

Race & Priesthood Teachings

Historic Limitations, Modern Blessings, Goodwill, & Inspiration of the Prophets



Black's Rightful Reception of Priesthood in 1978

God's Blessings for All the Faithful

History of Skin Color in Scripture: Curses & Blessings

Equality of Race in the Resurrection of the Faithful

Debunking Bogus Claims

Rough Draft

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Harold B Lee: Understand Revelation & There's No Issue

Referring to people's reactions to the blacks receiving the priesthood, Harold B Lee said that those who understand revelation, to them there is no problem. To those who do not understand revelation, there is no solution.

(from Truman G Madsen on Presidents of the Church, lectures and book)

Introduction



I have deep love for people of all races. In my own family we have various races, and we are all one happy family, working together as children of God. I also had the tremendous experience of serving my full time church proselyting mission in Georgia where I met with and loved many African American families in my English areas, and many Hispanic families in my Spanish areas. Perhaps more than most, I am particularly fond of learning of other cultures, languages, and embracing the family that is the human race. I resent any form of hostility toward any other person of any race or background.

Race is an inherently difficult subject because we want to express love but not avoid controversial scriptures & realities. God loves all of his children, and the joy of life is to work together with everyone of the human family. Life is a blessed thing because we don't have to worry about who's who and what's what, we just keep the commandments to love God, and to love our neighbors as ourselves. We all, regardless of race, have an equal opportunity to love and serve God, and to gain all the blessings that God has in store.

In this booklet I'll include official statements of the restored church and various scriptures on the subject. I won't try to sugar coat anything, but to say it like it is.

Let me be clear: One race is not superior to another. President Spencer W. Kimball in one of his landmark books 'Faith Precedes the Miracle' speaks of how historically many races have thought they were superior, only to be cut down by the Lord when they became ripe in their pride. Those in the USA are going to be cut down for their pride and rebellion soon too. Truly it is those who serve God who are favored of God. President Nelson and President Oaks in the October General Conference of 2020 (in the context of significant world-wide race rioting,) made it overwhelmingly clear that God does not see one race as superior to another. They rebuked race-based violence and discrimination, and I wholeheartedly sustain their counsel.

My membership in The Church of Jesus Christ of Latter-day Saints has shaped my views, and I attempt to discover and express church espoused views from official church materials and scriptures, but this booklet is still just my collection of opinions on the matter. I encourage readers to focus their studies and beliefs on this topic with scripture and the leadership of the church. In this

booklet express my belief that the church is in the right in it's past and current relations to various races, and I defend the character of sometimes controversial figures like Brigham Young.



Today's Official Church Position Disavowing all Racism

“Today, the Church disavows the theories advanced in the past that black skin is a sign of divine disfavor or curse, or that it reflects unrighteous actions in a premortal life; that mixed-race marriages are a sin; or that blacks or people of any other race or ethnicity are inferior in any way to anyone else. Church leaders today unequivocally condemn all racism, past and present, in any form.”



2 Nephi 26:33: All Alike Unto God

“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 **inviteth** them **all** to **come** unto him and partake of his goodness; and he **denieth** none that come unto him, black and white, **bond** and free, male and female; and he remembereth the **heathen**; and all are alike unto God, both Jew and Gentile.”

Official Declaration 2: Lifting the Priesthood Ban on African Men

From the Doctrine & Covenants

OFFICIAL DECLARATION 2

The Book of Mormon teaches that “all are alike unto God,” including “black and white, bond and free, male and female” (2 Nephi 26:33). Throughout the history of the Church, people of every race and ethnicity in many countries have been baptized and have lived as faithful members of the Church. During Joseph Smith’s lifetime, a few black male members of the Church were ordained to the priesthood. Early in its history, Church leaders stopped conferring the priesthood on black males of African descent. Church records offer no clear insights into the origins of this practice. Church leaders believed that a revelation from God was needed to alter this practice and prayerfully sought guidance. The revelation came to Church President Spencer W. Kimball and was affirmed to other Church leaders in the Salt Lake Temple on June 1, 1978. The revelation removed all restrictions with regard to race that once applied to the priesthood.

To Whom It May Concern:

On September 30, 1978, at the 148th Semiannual General Conference of The Church of Jesus Christ of Latter-day Saints, the following was presented by President N. Eldon Tanner, First Counselor in the First Presidency of the Church:

In early June of this year, the First Presidency announced that a revelation had been received by President Spencer W. Kimball extending priesthood and temple blessings to all worthy male members of the Church. President Kimball has asked that I advise the conference that after he had received this revelation, which came to him after extended meditation and prayer in the sacred rooms of the holy temple, he presented it to his counselors, who accepted it and approved it. It was then presented to the Quorum of the Twelve Apostles, who unanimously approved it, and was subsequently presented to all other General Authorities, who likewise approved it unanimously.

