



White supremacy and the "times of the gentiles"

Because of a few initial responses to the LDS Church's tepid 13 August statement concerning the events that took place in Charlottesville, Virginia over the weekend of August 11-12, 2017, the Church seems to have discovered what I discovered and have been shouting since last November's U.S. election: if the preacher wishes to be heard in today's noisy environment and by today's willfully self-delusional audiences, the days of careful, measured, and safe messaging are over.

We live in a world where, increasingly, individuals engage in willful self-deception and sophistry. In the U.S., to be sure, we have a population and leaders, including a president, who habitually and shamelessly "loveth and maketh...lie[s]."¹ In American Christianity, we have many who, against all godly and righteous principles, have joined this duplicitous fray. This state of affairs calls for thunderous preaching, not still, small, whispered messaging. "Small voices" are comfortable and safe—both for the speaker and for the hearer. But now is not the time, if there ever was one, for those who speak the words of God to play it safe. The preacher's words must be so clear that the wicked cannot possibly find comfort in them. With this latest example of the Church's safe speech, and the comfort that a few self-deluded white supremacists found in it as a back-drop, I would like to discuss an item or two in relation to white supremacy, or Eurocentrism, and its future.

First, just to be sure we are all up to date, here is the LDS Church's initial statement released on lds.org.

¹ DC 63.¹⁷

“It is with great sadness and deep concern that we view the violence, conflict and tragedy of recent days in Charlottesville, Virginia. People of any faith, or of no faith at all, should be troubled by the increase of intolerance in both words and actions that we see everywhere.

“More than a decade ago, the late Church President Gordon B. Hinckley (1910-2008) addressed the topic of racism when speaking to members of The Church of Jesus Christ of Latter-day Saints. He powerfully and clearly taught this principle: ‘No man who makes disparaging remarks concerning those of another race can consider himself a true disciple of Christ. Nor can he consider himself to be in harmony with the teachings of the Church of Christ.’ For members of the Church, we reaffirm that teaching today and the Savior’s admonition to love our neighbor.

“Our prayers are with those who are suffering because of this intolerance and hatred. We pray for peace and for understanding. Above all, we pray that we may treat one another with greater kindness, compassion and goodness.

Hmm. Weak. Weak enough that just as Caligula’s² true, heart-felt statements have been used by (mostly male) white supremacists to find personal comfort and movement support, so too was the Church’s too cautious statement. Just have a look at the tweet storms of “purposefulwife,” one of our very own LDS (and female!) racists—I’ll not give space to her disturbing, though trendy bit of willful self-delusion and sophistry. Because of such deluded responses, the Church felt the need to come a little more out of the shadows and speak a little more forcefully. Here is their second stab at it.

“It has been called to our attention that there are some among the various pro-white and white supremacy communities who assert that the Church is neutral toward or in support of their views. Nothing could be further from the truth. In the New Testament, Jesus said: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself” (Matthew 22:37–39). The Book of Mormon teaches “all are

² For those unfamiliar with me or my writings, “Caligula” is the only name by which I will refer to the current occupant of the U.S. Whitehouse. It is simply the best I can say of him.

alike unto God” (2 Nephi 26:33).

“White supremacist attitudes are morally wrong and sinful, and we condemn them. Church members who promote or pursue a “white culture” or white supremacy agenda are not in harmony with the teachings of the Church.

Better. Could use a little work, a little more ‘umph,’ but it will probably have to do for now.

Now, I wish to say a word of two about white supremacy. I will try to be very, very clear, and certainly direct. We, who witness ugly manifestations of white supremacy in the U.S. among our own citizens—as, for example, recently in Charlottesville, VA—sometimes view it in too narrow terms. We associate it, principally, with anti-African American racism, anti-Semitic racism, and, ascendant as of late, anti-Muslim racism. It is all that, in all its ugliness. But it is much more; much deeper and much darker.

White supremacy is not simply an ideology that is *against* certain populations. It is an ideology that is *for only one population*: white Europeans—predominately northern, including their progeny such as those found in the United States. It asserts that white Europeans and their progeny (e.g. white Americans), have a divine right to rule over the earth. This Euro-centric ideology is, therefore, by definition, a political ideology with religious justifications. In the end, white supremacy should be thought of as “religion”—false religion, but religion nonetheless. No one, then, no not one... no way, no how... can call themselves “Christian” and “white supremacist.”

