lord excuses not, what He has said

D&C 1: 37-38 ^aSearch these ^bcommandments, for they are true and ^cfaithful, and the prophecies and ^dpromises which are in them shall all be fulfilled. What I the Lord have spoken, I have spoken, and I excuse not myself;

The Lord does not vary from what He's said

D&C 3: 2-3 ² For God doth not ^awalk in crooked paths, neither doth he ^bturn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his ^ccourse is one eternal round. ³ Remember, remember that it is not the ^awork of God that is frustrated, but the work of men;

Society's pressures are not an acceptable reason for disobeying the Lord's command

D&C 3:5-8 ⁵ Behold, you have been ^aentrusted with these things, but how strict were your commandments; and remember also the promises which were made to you, if you did not transgress them.

⁶ And behold, how ^aoft you have ^btransgressed the commandments and the laws of God, and have gone on in the ^cpersuasions of men.

⁷ For, behold, you should not have ^afeared man more than God. Although men set at naught the counsels of God, and ^bdespise his words—

⁸ Yet you should have been faithful; and he would have extended his arm and ^asupported you against all the fiery ^bdarts of the ^cadversary; and he would have been with you in every time of ^dtrouble.

SCRIPTURES ON PRIESTHOOD

SECTION 4

Revelation given through Joseph Smith the Prophet to his father, Joseph Smith, Sen., at Harmony, Pennsylvania, February 1829 HC 1: 28.

D&C 4: 3 Therefore, if ye have desires to serve God ye are ^acalled to the work;

Follow new footnote "a" to the bottom of the page. There are 4 of them. Let's take a look at (D&C 36:5 - ⁵ That as many as shall come before my servants Sidney Rigdon and Joseph Smith, Jun., embracing this calling and commandment, shall be ^aordained and sent forth to ^bpreach the everlasting gospel among the nations)

3 of the remaining 4 footnotes from D&C 4:3 "a" are D&C 11:4, 36:5 and 63:57 which we'll cover shortly.

D&C 4:5 And ^afaith, ^bhope, ^ccharity and ^dlove, with an ^eeye single to the ^fglory of God, ^gqualify him for the work.

Follow the new footnote for verse 5 “g” to the bottom of the page to find the following: [TG Priesthood, Qualifying for](#). So verse 5 gives us the criteria for qualifying for the Priesthood, which would be faith, hope, charity and love with an eye single to the glory of God. etc.

SECTION 6

Revelation given to Joseph Smith the Prophet and Oliver Cowdery, at Harmony, Pennsylvania, [April 1829](#) HC 1: 32–35 ... The Prophet inquired of the Lord through the Urim and Thummim and received this response.

D&C 6: 4 Yea, whosoever will thrust in his sickle and reap, the same is ^acalled of God.

6 a D&C 11:4, 12:4, 14:4

SECTION 11

Revelation given through Joseph Smith the Prophet to his brother Hyrum Smith, at Harmony, Pennsylvania, [May 1829](#) HC 1: 39–46. This revelation was received through the Urim and Thummim in answer to Joseph’s supplication and inquiry. “History of the Church” suggests that this revelation was received after the restoration of the Aaronic Priesthood.

D&C 11: 4 Yea, whosoever will thrust in his sickle and ^areap, the same is ^bcalled of God.

11 b D&C 4:3, 6:4, 12:4, 14:4 and (Rev 14:15)

SECTION 12

Revelation given through Joseph Smith the Prophet to Joseph Knight, Sen, at Harmony, Pennsylvania, [May 1829](#) HC 1: 47–48. At Joseph Knight’s request the Prophet inquired of the Lord and received the revelation.

D&C 12: 4 Yea, whosoever will thrust in his sickle and ^areap, the same is ^bcalled of God.

12 b D&C 6:4, 11:4, 14:4 and (Rev 14:15)

SECTION 14

Revelation given through Joseph Smith the Prophet to David Whitmer, at Fayette, New York, [June 1829](#) HC 1: 48–50 ... This revelation and the two next following ([Sections 15](#) and [16](#)) were given in answer to an inquiry through the Urim and Thummim.