President Kimball has asked that I now read this letter:

June 8, 1978

To all general and local priesthood officers of The Church of Jesus Christ of Latter-day Saints throughout the world:

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.

Aware of the promises made by the prophets and presidents of the Church who have preceded us that at some time, in God’s eternal plan, all of our brethren who are worthy may receive the priesthood, and witnessing the faithfulness of those from whom the priesthood has been withheld, we have pleaded long and earnestly in behalf of these, our faithful brethren, spending many hours in the Upper Room of the Temple supplicating the Lord for divine guidance.

He has heard our prayers, and by revelation has confirmed that the long-promised day has come when every faithful, worthy man in the Church may receive the holy priesthood, with power to exercise its divine authority, and enjoy with his loved ones every blessing that flows therefrom, including the blessings of the temple. Accordingly, all worthy male members of the Church may be ordained to the priesthood without regard for race or color. Priesthood leaders are instructed to follow the policy of carefully interviewing all candidates for ordination to either the Aaronic or the Melchizedek Priesthood to insure that they meet the established standards for worthiness.

We declare with soberness that the Lord has now made known his will for the blessing of all his children throughout the earth who will hearken to the voice of his authorized servants, and prepare themselves to receive every blessing of the gospel.

Sincerely yours,

Spencer W. Kimball
N. Eldon Tanner
Marion G. Romney
The First Presidency

Recognizing Spencer W. Kimball as the prophet, seer, and revelator, and president of The Church of Jesus Christ of Latter-day Saints, it is proposed that we as a constituent assembly accept this revelation as the word and will of the Lord. All in favor please signify by raising your right hand. Any opposed by the same sign.

The vote to sustain the foregoing motion was unanimous in the affirmative.

Salt Lake City, Utah, September 30, 1978.

Understanding The Priesthood Ban by Kimberly Watson Smith 2025

Shared with permission:

Because I KNOW Brigham Young was a PROPHET of the Holy One of Israel and because I KNOW that our ways are not God ways, I know that Brigham Young knew the mind and will of God concerning blacks and the priesthood in the early days of the Church.

Why we don't rightly understand the Priesthood Ban because we DON'T understand that PRIESTHOOD is a lineage. God HAD to restore the Priesthood to the rightful lineage FIRST before it could go to other lineages. The First shall be last and the last shall be first.

When God Restored the Priesthood to the Prophet Joseph Smith he received a revelation recorded in section 107 of the Doctrine and Covenants which reads:

Doctrine and Covenants 107:40–41

“The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made.

This order was instituted in the days of Adam, and came down by lineage in the following manner...” (and then it lists the patriarchal line from Adam down to Noah).

The Melchizedek Priesthood is described as an order, confirmed to be transmitted from father to son.

It “rightly belongs to the literal descendants of the chosen seed”, referring to the patriarchal line through Adam, Seth, Enos, and so on down to Noah.

This implies that priesthood was traditionally a family-based stewardship in ancient times, given to those “to whom the promises were made.”

To Whom the Promises Were Made MEANS:

1. Priesthood authority and covenant blessings were intended to follow specific righteous lineages.
2. These promises are connected to Abrahamic covenants—promises of priesthood, posterity, and land.
3. The right to priesthood governance (or the “right of the firstborn”) was often tied to those foreordained and faithful.

Doctrine and Covenants 84:14–17

“Which Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah;

And from Noah till Enoch, through the lineage of their fathers;

And from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man—

Which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.”

This establishes the idea that the Melchizedek Priesthood is handed down “through the lineage of the fathers” — that is, from father to son, in a patriarchal order stretching back to Adam.

Abraham 1:2–4

“I, Abraham, sought for the blessings of the fathers...It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time...I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed.”

Here, Abraham seeks to claim priesthood blessings and covenants passed down through righteous lineage—again emphasizing inheritance of priesthood authority “to whom the promises were made.

How Jane Manning’s Patriarchal Blessing reflects this understanding:

In Jane Manning James’s patriarchal blessing, given by Hyrum Smith there is a passage in her Patriarchal Blessings stating that her lineage did not have the right to the priesthood.