“What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?”³

None.

This evil religious belief that we call “white supremacy” is not parochial. It is global. It is not

³ 2 Corinthians 6.¹⁴⁻¹⁵

something new, created even in the past two hundred years. Politically speaking, this ungodly ideology has been dominant, controlling world affairs for at least the past half millennium. For the past half millennium, white Europeans and their progeny have assumed that they have the divine right to rule wherever, whenever, and however they choose. The rest of the world has been required to either yield or suffer.

The suffering to which non-white Europeans have been subjected has taken many forms, existing along a continuum of violence and oppression that stretches from private hatred to institutional, often shadowy legislative policy, to overtly oppressive and violent actions that can and often have turned murderous, even genocidal.

The white supremacy practiced by nearly all Euro-centric countries, including the United States, accounts for European colonialism and the way subject peoples were treated—the oppression that colonial powers justified as standard ruling practice. White supremacy accounts for Britain’s oppressive and murderous treatment of the populations of the Indian subcontinent, Belgium’s oppressive and murderous treatment of South Africans, France’s oppressive and murderous treatment of North Africans, Germany’s oppressive and genocidal treatment of Jews, America’s oppressive and murderous treatment of African slaves and today’s African-Americans, America’s current unworthy obsession with world domination through empire. And on and on it goes.

From the country’s very foundation, U.S. institutions of local, state, and federal government have believed, observed, and practiced the doctrines of white supremacy. This white supremacy is often subtle and shadowy, dressed up in all sorts of politically correct policy statements and practices—for example, welfare “reform” and a police state and legal system that is stacked against African Americans, to name but two. But make no mistake about it, the United States, its citizens and government, has been utterly white supremacist from its inception. How else does one explain a constitution that legalized slavery and counted other human beings as two-thirds a person? Where did that “inspiration” come from, I wonder? Not from God. That much I know.

For many American white supremacists, such as those who gathered in Charlottesville, the shadowy white supremacy of the modern U.S. government does not go far enough. It is not

enough, for example, to purposefully disadvantage and underprivilege African-Americans through devious and unjust legislative governance. African Americans, they believe, are not to be thought of as having been created equal. Non-European populations, the twisted logic goes, are to be explicitly identified, oppressed by violent means, and, eventually, removed—we do not mean to suggest that shadowy, legislatively maintained white supremacy is nonviolent. If, after all this unhallowed effort, some yet remain, they are to be exterminated.

Such American white supremacists have been emboldened by our American Caligula. He has drawn our accustomed white supremacy out of the shadows and shoved it in our faces. “America first” is pure—or impure, however you wish—white supremacist religion. One hundred percent. Unabashedly so. Direct from its Satanic source.

This latest American resurgence of overt white supremacism, encouraged and nourished by Caligula, is a response to a fearful realization. Caligula and those of his ilk—the David Dukes and “purposefulwives” of the lunatic fringe—represent a kind of “early warning system.” From the corner of their eye, they perceive movement. The movement frightens, threatens, and angers them. They do not see the movement for what it is—the bare, outstretched arm of God. And so, they fight against God.

“What the heck,” you ask, “are you talking about?”

I’ll tell you.

As we have already said, white European nations and, as of late, perhaps the greatest of all their progeny, the United States, have dominated the planet for half a millennium. Their achievements have been impressive—and fearful. They have been responsible for a materialistic bonanza that has been a blessing—and a curse. All too often, the materialistic bonanza has come through oppression of non-Europeans—American slavery and native American genocide⁴ being only two “homegrown” examples of the many, many global examples that could be cited.

⁴ When the Book of Mormon speaks of the “seed of my brethren...scattered before the Gentiles,” we should not understand it as “permission” or “prescription,” but as “description.” The intentions of white America toward native Americans was no more “righteous” than Nebuchadnezzar’s destruction of Jerusalem. He was murderous. Americans were murderous.