D&C 14: 4 Yea, whosoever will thrust in his sickle and reap, the same is called of God.

SECTION 36

Revelation given through Joseph Smith the Prophet to Edward Partridge, near Fayette, New York, [December 1830](#) HC 1: 131. See heading to [Section 35](#). The Prophet said that Edward Partridge “was a pattern of piety, and one of the Lord’s great men.”

D&C 36:4-5 4 And now this **calling** and **commandment** give I unto you concerning **all men**—
5 That as many as shall come before my servants Sidney Rigdon and Joseph Smith, Jun., embracing this calling and commandment, shall be ^aordained and sent forth to ^bpreach the everlasting gospel among the nations—

Follow the new footnote “a” for “ordained” which says: *D&C 4:3*, (which we’ve already covered) and *D&C 63:57* (which we will cover shortly), and *TG Priesthood, Ordination*. But did we need the new footnote to understand this commandment from God?

D&C 36:7 And this commandment shall be given unto the elders of my church, that **every man** which will ^aembrace it with ^bsingleness of heart **may be ordained** and sent forth, even as I have spoken.

SECTION 63

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, late in **August 1831** HC 1: 206–211 The Prophet, Sidney Rigdon, and Oliver Cowdery had arrived in Kirtland on August 27, from their visit to Missouri. Prefacing his record of this revelation the Prophet wrote: “In these infant days of the Church, there was a great anxiety to obtain the word of the Lord upon every subject that in any way concerned our salvation; and as the land of Zion was now the most important temporal object in view, I inquired of the Lord for further information upon the gathering of the Saints, and the purchase of the land, and other matters.”

D&C 63:57 And again, verily I say unto you, ^athose who desire in their hearts, in meekness, to ^bwarn sinners to repentance, let them be **ordained** unto this power.

Also: Follow the new footnote “a” for “those”:

1. D&C 4:3, (*Therefore, if ye have desires to serve God ye are ^acalled to the work;*)
2. D&C 36:5 (*That as many as shall come before my servants Sidney Rigdon and Joseph Smith, Jun., embracing this calling and commandment, shall be ^aordained and sent forth to ^bpreach the everlasting gospel among the nations*)

It appears as though the Lord wanted us to know exactly who He was speaking of when He said “those”. How grateful we are for continuing revelation.

D&C 84: 33-35 33 For whoso is ^afaithful unto the obtaining these two ^bpriesthoods of which I have spoken, and the ^cmagnifying their calling, are ^dsanctified by the Spirit unto the ^erenewing of their bodies.
35 And also all they who receive this priesthood ^areceive me, saith the Lord;

It appears that these two priesthoods are available to all who seek to obtain them, with one exception. This is the only place in the Doctrine & Covenants (*The book that contains the Lord’s commandments regarding how to establish and administer the principles and ordinances of the restored gospel.*) where revealed that some would not have rights to the Priesthood.

D&C 121:16-21

16 ^aCursed are all those that shall lift up **the** ^bheel against mine ^canointed, saith **the** Lord, and cry they **have** ^dsinned when they **have not** sinned before me, saith **the** Lord, but **have** done that which was meet in mine eyes, and which I commanded them.

17 But ^athose who cry transgression do it because they are **the** servants of sin, and are **the** ^bchildren of disobedience themselves.

18 And those who ^aswear ^bfalsely against my servants, that they might bring them into bondage and death—

19 Wo unto them; because they **have** ^aoffended my little ones they **shall** be severed from **the** ^bordinances of mine house.

20 Their ^abasket **shall not** be full, their houses and their barns **shall** perish, and they themselves **shall** be ^bdespised by those that flattered them.

21 They **shall not have right to the** ^apriesthood, nor their posterity after them from generation to generation.

2nd Article of Faith – We believe that men will be punished for their own sins and not for Adam’s transgressions.

This article of faith is consistent with all that the Lord has revealed in the passages we’ve just read.

Before we examine the next Section, let’s take a look at the timeline for each time the Lord said that all men who embraced or had desires to do His work could be ordained to the Priesthood.