“Thou art a true heir to the blessings of Abraham. Though thy lineage is of the seed of Cain, and not entitled to the priesthood, yet the Lord has blessed thee...”. (Jane Manning’s Patriarchal blessing given by Hyrum Smith)

Jane was still considered an “heir of Abraham”, meaning she had access to covenantal blessings, despite priesthood restrictions.

Consider the REST of Jane’s blessing and how she was not denied any blessing despite the Priesthood restriction.

“Behold I say unto you, Jane, if you will keep the commandments of God you shall be blessed spiritually and temporally, and shall have a place and a name in the midst of the people of Zion, even a place and where to lay your head. And you shall have food, and raiment, and habitations to dwell in, and shall be blessed in your avocations, that is, in the labor of your hands. And you shall have a knowledge of the mysteries as God shall reveal them, even the mysteries of His kingdom, manifested in His wisdom unto your capacity, according to your accessions in knowledge, in obedience to His requisitions, you having a promise through the Father of the New World coming down in the lineage of Canaan the son of Ham, which promise the fullness thereof is not yet revealed. The same is sealed up with the sacred records hereafter to be revealed. Now, therefore, I say unto you, Jane, it is through obedience to the gospel that you are blessed, and it is through a continuation in obedience to the commandments of God even unto the end of your days, that you may be saved. Shun the path of vice, turn away from wickedness, be fervent unto prayer without ceasing; and your name shall be handed down to posterity, from generation to generation. Therefore, let your heart be comforted, for He that changeth times and seasons and placed a mark upon your forehead, can take it off and stamp upon you His own image. Now, therefore, look and live; and remember the redemption and the resurrection of the just, and it shall be well with you. These blessings and promises I seal upon your head. Behold, I say unto you, Jane, if thou doest well thou shalt be accepted; if thou doest not well, sin lieth at the door. These blessings and promises I seal upon your head. Even so, Amen”

The blessing identifies Jane’s lineage as descending from Canaan, son of Ham. Jane’s patriarchal blessing given to her BY HYRUM SMITH indicated that she had a mark on her forehead but Hyrum Smith offers hope by stating that God “can take it off and stamp upon you His own image... indicating that there would be time when God would bestow the Priesthood upon her lineage.

These are the words of Hyrum Smith to Jane Manning. Was Hyrum a Racist too? Or did Hyrum know and understand the mind and will of God like Brigham Young?

What really stood out to me in this blessing is that God said:

“Therefore, let your heart be comforted, for He that changeth times and seasons and placed a mark upon your forehead, can take it off and stamp upon you His own image.”

The phrase “The Changing of the Seasons” from Jane Manning’s blessing is really profound to me and tells us that God promised a time when “the season” of the Priesthood Ban would be changed. Thus, proving that Spencer W Kimball was also a Prophet of the Holy One of Israel—like Brigham Young—and knew when that appointed time had come.

Most importantly, Jane remained a devoted member of the Church. She actively participated in the Relief Society, contributed to temple construction funds, and continued to seek spiritual fulfillment. Her unwavering faith and commitment to the Church under the leadership of Brigham Young is a testament to her character and her testimony!

Brigham Young: The Time For All Getting Priesthood Soon at Hand: “Children are now born who will live until...”

“Children are now born who will live until every son of Adam will have the privilege of receiving the principles of eternal life.” (JD 8:116)

Commentary:

The “principles of eternal life” are the ordinances of exaltation. They will not be restricted if they hear and accept the gospel.

Perhaps the most problematic comments he made came from an address given to the Territorial Legislator—that was not a conference or a church meeting of any kind—and I’m fairly certain he had no control over who recorded it or published it.

So the 1978 extension of priesthood for all worthy males shouldn’t be such a surprise. It was always the plan for them to have it at Gods appointed time.



Brigham Young: Praises a Black African Elder

In a private Church council three years after Joseph Smith’s death, Brigham Young praised Q. Walker Lewis, a black man who had been ordained to the priesthood, saying, “We have one of the best Elders, an African.”

From [Race and the Priesthood \(churchofjesuschrist.org\)](https://www.churchofjesuschrist.org/race-and-the-priesthood)

Brigham Young: Another Prophecy of Future Black's Priesthood

In two speeches delivered before the Utah territorial legislature in January and February 1852, Brigham Young announced a policy restricting men of black African descent from priesthood ordination. At the same time, President Young said that at some future day, black Church members would “have [all] the privilege and more” enjoyed by other members.