Let's be clear. The wealth of the west is not a consequence of the blessings of heaven, but of satanic oppression and violence—a gobbling up of resources at the expense of much of the rest of the planet. The west has voraciously bought up armies and navies, and reigned with blood and horror on this earth. Even on those rare occasions when a more principled use of such resources is suggested, such as America's role in the Second World War, nations, in this case, the U.S., have learned all the wrong lessons. Almost universally, European nations and their progeny have used this military might to extend their own narrow interests, oppress other peoples, and impoverish their own population.

Both the Book of Mormon and the Doctrine and Covenants acknowledge and address the historical European domination with insight—and premonitions. The Book of Mormon speaks of a time “in the last days or in the *days of the Gentiles*.”⁵ This, we take to indicate the period of “white European/Anglo-American” domination. The Doctrine and Covenants speaks of the “times of the Gentiles.” “When the times of the Gentiles is *come in*, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel.”⁶

There is part of the insight.

Now, for the premonition.

“But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men. And *in that generation shall the times of the Gentiles be fulfilled*.”⁷

The times of the Gentiles “come in” and the times of the Gentiles “go out” (are fulfilled).⁸ The planetary domination by Europe, the mother,⁹ and her child, America, will end. It is, in fact, even now, coming to a tumultuous close.

⁵ See, for example, 2 Nephi 27.¹, emphasis added.

⁶ DC 45.²⁸, emphasis added.

⁷ DC 45.²⁹⁻³⁰.

⁸ See also Luke 21.²⁴

⁹ See 1 Nephi 13.¹⁷

And I say, “Good-riddance. Praise God! Bring an end to the rebellious kingdoms of this world. Thy kingdom come.”

Why is this long-standing European domination coming to a close? Because these “Gentiles,” these Europeans—mother and child—live by the oppressive and violent precepts of men rather than in the liberating light of God.

Now, God is a lot of things. He is “one.”¹⁰ He is “love.”¹¹ He is merciful, and he is just.¹² But among his most dominant traits, God is an emancipator. The central and controlling narrative of the entire Old Testament, that of Yahweh’s deliverance of Israel from Egyptian slavery, bears witness to the reality that God hates oppression. He will, finally, liberate latter-day captives just as he did ancient Israelite slaves.

The following, found in the New Testament, is one of Jesus’ earliest statements concerning himself and the purpose of his life and ministry.

“The Spirit of the Lord is upon me,
because he hath anointed me to preach the gospel to the poor;
he hath sent me to heal the brokenhearted,
to preach deliverance to the captives,
and recovering of sight to the blind,
to set at liberty them that are bruised,
To preach the acceptable year of the Lord.”¹³

Now, this must not be “spiritualized,” as if Jesus intended only or primarily to provide “spiritual insight to the spiritually blind.” No, as his ministry makes clear, he was truly interested in rejoicing the afflicted blind by allowing them to see the physical and mundane world around them, even if it was only seeing “men as trees, walking.”¹⁴ He meant to do more than deliver

¹⁰ See Deuteronomy 6.⁴

¹¹ See 1 John 4.⁸

¹² There are too many references concerning these divine attributes to even begin listing.

¹³ Luke 4.¹⁸⁻¹⁹

¹⁴ See Mark 8.²⁴

“spiritual captives.” He was interested in liberating those oppressed and imprisoned by their fellows. To not understand this central part of God is to not know him at all. To play the role of oppressor—including adopting and acting upon white supremacist nonsense—is to turn the heart away from God.

In utilizing Isaiah 61.¹⁻² to inform his Nazareth audience of his life objectives, Jesus was, on this occasion, kind enough to pull his punches. He ended his reading mid-verse, leaving the next line unread:

“And the day of vengeance of our God.”

This idea of “the vengeance of God” can be disturbing. Some will judge God harshly for even the threat of it. I appreciate the need for caution; the need to be wary that we not call something God’s vengeance when it is actually our own unjust and frustrated anger.

But, really, now! What’s God supposed to do in the face of such willful rebellion and oppression?

He has come to the prison door. He has taken the prisoner by the hand to lead him out. But the jailer simply will not let the prisoner go. The oppressor grabs the prisoner by the other arm to pull him back into prison and under his control. Can we not forgive God for wrestling over, fighting for the captive? Is he to distract the determined jailer with some sweet pastry? Talk gently to the impassioned and committed oppressor? We saw how far it got him to ask Pharaoh to “let my people go.” Pharaoh “hardened his heart,”¹⁵ belligerently asking,

“Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.”¹⁶

The oppressor will not let go without a fight. It is about more than “identity.” It is a matter of power, money, livelihood.

