

“ALL ARE ALIKE UNTO GOD”

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I would like to say something about the new revelation relative to the priesthood going to those of all nations and races. “He [meaning Christ, who is the Lord God] 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.” (2 Nephi 26:33.)

These words have now taken on a new meaning. We have caught a new vision of their true significance. This also applies to a great number of other passages in the revelations. Since the Lord gave this revelation on the priesthood, our understanding of many passages has expanded. Many of us never imagined or supposed that they had the extensive and broad meaning that they do have.

I shall give you a few impressions relative to what has happened, and then attempt—if properly guided by the Spirit—to indicate to you the great significance that this event has in the Church, in the world, and where the rolling forth of the great gospel is concerned.

The gospel goes to various peoples and nations on a priority basis. We were commanded in the early days of this dispensation to preach the gospel to every nation, kindred, tongue, and people. Our revelations talk about its going to every creature. There was, of course, no possible way for us to do all of this in the beginning days of our dispensation, nor can we now, in the full sense.

And so, guided by inspiration, we began to go from one nation and one culture to another. Some day, in the providences of the Lord, we shall get into Red China and Russia and the Middle East, and so on, until eventually the gospel will have been preached

everywhere, to all people; and this will occur before the second coming of the Son of Man.

Not only is the gospel to go, on a priority basis and harmonious to a divine timetable, to one nation after another, but the whole history of God’s dealings with men on earth indicates that such has been the case in the past; it has been restricted and limited where many people are concerned. For instance, in the day between Moses and Christ, the gospel went to the house of Israel, almost exclusively. By the time of Jesus, the legal administrators and prophetic associates that he had were so fully indoctrinated with the concept of having the gospel go only to the house of Israel, that they were totally unable to envision the true significance of his proclamation that after the resurrection they should then go to all the world. They did not go to the gentile nations initially. In his own ministration, Jesus preached only to the lost sheep of the house of Israel, and had so commanded the Apostles (Matthew 10:6).

It is true that he made a few minor exceptions because of the faith and devotion of some gentile people. There was one woman who wanted to eat the crumbs that fell from the table of the children, causing him to say, “O woman, great is thy faith.” (Matthew 15:28; see also Mark 7:27, 28.) With some minor exceptions, the gospel in that day went exclusively to Israel. The Lord had to give Peter the vision and revelation of the sheet coming down from heaven with the unclean meat on it, following which Cornelius sent the messenger to Peter to learn what he, Cornelius, and his gentile associates should do. The Lord commanded them that the gospel go to the gentiles; and so it was. There was about a quarter of a century, then, in New Testament times, when there were extreme difficulties among the Saints. They were weighing and evaluating, struggling with the problem of whether the gospel was to go only to the house of Israel or whether it now went to all men. Could all men come to him on an equal basis with the seed of Abraham?

There have been these problems, and the Lord has permitted them to arise. There isn’t any question about

that. We do not envision the whole reason and purpose behind all of it; we can only suppose and reason that it is on the basis of preexistence and of our premortal devotion and faith.

You know this principle: God “hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him” (Acts 17:26, 27)—meaning that there is an appointed time for successive nations and peoples and races and cultures to be offered the saving truths of the gospel. There are nations today to whom we have not gone—notably Red China and Russia. But you can rest assured that we will fulfill the requirement of taking the gospel to those nations before the second coming of the Son of Man.

And I have no hesitancy whatever in saying that before the Lord comes, in all those nations we will have congregations that are stable, secure, devoted, and sound. We will have stakes of Zion. We will have people who have progressed in spiritual things to the point where they have received all of the blessings of the house of the Lord. That is the destiny.

We have revelations that tell us that the gospel is to go to every nation, kindred, tongue, and people before the second coming of the Son of Man. And we have revelations which recite that when the Lord comes he will find those who speak every tongue and are members of every nation and kindred, who will be kings and priests, who will live and reign on earth with him a thousand years. That means, as you know, that people from all nations will have the blessings of the house of the Lord before the Second Coming.

We have read these passages and their associated passages for many years. We have seen what the words say and have said to ourselves, “Yes, it says that, but we must read out of it the taking of the gospel and the blessings of the temple to the Negro people, because they are denied certain things.” There are statements in our literature by the early brethren which we have interpreted to mean that the Negroes would not receive the priesthood in mortality. I have said the same things, and people write me letters and say, “You said such and such, and how is it now that we do such and such?” And all I can say to that is that it is time disbelieving people repented and got in line and believed in a living, modern prophet. Forget everything that I have

said, or what President Brigham Young or President George Q. Cannon or whomsoever 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 our light line upon line and precept upon precept. 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 any more.