From [Race and the Priesthood \(churchofjesuschrist.org\)](http://churchofjesuschrist.org)

Scriptures on Cain, Ham, & The Mark from LDS Guide

Clearly in the beginning, there was only 1 race.

From there, after the fall, we all became crippled and looking all sorts of ways. Skin color is just one of the ways that things became different.

There appear to be several references affirming that black skin began with Cain as a curse, and that it was also had by Ham (son of Noah) after the flood. Ham and Egyptus, of course, are who started Egypt (in Africa).

Review Genesis 4, Genesis 9

Joseph Smith and Brigham Young taught that the mark Cain received was black skin.

The LDS Guide to the scriptures says this about Ham (son of Noah):

- Noah, his sons, and their families entered the ark, [Gen. 7:13](#).
- Canaan, Ham's son, was cursed, [Gen. 9:18–25](#).
- The government of Ham was patriarchal and was blessed as to things of the earth and wisdom but not as to the priesthood, [Abr. 1:21–27](#).
- Ham's wife, Egyptus, was a descendant of Cain; the sons of their daughter Egyptus settled in Egypt, [Abr. 1:23, 25](#) ([Ps. 105:23](#); [106:21–22](#)).

(See [Ham \(churchofjesuschrist.org\)](http://churchofjesuschrist.org))

The LDS Guide to the scriptures says this about Cain (Adam's son who slew his brother Abel):

- Killed his brother Abel, [Gen. 4:8–14](#) ([Moses 5:32–37](#)).
- The Lord set a curse and a mark upon him, [Gen. 4:15](#) ([Moses 5:37–41](#)).
- Adam and Eve had many sons and daughters before he was born, [Moses 5:1–3, 16–17](#).
- Loved Satan more than God, [Moses 5:13, 18](#).
- Entered into an unholy covenant with Satan, [Moses 5:29–31](#).

(See [Cain \(churchofjesuschrist.org\)](http://churchofjesuschrist.org))

Abraham 1:21-27: Decendancy of Race & Priesthood Limitation

21 Now this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth.

22 From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

23 The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldean signifies Egypt, which signifies that which is forbidden;

24 When this woman discovered the land it was under water, who afterward settled her sons in it; and thus, from Ham, sprang that race which preserved the curse in the land.

25 Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal.

26 Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

27 Now, Pharaoh being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry;

Joseph Smith: Biblical Basis of Slavery & The Curse

“I do not doubt, but those who have been forward in raising their voices against the South, will cry out against me as being uncharitable, unfeeling, unkind, and wholly unacquainted with the Gospel of Christ. It is my privilege then to name certain passages from the Bible, and examine the teachings of the ancients upon the matter as the fact is uncontrovertible that the first mention we have of slavery is found in the Holy Bible, pronounced by a man who was perfect in his generation, and walked with God. And so far from that prediction being averse to the mind of God, it remains as a lasting monument of the decree of Jehovah, to the shame and confusion of all who have cried out against the South, in consequence of their holding the sons of Ham in servitude. “And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.” “Blessed be the Lord God of Shem; and Canaan shall be his servant” (Gen. 9:25, 26).

(“The Prophet’s Views on Abolition”, History of the Church Vol 2 p438 <https://byustudies.byu.edu/hc/2/32.html#438>)

Joseph Smith: Righteous Abraham Showed Servants are Sometimes Allowed

“I must not pass over a notice of the history of Abraham, of whom so much is spoken in the Scripture. If we can credit the account, God conversed with him from time to time, and directed him in the way he should walk, saying, “I am the Almighty; walk before me, and be thou perfect.” Paul says the Gospel was preached to this man. And it is further said, that he had sheep and oxen, men-servants and maid-servants, etc. From this I conclude, that if the principle had been an evil one, in the midst of the communications made to this holy man, he would have been instructed to that effect, and if he was instructed against holding men servants and maid-servants, he never ceased to do it; consequently must have incurred the displeasure of the Lord, and thereby lost His blessings; which was not the fact.”

(“The Prophet’s Views on Abolition”, History of the Church Vol 2 p439 <https://byustudies.byu.edu/hc/2/32.html#439>)

“...And if after a man had served six years, he did not wish to be free, then the master was to bring him unto the judges—bore his ear with an awl, and that man was “to serve him forever.”The conclusion I draw from this, is, that his people were led and governed by revelation, and if such a law was wrong, God only is to be blamed, and abolitionists are not responsible.”

