

the priesthood would be made available to all worthy men—an anticipation realized and announced June 9, 1978.

In the October 1978 Semiannual General Conference of the Church, President Spencer W. Kimball restated to the world that he had received a revelation making all worthy male members of the Church eligible for the priesthood without regard for race or color (*see* DOCTRINE AND COVENANTS: OFFICIAL DECLARATION—2).

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RAISING THE DEAD

God has the power to raise the dead. This truth is confirmed by ancient scripture and reaffirmed by revelations in the RESTORATION OF THE GOSPEL in this dispensation. When asked if the "Mormons" could raise the dead, the Prophet Joseph SMITH replied, "No, . . . but God can raise the dead, through man as an instrument" (*TPJS*, p. 120).

Raising the dead is the act of restoring to life one whose eternal spirit has departed from its mortal body. Restoration to mortal life, however, is not to be equated or confused with resurrection of the body from death to immortality. A person raised from the dead is not thereby made immortal; in such cases, the individual becomes mortal a second time and must die again before being raised in the resurrection to immortality (Bruce R. McConkie, *Doctrinal New Testament Commentary*, Vol. 1, p. 256, Salt Lake City, 1965).

The scriptures report that on three separate occasions during his mortal ministry Jesus raised individuals from the dead. The daughter of Jairus was called back to life within hours of her death (Mark 5:22–43). The lifeless body of the widow's son in the village of Nain was being carried to the cemetery when Jesus intervened and commanded

him to arise, "and he that was dead sat up, and began to speak" (Luke 7:11–17). The body of Lazarus had been dead four days, prepared for burial, and entombed when Jesus commanded, "Lazarus, come forth. And he that was dead came forth" (John 11:1–46). During his ministry in the Western Hemisphere, the resurrected Jesus again performed many miracles, including raising a man from the dead (3 Ne. 26:15).

Jesus gave his twelve apostles power to raise the dead (Matt. 10:8). He also gave this power to his disciples in the Western Hemisphere, and they "did heal the sick, and raise the dead" (4 Ne. 1:5).

Elijah raised the widow's son (1 Kgs. 17:17–24). Elisha restored to life the son of a Shunammite woman (2 Kgs. 4:18–37). Peter raised Tabitha and "presented her alive to her friends" (Acts 9:36–42). Paul raised Eutychus (Acts 20:7–12). Nephi³ restored his brother Timothy to life after he had suffered a violent death (3 Ne. 7:19; 19:4).

The priesthood authority by which miracles were performed in ancient times by the servants of God has been restored and is functional in the latter days. The power to raise the dead, if the Lord wills, is inherent in the exercise of priesthood authority by righteous priesthood holders and in the restoration of the gospel of Jesus Christ.

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REASON AND REVELATION

LDS teaching affirms the supreme authority of divine REVELATION. However, revelation is not understood as an impediment to rational inquiry but as the framework within which the natural human desire to know can most vigorously and fruitfully be exercised. In traditional Judaism and Islam, revelation is mainly seen as law, and the orthodox life of pious obedience is incompatible with the questioning spirit of philosophic life (*see* WORLD RELIGIONS [NON-CHRISTIAN] AND MORMONISM). The Christian view of religion as belief or FAITH and of revelation as teachings or DOCTRINE has encouraged a perennial interest in reconciling the