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).


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
authority of revealed religion with that of reason. Thus, among revealed religions, Christianity has been the most open—and the most vulnerable—to the claims of reason.

The theological tradition of medieval Christianity viewed the Gospels as a supernatural fulfillment of the brilliant but partial insights of natural reason as represented by Greek philosophers, especially Plato and Aristotle. The Christian philosophers Augustine and Aquinas agreed with their pagan predecessors that reason is the noblest natural human faculty, but argued that it cannot reach God, its true end, without the aid of revelation. Thus, revelation was held to be superior, but even this superiority was to some extent defined by a view of the good inherited from pre-Christian PHILOSOPHY.

The founders of the Protestant tradition attacked this alliance between classical philosophy and the gospel, and tended to limit reason to an instrumental status. So limited, however, the Protestants viewed the exercise of reason as redounding to the glory of God. In this way, the Reformation laid the foundation for the later alliance between faith and technological science.

The LDS understanding of this issue rests upon foundations equally distinct from Protestant and Catholic traditions. LDS doctrine emphasizes the continuity between the natural and the divine realms, a continuity founded in part on the eternal importance of human understanding. But Latter-day Saints do not see the dignity of the mind as the sole basis of this continuity. Rather, they look to the exaltation of the whole person—not only as a knower of truth but also as a servant of the Lord and a source of blessings to one’s fellow beings and one’s posterity. In contrast to other Christian and Jewish traditions, moreover, LDS teaching emphasizes the necessity of present and future revelation, both to the individual and to the Church, in the pursuit of all these ends.

Warnings against the arrogance of human reason are common and founded in scripture. Thus, the Book of Mormon prophet Jacob decries “the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish. But to be learned is good if they hearken unto the counsels of God” (2 Ne. 9:28–29). He thus announces a theme—the goodness of learning—that is almost as prominent in LDS teaching as the necessity of revelation, especially in the Doctrine and Covenants, where the Saints are enjoined to pursue learning of all kinds by “study” as well as by “faith” (D&C 88:78–79, 118).

Though one purpose of rational inquiry is to enhance missionary work (D&C 88:80), the goodness of learning transcends any practical applications. Indeed, this intellectual goodness is linked directly and intrinsically with the exaltation of the individual, whose nature must conform to the “conditions” or “law” of the kingdom he or she attains: “For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light” (D&C 88:38–40). Such perfections also pertain to natural human faculties, directed and aided by general and personal revelation, for ultimately the light that “enlighteneth your eyes” and “quickeneth your understandings” is the “light of Christ,” the “light of truth . . . which is in all things” (D&C 88:6, 7, 11, 13; cf. Moro. 7:16–25).

Revealed light and natural light are not completely distinct categories. Revelation engages natural reason and indeed may build upon it. It is sometimes described in LDS teaching as “a still voice of perfect mildness” able to “pierce unto the very soul” (Hel. 5:21–31) or as a spirit that resonates with the mind to produce a feeling of “pure intelligence” or “sudden strokes of ideas” (TPJS, p. 151). It is thus appropriate to seek and prepare for revelation by the effort of reason: “You must study it out in your mind; then you must ask me if it be right” (D&C 9:8).

LDS teaching encourages a distinct openness to the intrinsic as well as instrumental goodness of the life of the mind, an openness founded on the continuity between the human and divine realms. The full exercise of human reason under the direction of revelation holds a high place among the virtuous and praiseworthy ends to be sought by the Saints (A of F 13), for the scripture promises that “whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection,” and the more “knowledge and intelligence” one gains through “diligence and obedience,” the greater “the advantage in the world to come” (D&C 130:18–19). This emphasis on intellectual development in human progress toward GODHOOD accords with the fundamental doctrine that is the official motto of Brigham Young University—
namely, that “the glory of God is intelligence” (D&C 93:36).

Equated with “light and truth,” such intelligence by nature “forsake[s] that evil one” (D&C 93:37). It cannot be simply identified with conventional measures of “intelligence” or with the Greek philosophic idea of a pure, immaterial, and self-directed intelligence, a concept that was very influential in medieval theology. For Latter-day Saints, the attainment of INTELLIGENCE must be integrated with the labor of shaping the material world and binding together families and generations, for “the elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy” (D&C 93:33). To the doctrine that “the glory of God is intelligence,” one must add God’s statement to Moses that “this is my work and my glory—to bring to pass the immortality and eternal life of man” (Moses 1:39).

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Ralph C. Hancock

REBAPTISM

Once a person joins The Church of Jesus Christ of Latter-day Saints, circumstances requiring rebaptism are unusual. In current policy and practice, a person would be rebaptized only in two cases: (1) if membership records were irretrievably lost and no other proof of membership could be established; or (2) if an excommunicated person qualified for reentry into the Church. As members partake of the SACRAMENT weekly, repenting of sin, their baptismal COVENANTS are renewed and rebaptism is unnecessary.

One enters into membership in the Church only through BAPTISM by immersion for the REMISSION OF SINS by one holding the appropriate priesthood, regardless of any prior baptism or initiation ordinance. Latter-day scriptures refer to baptism as a NEW AND EVERLASTING COVENANT. It is the ordinance received by one who accepts the gospel of Jesus Christ, with the promise that proper baptism opens onto the path that leads to eternal life. But baptisms performed outside the framework of the restored priesthood are of no avail for one who wishes to enter in at the strait gate and onto that path (D&C 22:1–2).

Rebaptism is rare among Latter-day Saints in modern times. Historically, however, many members were rebaptized as an act of rededication. This was first practiced in Nauvoo and was continued in the Utah Territory. Rebaptism served as a ritual of recommitment but was not viewed as essential to salvation. Members often sought rebaptism when called to assist in colonization or to participate in one of the UNITED ORDERS. On some occasions, the Saints were rebaptized as they prepared for marriage or entrance into the temple. Early members also rebaptized some of the sick among them as an act of healing. Because of misuse by some Church members, all such practices of rebaptism were discontinued in 1897.

H. Dean Garrett

RECORD KEEPING

The keeping of records is done in response to a direct commandment from the Lord and is considered a sacred trust and obligation. “The matter of record keeping is one of the most important duties devolving on the Church,” said Elder Joseph Fielding Smith (p. 96). Indeed, the very day the LDS Church was organized, the Prophet Joseph Smith received a revelation: “Behold, there shall be a record kept among you” (D&C 21:1). This requirement apparently has been the same in every Dispensation. The Pearl of Great Price states that a BOOK OF REMEMBRANCE was first kept in the ADAMIC LANGUAGE, and Adam’s children were taught to read and write, “having a language that was pure and undefiled”, therefore, it was given unto many “to write by the spirit of inspira-