(“The Prophet’s Views on Abolition”, History of the Church Vol 2 p439 <https://byustudies.byu.edu/hc/2/32.html#439>)

Joseph Smith: In New Testament Times, Righteously Owning Slaves Did Not Result in Disfellowship from Christ’s Church

“...the matter can be put to rest without much argument, if we look at a few items in the New Testament. Paul says: “Servants be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall be received of the Lord, whether he be bound or free. 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” (Eph. 6:5, 6, 7, 8, 9). Here is a lesson which might be profitable for all to learn; ... Here certainly, are represented the master, and servant; and so far from instructions to the servant to leave his master, he is commanded to be in obedience, as unto the Lord; the master in turn, is required to treat him with kindness before God; understanding, at the same time, that he is to give an account. The hand of fellowship is not withdrawn from him in consequence of his having servants.”

(“The Prophet’s Views on Abolition”, History of the Church Vol 2 p439 <https://byustudies.byu.edu/hc/2/32.html#439>)

“The same writer, in his first epistle to Timothy, the sixth chapter, and the first five verses, says,—”Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and His doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputing of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.” This is so perfectly plain, that I see no need of comment. The Scripture stands for itself; and I believe that these men were better qualified to teach the will of God, than all the abolitionists in the world.”

(“The Prophet’s Views on Abolition”, History of the Church Vol 2 p440 <https://byustudies.byu.edu/hc/2/32.html#440>)

Joseph Smith: Preaching & Slavery

“All men are to be taught to repent; but we have no right to interfere with slaves, contrary to the mind and will of their masters. In fact it would be much better, and more prudent, not to preach at all to slaves, until after their masters are converted, and then teach the masters to use them with kindness; remembering that they are accountable to God, and the servants are bound to serve their masters with singleness of heart, without murmuring.”

(“The Prophet’s Views on Abolition”, History of the Church Vol 2 p440 <https://byustudies.byu.edu/hc/2/32.html#440>)

Joseph Smith: The Curse is Not Yet Taken

“Trace the history of the world from this notable event down to this day, and you will find the fulfillment of this singular prophecy. What could have been the design of the Almighty in this singular occurrence is not for me to say; but I can say, the curse is not yet taken off from the sons of Canaan, neither will be until it is affected by as great a power as caused it to come; and the people who

interfere the least with the purposes of God in this matter, will come under the least condemnation before Him; and those who are determined to pursue a course, which shows an opposition, and a feverish restlessness against the decrees of the Lord, will learn, when perhaps it is too late for their own good, that God can do His own work, without the aid of those who are not dictated by His counsel.” (History of the Church, Vol 2, Pg. 438 <https://byustudies.byu.edu/hc/2/32.html#438>)

Joseph Smith: Uplift the Negro & Allow Equality & Separation

“At five went to Mr. Sollars’ with Elders Hyde and Richards. Elder Hyde inquired the situation of the negro. I replied, they came into the world slaves mentally and physically. Change their situation with the whites, and they would be like them. They have souls, and are subjects of salvation. Go into Cincinnati or any city, and find an educated negro, who rides in his carriage, and you will see a man who has risen by the powers of his own mind to his exalted state of respectability. The slaves in Washington are more refined than many in high places, and the black boys will take the shine of many of those they brush and wait on.

“Elder Hyde remarked, ‘Put them on the level, and they will rise above me.’ I replied, if I raised you to be my equal, and then attempted to oppress you, would you not be indignant and try to rise above me, as did Oliver Cowdery, Peter Whitmer, and many others, who said I was a fallen Prophet, and they were capable of leading the people, although I never attempted to oppress them, but had always been lifting them up? Had I anything to do with the negro, I would confine them by strict law to their own species, and put them on a national equalization.”

(“Scriptural Teachings of the Prophet Joseph Smith”, Joseph Fielding Smith, pg. 269-270 <https://archive.org/stream/STPJS#page/n268/mode/1up>)

Joseph Smith: The Declaration of Independence Should Apply to Negros

“The Declaration of Independence ‘holds these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness;’ but at the same time some two or three millions of people are held as slaves for life, because the spirit in them is covered with a darker skin.”

(“Joseph Smith Campaign for President of the United States”, Ensign, Feb 2009 <http://www.lds.org/ensign/2009/02/joseph-smith-campaign-for-president-of-the-united-states>)

Joseph Smith: The Difficulty of Judging Slavery

“No one will pretend to say that the people of the free states are as capable of knowing the evils of slavery, as those who hold slaves. If slavery be an evil, who could we expect would first learn it: Would the people of the free states, or the people of the slave states? All must readily admit, that the latter would first learn this fact. If the fact were learned first by those immediately concerned, who would be more capable than they of prescribing a remedy? And besides, are not those who hold slaves, persons of ability, discernment and candor? Do they not expect to give an account at the bar of God for their conduct in this life? It may no doubt with propriety be said that many who hold slaves live without the fear of God before their eyes; but the same may be said of many in the free states. Then who is to be the judge in this matter?”