1. February 1829 – Section 4:3
2. February 1829 – Section 4:5

3. April 1829 – Section 6:4
4. May 1829 – Section 11:4
5. May 1829 – Section 12:4
6. June 1829 – Section 14:4
7. December 1830 – Section 36:4-5
8. December 1830 – Section 36:7
9. August 1831 – Section 63:57
10. September 22 and 23, 1832 – Section 84:33-35

Look closely at the dates. Now notice that the revelation received that we now have as section 1, was actually received after all of the other revelations with the exception of section 84. Yet, this revelation was chosen to be the Lord's preface to these doctrines, covenants and commandments. If one only reads one section of this sacred work, this section gives a direct and clear understanding of the Lord's will concerning all men and the Priesthood.

SECTION 1

*Revelation given through Joseph Smith the Prophet, during a special conference of elders of the Church, held at Hiram, Ohio, **November 1, 1831**. HC 1: 221–224. Many revelations had been received from the Lord prior to this time, and the compilation of these for publication in book form was one of the principal subjects passed upon at the conference. **This section constitutes the Lord's Preface to the doctrines, covenants, and commandments given in this dispensation.***

1 ^aHEARKEN, O ye people of my ^bchurch, saith **the** voice of him who dwells on high, and whose ^ceyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon **the** islands of **the** sea, listen together.

2 For verily **the** ^avoice of **the** Lord is unto all men, and there is none **to** ^bescape; and there is no eye that **shall not** see, neither ^cear that **shall not** hear, neither ^dheart that **shall not** be penetrated.

...

4 And **the** ^avoice of warning **shall** be unto all people, by **the** mouths of my disciples, whom I **have** ^bchosen in these ^clast days.

...

10 Unto **the** ^aday when **the** Lord **shall** come **to** ^brecompense unto every man according to his ^cwork, and ^dmeasure to every man according to the measure which he has measured to his fellow man.

11 Wherefore **the** voice of **the** Lord is unto **the** ends of **the** earth, that all that will hear may hear:

17 Wherefore, I **the** Lord, ^aknowing **the** calamity which should come upon **the** ^binhabitants of **the** earth, ^ccalled upon my ^dservant Joseph Smith, Jun., and ^espoke unto him from heaven, and gave him ^fcommandments;

18 And also gave commandments **to** others, that they should proclaim these things unto **the** world; and all this that it might be fulfilled, which was written by **the** prophets—

19 **The** ^aweak things of **the** world **shall** come forth and break down **the** mighty and strong ones, that man ^bshould not counsel his fellow man, neither ^ctrust in **the** arm of flesh—

20 **But** that every man might ^aspeak in **the** name of God **the** Lord, even **the** Savior of **the** world;

Follow the new footnote "a" on the word "speak" to the bottom of the page, where it says "**20 a TG Authority**". What is the "authority" to speak or act in God's name? TG stands for Topical Guide. Go to the Topical Guide, look up "Authority" and you'll find 44 scriptural references indicating that this passage is referring to Priesthood. This scripture and its supporting footnote lead me to believe that the Priesthood was to go to all worthy men.

Continuing on, notice the use of the semicolon at the end of verse 20, indicating a continuation of the sentence's thought. The Lord gives purpose for all men being able to speak in His name. That ...

21 That faith also might increase in **the** earth;

22 That mine everlasting ^acovenant might be established;

23 That **the** ^afulness of my ^bgospel might be ^cproclaimed by **the** ^dweak and **the** simple unto **the** ends of **the** world, and before ^ekings and ^frulers.

Despite the many inequalities of man, one demonstrated through the then current practice of slavery, the Lord substantiates that this command is from Him. He also informs us that these commandments were given to His servants in their weakness and after the manner of their language. This is important to understand that the Lord did not choose perfect men to restore the Gospel, and that it was given in their language, English. The D&C is unique in this seeing that the Bible and the Book of Mormon were translated from ancient foreign languages. Notice that the words "black" and

“white” are not used at all in reference to man in the Doctrine & Covenants. Instead, the words for wicked and righteous, spiritual darkness and purity are expressed in words that are common to our language and our day, that they might come to understand that they may not have at the time.