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 out into the world on this subject. As to any slivers of light or any particles of darkness of the past, we forget about them. We now do what meridian Israel did when the Lord said the gospel should go to the gentiles. We forget all the statements that limited the gospel to the house of Israel, and we start going to the gentiles.

Obviously, the Brethren have had a great anxiety and concern about this problem for a long period of time, and President Spencer W. Kimball has been exercised and has sought the Lord in faith. When we seek the Lord on a matter, with sufficient faith and devotion, he gives us an answer. You will recall that the Book of Mormon teaches that if the Apostles in Jerusalem had asked the Lord, he would have told them about the Nephites. But they didn’t ask, and they didn’t manifest the faith; and they didn’t get an answer. One underlying reason for what happened to us is that the Brethren asked in faith; they petitioned and desired and wanted an answer—President Kimball in particular. And the other underlying principle is that in the eternal providences of the Lord, the time had come for extending the gospel to a race and a culture to whom it had previously been denied, at least as far as all of its blessings are concerned. So it was a matter of faith and righteousness and seeking on the one hand, and it was a matter of the divine timetable on the other hand. The time had arrived when the gospel, with all its blessings and obligations, should go to the Negro.

Well, in that setting, on the first day of June in this year, 1978, the First Presidency and the Twelve, after full discussion of the proposition and all the premises and principles that are involved, importuned the Lord for a revelation. President Kimball was mouth, and he

prayed with great faith and great fervor; this was one of those occasions when an inspired prayer was offered. You know the Doctrine and Covenants statement, that if we pray by the power of the Spirit we will receive answers to our prayers and it will be given us what we shall ask (D&C 50:30). It was given President Kimball what he should ask. He prayed by the power of the Spirit, and there was perfect unity, total and complete harmony, between the Presidency and the Twelve on the issue involved.

And when President Kimball finished his prayer, the Lord gave a revelation by the power of the Holy Ghost. Revelation primarily comes by the power of the Holy Ghost. Always that member of the Godhead is involved. But most revelations, from the beginning to now, have come in that way. There have been revelations given in various ways on other occasions. The Father and the Son appeared in the Sacred Grove. Moroni, an angel from heaven, came relative to the Book of Mormon and the plates and relative to instructing the Prophet in the affairs that were destined to occur in this dispensation. There have been visions, notably the vision of the degrees of glory. There may be an infinite number of ways that God can ordain that revelations come. But, primarily, revelation comes by the power of the Holy Ghost. The principle is set forth in the Doctrine and Covenants, section 68, that whatever the elders of the Church speak, when moved upon by the power of the Holy Ghost, shall be scripture, shall be the mind and will and voice of the Lord.

On this occasion, because of the importuning and the faith, and because the hour and the time had arrived, the Lord in his providences poured out the Holy Ghost upon the First Presidency and the Twelve in a miraculous and marvelous manner, beyond anything that any then present had ever experienced. The revelation came to the President of the Church; it also came to each individual present. There were ten members of the Council of the Twelve and three of the First Presidency there assembled. The result was that President Kimball knew, and each one of us knew, independent of any other person, by direct and personal revelation to us, that the time had now come to extend the gospel and all its blessings and all its obligations, including the priesthood and the blessings of the house of the Lord, to those of every nation, culture, and race, including the black race. There was no question whatsoever as to what happened or as to the word and message that came.

The revelation came to the President of the Church and, in harmony with Church government, was announced by him; the announcement was made eight days later over the signature of the First Presidency. But in this instance, in addition to the revelation coming to the man who would announce it to the Church and to the world, and who was sustained as the mouthpiece of God on earth, the revelation came to every member of the body that I have named. They all knew it in the temple.

In my judgment this was done by the Lord in this way because it was a revelation of such tremendous significance and import; one which would reverse the whole direction of the Church, procedurally and administratively; one which would affect the living and the dead; one which would affect the total relationship that we have with the world; one, I say, of such significance that the Lord wanted independent witnesses who could bear record that the thing had happened.

Now if President Kimball had received the revelation and had asked for a sustaining vote, obviously he would have received it and the revelation would have been announced. But the Lord chose this other course, in my judgment, because of the tremendous import and the eternal significance of what was being revealed. This affects our missionary work and all of our preaching to the world. This affects our genealogical research and all of our temple ordinances. This affects what is going on in the spirit world, because the gospel is preached in the spirit world preparatory to men's receiving the vicarious ordinances which make them heirs to salvation and exaltation. This is a revelation of tremendous significance.