(“The Prophet’s Views on Abolition”, History of the Church Vol 2 p437 <https://byustudies.byu.edu/hc/2/32.html#437>)

Joseph Smith: The Question of Slavery in The North & South Shouldn't Be Kindled

“So long, then, as the people of the free states, are not interested in the freedom of the slaves, in any other way than upon the mere abstract principles of equal rights, and of the Gospel; and are ready to admit that there are men of piety who reside in the South, who are immediately concerned, and until they complain and call for assistance, why not cease this clamor, and no further urge the slave to acts of murder, and the master to vigorous discipline, rendering both miserable, and unprepared to pursue that course which might otherwise lead them both to better their conditions? I do not believe that the people of the North have any more right to say that the South shall not hold slaves, than the South have to say the North shall.”

(“The Prophet’s Views on Abolition”, History of the Church Vol 2 p437 <https://byustudies.byu.edu/hc/2/32.html#437>)

Joseph Smith: Let God Be In Charge of Race Matters

“What could have been the design of the Almighty in this singular occurrence is not for me to say; but I can say, the curse is not yet taken off from the sons of Canaan, neither will be until it is affected by as great a power as caused it to come; and the people who interfere the least with the purposes of God in this matter, will come under the least condemnation before Him; and those who are determined to pursue a course, which shows an opposition, and a feverish restlessness against the decrees of the Lord, will learn, when perhaps it is too late for their own good, that God can do His own work, without the aid of those who are not dictated by His counsel.”

(“The Prophet’s Views on Abolition”, History of the Church Vol 2 p438 <https://byustudies.byu.edu/hc/2/32.html#438>)

Brigham Young: God Decides When Slavery is Ok

“I will remark with regard to slavery, inasmuch as we believe in the Bible, inasmuch as we believe in the ordinances of God, in the Priesthood and order and decrees of God, we must believe in slavery. This colored race have been subjected to severe curses, which they have in their families and their classes and in their various capacities brought upon themselves. And until the curse is removed by Him who placed it upon them, they must suffer under its consequences; I am not authorized to remove it. I am a firm believer in slavery.”

(Address to Utah Legislature, Brigham Young, 23 Jan 1852

https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE2343323 or <https://archive.org/details/CR100317B0001F0014>)

2 Nephi 5:20-25 A Curse of Skin

“20 Wherefore, the word of the Lord was fulfilled which he spake unto me, saying that: Inasmuch as they will not hearken unto thy words they shall be cut off from the presence of the Lord. And behold, they were cut off from his presence.

21 And he had caused the 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 delightsome, that they might not be enticing unto my people the Lord God did cause a skin of blackness to come upon them.

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

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

24 And because of their cursing which was upon them they did become an idle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey.

25 And the Lord God said unto me: They shall be a scourge unto thy seed, to stir them up in remembrance of me; and inasmuch as they will not remember me, and hearken unto my words, they shall scourge them even unto destruction.”



3 Nephi 2:14-16 A Skin Curse Lifted

“14 And it came to pass that those Lamanites who had united with the Nephites were numbered among the Nephites;

15 And their curse was taken from them, and their skin became white 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.”

Joseph Smith: All Losses Will Be Made Up To The Faithful in the Resurrection

“All your losses will be made up to you in the resurrection, provided you continue faithful. By the vision of the Almighty I have seen it.”

Brigham Young: Celestial Resurrection is to Bodies Without Imprefection, Beautiful as the Angels Around God’s Throne

“I think it has been taught by some that as we lay our bodies down, they will so rise again in the resurrection with all the impediments and imperfections that they had here; and that if a wife does not love her husband in this stand she cannot love him in the next. This is not so. **Those who attain to the blessing of the first or celestial resurrection will be pure and holy, and perfect in body.** Every man and woman that reaches to this unspeakable attainment will be **as beautiful as the angels that surround the throne of God.** If you can, by faithfulness in this life, obtain the right to come up in the morning of the resurrection, you need entertain no fears that the wife will be dissatisfied with her husband, or the husband with the wife; for **those of the first resurrection will be free from sin and from the consequences and power of sin.**” (Brigham Young, JD 10:24)



Jacob 3:8-9: At Judgement, The Repentant are Whitest

“**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.

