

MORMONISM & RACE: DOCTRINE VS. DISAVOWED THEORY?

THE CHURCH'S MODERN STANCE

Gospel Topics Essay

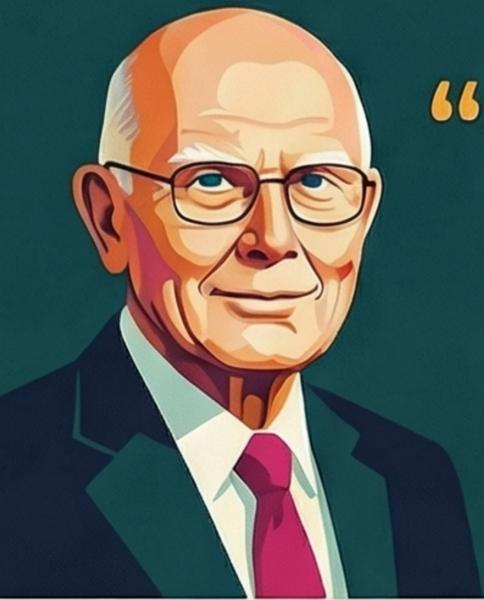
“THE CHURCH DISAVOWS THE THEORIES... THAT BLACK SKIN IS A SIGN OF DIVINE DISFAVOR OR CURSE.”

This is the official position from the Gospel Topics Essay on Race.



Apologists argue that “skin” in scripture doesn’t mean human skin, but rather clothing or an aura.

This reinterpretation attempts to resolve contradictions in the Book of Mormon.



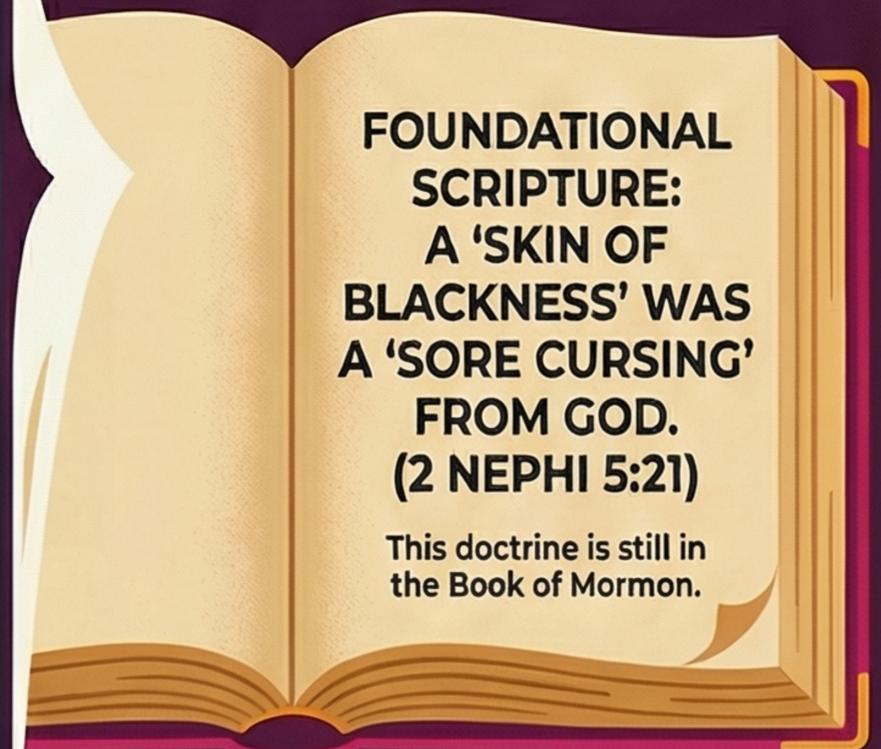
“SENIOR LEADER DALLIN H. OAKS NOW BLAMES GOD FOR THE BAN, STATING, “THE LORD RARELY GIVES REASONS FOR THE COMMANDMENTS.”

He encourages loyalty to leaders over personal feelings that the ban was wrong.

THE SCRIPTURAL & PROPHETIC RECORD

**FOUNDATIONAL SCRIPTURE:
A ‘SKIN OF BLACKNESS’ WAS A ‘SORE CURSING’ FROM GOD.
(2 NEPHI 5:21)**

This doctrine is still in the Book of Mormon.



Early leaders confirmed “skin” meant pigment, teaching that Native Americans’ skin turned “whiter” upon converting.

Prophet Spencer W. Kimball taught this in a General Conference address.

“PAST LEADERS CALLED THE BAN A “DIRECT COMMANDMENT FROM THE LORD,” NOT A DISAVOWED THEORY OR POLICY.”

This was affirmed in a signed 1969 First Presidency statement.



CONTRASTING ACTIONS: PRODUCT OF THEIR TIME?

PROPHET'S ACTION



BRIGHAM YOUNG MADE UTAH A SLAVE STATE (1852).



THE LDS CHURCH LIFTED THE BAN ON BLACK MEMBERS (1978).

CONTRASTING ACTION



HIS APOSTLE, ORSON PRATT, ARGUED AGAINST IT.



OFFSHOOT MORMON CHURCHES ORDAINED BLACK MEN DECADES EARLIER (1849 & 1886).