The vision of the degrees of glory begins by saying, "Hear, O ye heavens, and give ear, O earth." (D&C 76:1.) In other words, in that revelation the Lord was announcing truth to heaven and to earth because those principles of salvation operate on both sides of the veil; and salvation is administered to an extent here to men, and it is administered to another extent in the spirit world. We correlate and combine our activities and do certain things for the salvation of men while we are in mortality, and then certain things are done for the salvation of men while they are in the spirit world awaiting the day of the resurrection.

Well, once again a revelation was given that affects this sphere of activity and the sphere that is to come. And so it had tremendous significance; the eternal import was such that it came in the way it did. The Lord could have

sent messengers from the other side to deliver it, but he did not. He gave the revelation by the power of the Holy Ghost. Latter-day Saints have a complex: many of them desire to magnify and build upon what has occurred, and they delight to think of miraculous things. And maybe some of them would like to believe that the Lord himself was there, or that the Prophet Joseph Smith came to deliver the revelation (see *Time*, 7 Aug. 1978, p. 55), which was one of the possibilities. Well, these things did not happen. The stories that go around to the contrary are not factual or realistic or true, and you as teachers in the Church Educational System will be in a position to explain and to tell your students that this thing came by the power of the Holy Ghost, and that all the Brethren involved, the thirteen who were present, are independent personal witnesses of the truth and divinity of what occurred.

There is no way to describe in language what is involved. This cannot be done. You are familiar with Book of Mormon references where the account says that no tongue could tell and no pen could write what was involved in the experience and that it had to be felt by the power of the Spirit. This was one of those occasions. To carnal people who do not understand the operating of the Holy Spirit of God upon the souls of man, this may sound like gibberish or jargon or uncertainty or ambiguity; but to those who are enlightened by the power of the Spirit and who have themselves felt its power, it will have a ring of veracity and truth, and they will know of its verity. I cannot describe in words what happened; I can only say that it happened and that it can be known and understood only by the feeling that can come into the heart of man. You cannot describe a testimony to someone. No one can really know what a testimony is—the feeling and the joy and the rejoicing and the happiness that comes into the heart of man when he gets one—except another person who has received a testimony. Some things can be known only by revelation, “The things of God knoweth no man, but the Spirit of God.” (1 Corinthians 2:11.)

This is a brief explanation of what was involved in this new revelation. I think I can add that it is one of the signs of the times. It is something that had to occur before the Second Coming. It was something that was mandatory and imperative in order to enable us to fulfill all of the revelations that are involved, in order to spread the gospel in the way that the scriptures say it must spread before the Lord comes, in order for all of

the blessings to come to all of the people, according to the promises. It is one of the signs of the times.

This revelation which came on the first day of June was reaffirmed by the spirit of inspiration one week later on June 8, when the Brethren approved the document that was to be announced to the world. And then it was reaffirmed the next day, on Friday, June 9, with all of the General Authorities present in the temple, that is, all who were available. All received the assurance and witness and confirmation by the power of the Spirit that what had occurred was the mind, the will, the intent, and the purpose of the Lord.

Well, this is a glorious day. This is a wondrous thing; the veil is thin. The Lord is not far distant from his church. He is not far removed.

President Kimball is a man of almost infinite spiritual capacity—a tremendous spiritual giant. The Lord has magnified him beyond any understanding or expression and has given him His mind and His will on a great number of vital matters which have altered the course of the past—one of which is the organization of the First Quorum of the Seventy. As you know, the Church is being guided and led by the power of the Holy Ghost, and the Lord’s hand is in it. There is no question whatever about that. And we are doing the right thing where this matter is concerned.

There has been a tremendous feeling of gratitude and thanksgiving in the hearts of members of the Church everywhere, with isolated exceptions. There are individuals who are out of harmony on this and on plural marriage and on other doctrines, but for all general purposes there has been universal acceptance; and everyone who has been in tune with the Spirit has known that the Lord spoke, and that his mind and his purposes are being manifest to the course the Church is pursuing. We have already called our first Negro elder. He has been assigned to serve in the Florida Ft. Lauderdale Mission. We have already called our first Negro sister, assigned to the Brazil Rio de Janeiro Mission. This race and culture now is going to be one with us in bearing the burdens of the kingdom.

We talk about the scriptures being unfolded—read over again the parable of the Laborers in the Vineyard (Matthew 20) and remind yourselves that those who labor through the heat of the day for twelve hours are going to be rewarded the same as those who came in at the third and the sixth and the eleventh hours. Well,

it's the eleventh hour; it's the Saturday night of time. In this eleventh hour the Lord has given the blessings of the gospel to the last group of laborers in the vineyard. And when he metes out his rewards, when he makes his

payments, according to the accounts and the scriptural statements, he will give the penny to all, whether it is for one hour or twelve hours of work. All are alike unto God, black and white, bond and free, male and female.