9 Wherefore, a commandment I give unto you, which is the word of God, that ye revile no more against them because of the darkness of their skins; neither shall ye revile against them because of their filthiness; but ye shall remember your own filthiness, and remember that their filthiness came because of their fathers.”

1 Samuel 16:7: The Lord Looketh on the Heart

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 seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

God is Love

1 Nephi 11:16-17: “16 And he said unto me: Knowest thou the condescension of God? 17 And I said unto him: I know that he loveth his children; nevertheless, I do not know the meaning of all things.”

1 John 4:7-11: “7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 8 He that loveth not knoweth not God; for God is love. 9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we ought also to love one another.”

Commentary:

When there are questions about God and His ways, we must always remember that God is love. Admittedly, we don't have all the answers. But we do know that God loves us. When it seems like God does something that isn't loving, it is an imperfect understanding. Everything God does is loving, and for a good purpose to help us grow and become like Him, perfectly happy.



The Bogus “Skins of Blackness as Clothing Not Skin” Theory about Racial Book of Mormon Verses

That the Book of Mormon “skins of blackness” were just clothing, not skin, is such complete bogus that it's embarrassing that people are talking about this seriously at all. As if ever animal they killed to wear the pelt turned dark, and the Nephites' didn't.

Joseph Smith on multiple occasions identified the Native American Indians as the Lamanite people of the Book of Mormon, so why are we trying to beat around the bush and make things up as ridiculous as this?

Theories like this skins clothing thing just make people mistrust religious apologetics. Let's be honest. We don't know why God does what He does, or says what He says, but we don't need to twist plain and obvious scriptures to align with today's culture and politically correct speech.

The Church was Right in issuing the Priesthood Ban (and Right in Lifting it)

Yes, the Church was right in issuing the ban. It was also right in releasing the ban. This type of thing is not without scriptural precedent, and God's ways are higher than our ways – it's no surprise that we don't understand His ways sometimes.

We don't steady the ark, it's not our job to say the holy Church of God and it's prophets did something wrong.

There was a time for priesthood to go to certain people, then time for it to go to others, all in God's time.

There is a pattern of this even in the New Testament: Jesus speaks of the gospel going first to the Jews then the Gentiles. Later it was opened to gentiles too, but everything was done in God's way and God's time.

In 1978 the ban was lifted and it was God's time for all worthy males regardless of race to be able to hold the priesthood.

Why is this the way everything happened? Most of us don't know, but that's the way it is.

Don't get into blaming Brigham or anyone else. These men are mighty prophets who commune with the Lord, and it's not our place to make these kind of decisions.



Interracial Marriage Discouraged (But Not Forbidden)

Historically these marriages weren't allowed but they are now, and that's fine, I just want to talk about why, at least in recent church history, interracial marriages were discouraged.

Mixing two different cultures is inherently difficult. Two ways of life, two sets of customs, two social groups. And that puts strain on a marriage. Marriage is hard enough, beware doing something that will not unlikely make it that much harder. There is a similar issue with marriage of two people who don't speak the same language, very difficult, communication is so important to healthy emotional and relational health.

Naturally sometimes people live in cultures where it is so mixed that various races of people have very similar cultural experiences, and the strain on these mixed marriages wouldn't be so great.

I'm not saying someone needs to have a hard and fast rule to only marry someone of their own race, I'm saying it's often wiser.

People often naturally gravitate to people who look similar to themselves.

The ultimate way to make these kind of decisions is to ensure you're not going against church teachings (and no, interracial marriage isn't forbidden in the church), and two, to get personal revelation on what God's will is for you.

In old testament times, it seems quite clear that interracial marriage was forbidden. Times do change, and thankfully we have living prophets who can reveal God's will for our times, but be aware of the historical precedence of marriages between same races as you make your decisions in these regards.

Of course a big issue on who you marry is finding someone who is a member who will marry you in the temple and keep covenants in the church. Naturally this is a big part of why interracial marriages were discouraged in the past: they often meant marrying people not of the same religion.

It should be mentioned here that Moses did have an Ethiopian wife, who almost certainly was a black African. When Miriam complained of this she was cursed with a case of leprosy, essentially excessive whiteness, which appeared to be God's way of saying "hey I'll back up Moses, don't judge him."