¹⁵ Exodus 9.³⁴

¹⁶ Exodus 5.²

Such are the actions and attitudes of today's "Gentile" nations, including the one that dominates in and from the "New World." Such are the actions and attitudes of un-American and ungodly white supremacists (Please do not misunderstand. I speak not only of the white supremacists who have lately been in the news. I speak of the United States government whose policies—social, economic, criminal, military, etc.—are intended to maintain the supremacy of white European people, as Caligula has clearly enunciated.)¹⁷ The nation has, is, and will continue to pay dearly for this sin—for it is not simply "racism," bad as that is; it is "oppression." And even worse, it is oppression in the name of god—often an evangelical perversion of Jesus. What punishment is too great for such blasphemy?!

"And there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land.... among the wicked, men shall lift up their voices and curse God and die."¹⁸

"And with righteousness shall the Lord God judge [advocate for] the poor, and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked."¹⁹

"Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.... for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."²⁰

It's a shame, really. It might be otherwise. Just a tad, the smallest bit of humility and repentance might have sufficed. But the wicked jailer simply cannot let go his victims. The habit of oppression is too ingrained. And so, the white supremacists sense that they are losing control. The Euro-centric world is collapsing. They see rightly. It was written right into scripture, clear for all to see. But they do not see that it is God at work, increasingly active—hastening his work,

¹⁷ Please do not misunderstand. I speak not only of the white supremacist who have lately been in the news. I speak of the United States government whose policies—social, economic, criminal, military, etc.—are intended to maintain white supremacy.

¹⁸ DC 45.³¹⁻³²

¹⁹ 2 Nephi 30.⁹

²⁰ Revelation 18.^{21, 23-24}

as we like to say—in America and elsewhere in order to emancipate the world from the violent and oppressive Euro-centric powers. It is clear to see that he is, as always, fighting, not only for African-Americans, but for multitudes of vulnerable and oppressed people.

One appreciates Martin Luther King Jr. as one of God’s spokesmen. We appreciate his dream. He truly performed miracles. We desperately need another such visionary. But, he was only pointing the hearer to the greatest dreamer of them all: God, Almighty, Himself. *He* has a dream. It goes something like this.

“Behold, verily I say unto you, for this cause I have sent you—that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come...
that a feast of fat things might be prepared for the poor;
yea, a feast of fat things,
of wine on the lees well refined...
yea, a supper of the house of the Lord, well prepared,
unto which all nations shall be invited.
First, the rich and the learned, the wise and the noble;
and after that cometh the day of my power;
then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb,
and partake of the supper of the Lord,
prepared for the great day to come.²¹

We are now entering the “day of [his] power” a day when he will advocate and, if need be, fight for the vulnerable and oppressed. He will bring about the end of the times of the Gentiles—or, rather, their obstinate and willful rebellion will bring the end upon themselves. Even in the great latter-day work, all that has gone before has been but prelude. The Divine vision for the future will be realized. It will be marvelous in our eyes.

One can only stand for or against the divine dream. One can only stand for or against the divinely planned equity for the vulnerable and oppressed.

²¹ DC 58.^{6, 8-11}

One can only stand for or against the God of Heaven, Redeemer and Emancipator.

It is this that the white supremacists—individual and national, see so dimly. But this Euro-centric ideology, addicted as it is to oppression and violence, cannot help but fight against the God of love, mercy, justice and equity. But, praise be to God, their fight is in vain.

“The lofty looks of man shall be humbled,
and the haughtiness of men shall be bowed down,
and the Lord alone shall be exalted in that day.”²²

“The wicked shall be turned into hell,
and all the nations that forget God.
For the needy shall not alway be forgotten:
the expectation of the poor shall not perish for ever.
Arise, O Lord; let not man prevail:
let the heathen be judged in thy sight.”²³

²² Isaiah 2.¹¹

²³ Psalm 9.¹⁷⁻¹⁹