24 Behold, I am God and **have** spoken it; these ^acommandments are of me, and were given unto my servants in their weakness, after **the** manner of their ^blanguage, that they might come to ^cunderstanding.

And when they were in error that it might be made known, and as they sought wisdom on those points that they might be taught from on high.

25 And inasmuch as they ^aerred it might be made known;

26 And inasmuch as they sought ^awisdom they might be ^binstructed;

34 And again, verily I say unto you, O inhabitants of **the** earth: I **the** Lord am willing to make these things ^aknown unto ^ball flesh;

35 For I am no ^arespector of persons, and will that all men **shall** know that **the** ^bday speedily cometh; **the** hour is **not** yet, but is nigh at hand, when ^cpeace **shall** be taken from **the** earth, and **the** ^ddevil **shall have** power over his own dominion.

38 What I **the** Lord **have** spoken, I **have** spoken, and I excuse **not** myself;

Thoughts and ways of life, engrained for decades and many generations don't disappear overnight, but dissipate over time when the desire to do so and effort to eradicate them are present. We each grow line upon line, precept upon precept; yes even in the 1800s, as we do today. What made a man accept the Gospel of Jesus Christ, and still maintain slaves? The desire for him to extend all the blessings given to him from God may have required much prayer, growth, experience and time.

WHAT IS REVEALED IN THE REVELATION? An excerpt from Declaration 2

Dear Brethren:

*As we have witnessed the expansion of the work of the Lord over the earth, we have been grateful that people of many nations have responded to the message of the restored gospel, and have joined the Church in ever-increasing numbers. **This, in turn, has inspired us with a desire to extend to every worthy member of the Church all of the privileges and blessings, which the gospel affords.***

This passage appears to indicate that this decision was in the hands of man, and that their desire played a significant role in this issue.

So in order to reach African Americans we must:

1. Understand the language amongst of African Americans regarding LDS
2. Know that the culture is one of a highly persecuted people who want to know that their perception of the Church is no longer the case
3. Be slow to speak on that you have not studied out
4. Learn and teach what the Lord have given us through the Brethren to understand these issues

When teaching these things, we have seen:

- Discussions continue resulting in baptism
- Reactivation
- Members strengthened and more active participants in wards and stakes
- Missionaries and members better prepared to help those who struggle with these issues

It is my knowledge, not a belief, but a pure knowledge that if we prepare ourselves by taking these things to the Lord and receiving His pure truth, being thus prepared, He will bring into your path someone concerned about these issues so that you may be an instrument in His hands to bring them unto the Gospel, giving them a fair

chance to hear and accept it fully. I also know that if all of the Saints would study the language and culture of African Americans and others, that we will see a flood of new converts of every nationality.

D&C 82:18 And all this for the benefit of the church of the living God, that **every man** may ^aimprove upon his ^btalent, that **every man** may ^cgain other ^dtalents, yea, even an hundred fold, to be cast into the Lord's ^estorehouse, to become the common ^fproperty of the whole church—

Elder Bruce R. McConkie

"Forget everything that I have said, or what President Brigham Young or President George Q. Cannon or whoever has said in days past that is contrary to the present revelation. **We spoke with a limited understanding** and without the light and knowledge that now has come into the world. We get our truth and light line upon line and precept upon precept (2 Ne. 28:30; Isa. 28:9-10; D&C 98:11-12; 128:21). **We have now had added a new flood of intelligence and light on this particular subject,** and it erases all the darkness and all the views and all the thoughts of the past. They don't matter anymore."



"It doesn't make a particle of difference what anybody ever said about the Negro matter before the first day of June of this year (1978). It is a new day and a new arrangement, and the Lord has now given the revelation that sheds light into the world on this subject.

- **President David O. McKay:** "There is not now, and there never has been a doctrine in this Church that the Negroes are under a divine curse. There is no doctrine in the Church of any kind pertaining to the Negro. 'We believe' that we have a scriptural precedent for withholding the priesthood from the Negro. It is a practice, not a doctrine and the practice someday will be changed. And that's all there is to it." *Sterling M. McMurrin affidavit March 6, 1979. See "David O. McKay and the Rise of Modern Mormonism" By Greg Prince & William Robert Wright.*