So to wrap this up, my biggest advice to anyone is to marry someone who loves the Lord who will marry you in the temple, that's what matters most. Secondly, I would caution people to marry someone from a similar culture, which typically means the same race.



Biblical Slavery

A question we ask is why slavery was allowed in the bible. I don't know, God is love. But I do know there were biblical rules ensuring that masters were good to their slaves. But the civil war era slave owners were obviously out of control, and there wasn't a strong police force to make up for the slave owners' lack of conscience. For whatever reason God allowed slavery, be it perhaps positive in some cases, or some trial of life ordained for the benefit and proving of all involved, whatever the reason it was once allowed, it is no longer allowed, and we are in a condition of freedom which was established by God for people who were ready and willing to have it.

Not every person who ever owned a slave was evil – the bible spoke of allowing slavery in some conditions, but the owners were to be strictly fair and good to their servants, or they would be deprived of their servants and burn in hell for eternity.

Of course today God's prophets in today's culture have said that there is zero tolerance for slavery, and that is rightly so. God has blessed this era abundantly to where slavery isn't needed for anyone. Back in the day slavery was a sometimes helpful institution not just for the owner, but for the servant. Being a respected servant is far superior to things like abject poverty, homelessness, etc. There

are some people who enjoy not having leadership responsibilities required in land ownership, business ownership, etc. There are some who just want to work with a certain family, and they're perfectly happy with that.

Many slaves had deep love and respect for their masters and the family of their masters. The slaves were more part of the family than not.

Of course there were the cases of abuse, and things did get really bad in civil-war era of America. There were heroes like Harriet Tubman who put their lives on the line to fight against these horrific systemic abuses.

Concubines are a related topic. Surprisingly, even that system was at times allowed (see D&C 132, for starters) and a respectful institution for women to join a family of her choosing. Sure we can point to cases of abuse. There's cases of abuse in every system. We can logically conclude that the role of concubine is inherently temporal, temporary. In the celestial kingdom (the only kingdom with sexual relations and increase), any concubine would be elevated to wife status if they were to come there. Imagine being a servant to Abraham as a child of a concubine. You get to be personally mentored by him and then learn to be like him. I've written on this and similar topics in greater detail in my other books.

Most people think it's bad to have a servant (some call them slaves), yet I choose to be a servant of The Lord, and follow his every command. The most effective armies are those who follow orders even when difficult or dangerous. When there are righteous patriarchs following God's law, it is not so difficult to see how some righteous servant institutions could be a blessing for all involved in some times and cultures.

In all of this talk of servanthood, we should remember that often and ideally, there was and is the opportunity to advance. Even in the gospel, we are the servants of God, but are promised with eventual exaltation to the safe lifestyle that God Himself lives, if we chose that lifestyle.



Blacks and Priesthood: God Approves of who Serve Him: Reasonable & Compassionate Views on Past Present & Future from Gabriel Owen

Only God knows who all is descendants of whom.

So you look at "The House of Israel" a chosen people???? Only as far as the chose to serve The Lord, when the stopped, they no longer received the blessings.

What about Adam vs. Cain?

So Did Seth's family serve The Lord more then Ham's?
Did Abraham's over Lot's?
Did Joseph's over Judah?
Did Joseph (Smith's) over BY?

Why don't we focus on building nations (meaning all peoples) who are willing and ready to serve The Lord.
HF has never let His children down, when they are committed to serving him. If someone (of any race) wants the blessings of The Priesthood, they should do like Abraham did in Abraham 1:2. Go to the Lord in prayer & humility, not bring a law-suit against a church.

Who should we marry?
Each one should get on their knees and find out from God who our eternal companion should be.
The teaching of Jesus don't vary from one race to another.
However, traits do, traditions do, and righteousness does.

Those who serve Him are accepted by him.
Heavenly Father did prophecy about Hofl (Jacob chap. 6).
If I adopt a son from another race.....I would teach him exactly the same as I teach every one of my children.

Years ago, when I'd done something wrong, I wondered if I had lost blessings that HF had planned for me.
The response of my father was, "That is between you and The Lord, only He can answer that."

My opinion is the same if anyone wants something from the Lord go humbly to Him.
A lawsuit against a church, may make the church change its policies, but, only God can give His authority.

No one should get priesthood at all unless revelation is had that they should... It doesn't matter what race they are.

In conclusion, here's where our focus should be:

Who gets what body was already decided, this is a probation state for every one of us.....which means to me is possible for each of us to gain eternal life.
We should be less worried about what our bodies look like (size/shape/color) and more concerned with character. And, what's in our hearts.

