

# ENCYCLOPEDIA OF MORMONISM

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of The Church of Jesus Christ of Latter-day Saints*

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purified oneself of imperfections to the greatest degree possible, one is invested, over a lifetime, with holiness from God. ALMA<sub>2</sub> is an example of one recognized by God as holy (Alma 10:7–9).

These principles are summarized in the next to the last verse of the Book of Mormon: “And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot” (Moro. 10:33).

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## HOLY GHOST

The Church of Jesus Christ of Latter-day Saints teaches that the Holy Ghost is a spirit man, a spirit son of GOD THE FATHER. It is fundamental Church doctrine that God is the Father of the spirits of all men and women, that Jesus is literally God’s Son both in the spirit and in the flesh, and that the Holy Ghost is a personage of spirit separate and distinct from both the Father and the Son. The Holy Ghost is the third member of the Eternal GODHEAD, and is identified also as the HOLY SPIRIT, Spirit of God, Spirit of the Lord, and the COMFORTER. All three members of the Godhead were manifested at Jesus’ baptism (Mark 1:9–12; see also DOVE, SIGN OF). Regarding them the Prophet Joseph SMITH taught: “The Father has a body of flesh and bones as tangible as man’s; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us” (D&C 130:22). In a figurative sense, the Holy Ghost dwells in the hearts of the righteous Saints of all DISPENSATIONS (D&C 20:18–21).

Joseph Smith also stated that an “everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages . . . are called God the first, the

Creator; God the second, the Redeemer; and God the third, the witness or Testator” (TPJS, p. 190).

Latter-day Saints understand that by obedience to the laws and ORDINANCES of the gospel Adam received the Holy Ghost and thus learned that redemption from the Fall will come through Christ to all who accept him (Moses 5:6–9). Thus, the gospel was preached from the beginning, being declared by ANGELS, by the voice of God, and by the GIFT OF THE HOLY GHOST (Moses 5:58–59; cf. 2 Pet. 1:21). NEPHI<sub>1</sub> (c. 600 B.C.) testified that the Holy Ghost is “the gift of God unto all those who diligently seek him, as well in times of old as in the time that he should manifest himself unto the children of men. . . . For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come” (1 Ne. 10:17–19).

Joseph Smith taught that the influence of the Holy Ghost, which is the convincing power of God of the truth of the gospel, can be received before BAPTISM, but the gift, or constant companionship, of the Holy Ghost, which comes by the LAYING-ON OF HANDS, is obtained only after baptism (TPJS, p. 199). “You might as well baptize a bag of sand as a man,” he said, “if not done in view of the remission of sins and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost” (TPJS, p. 314). Thus, a person is expected to receive the witness of the Holy Ghost to the truthfulness of the gospel of Jesus Christ, of scripture, and of the words of the living PROPHETS before baptism; the full outpouring of the Spirit does not come, however, until the person has complied with the command to be baptized. Only after baptism can the gift be conferred by one in AUTHORITY (Moro. 10:3–5; D&C 76:52). And even then the Holy Ghost cannot be received by someone who is not worthy of it, since the Holy Ghost will not dwell in the heart of an unrighteous person. Thus, the actual companionship of the Holy Ghost may be received immediately after baptism or at a subsequent time, when the one receiving the promise becomes a fit companion for that holy being. Should the individual cease thereafter to be clean and obedient, the Holy Ghost will withdraw (1 Cor. 3:16–17).

The Holy Ghost is a sanctifier. Because no unclean thing can dwell in a divine presence, the

whole system of salvation centers on the process of sanctification; people are saved to the extent that they are sanctified. Sanctification and holiness are inseparable. “To be sanctified is to become clean, pure, and spotless; to be free from the blood and sins of the world; to become a new creature of the Holy Ghost, one whose body has been renewed by the rebirth of the Spirit. Sanctification is a state of saintliness, a state attained only by conformity to the laws and ordinances of the gospel” (*MD*, p. 675).

The Holy Ghost is a revelator. The Prophet Joseph Smith taught that “no man can receive the Holy Ghost without receiving revelations” (*TPJS*, p. 328). To enjoy the companionship of the Holy Ghost is to enjoy the spirit of REVELATION (D&C 8:2–3). Without revelation there can be no competent witness of Christ or his gospel (Rev. 19:10). The Holy Ghost is the source of all saving knowledge. Those who sincerely and prayerfully seek this knowledge are promised that everything expedient will be revealed to them (D&C 18:18). Nephi testified that Christ manifests himself “unto all those who believe in him, by the power of the Holy Ghost; yea, unto every nation, kindred, tongue, and people, working mighty miracles, signs, and wonders, among the children of men according to their faith” (2 Ne. 26:13; cf. 1 Cor. 2:11–13; D&C 76:116).

The Holy Ghost is a teacher. All who will be saved must be tutored by the Holy Ghost. The things of the Spirit can only be understood when taught and learned by the Spirit (D&C 50:11–24). The divine commission to teach the truths of salvation rests with the Holy Ghost. Jesus was filled with the power of the Holy Ghost (Luke 4:1). “He spake not as other men, neither could he be taught; for he needed not that any man should teach him” (*JST* Matt. 3:25). The Father gave Christ the Spirit without measure (John 3:34). Angels also speak by the power of the Holy Ghost (2 Ne. 32:3). Such is the standard for all who go forth in Christ’s name. “Ye are not sent forth to be taught,” the Savior said to the early Latter-day Saints, “but to teach the children of men the things which I have put into your hands by the power of my Spirit; and ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken” (D&C 43:15–16).

Describing the influence of the Holy Ghost as it fell upon him and Oliver COWDERY, the Prophet

Joseph Smith said, “We were filled with the Holy Ghost, and rejoiced in the God of our salvation. Our minds being now enlightened, we began to have the scriptures laid open to our understandings, and the true meaning and intention of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of” (*JS—H* 1:73–74; cf. Alma 5:46). The Holy Ghost also brings to remembrance that which has previously been learned (John 14:26), directs that for which one should pray (D&C 46:30), and makes known what is to be spoken in preaching and teaching (D&C 84:85).

The Holy Ghost is the Comforter. A distinctive characteristic of the truths of salvation is that they are attended by a spirit of comfort and peace. It is the office of the Holy Ghost to lift burdens, give courage, strengthen faith, grant consolation, extend hope, and reveal whatever is needed to those having claim on his sacred companionship (Moses 6:61).

Jesus taught that no sin is greater than the sin against the Holy Ghost (Matt. 12:31–32). A latter-day revelation explains, “The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God” (D&C 132:27). Joseph Smith observed further that such a one rejects the Son after the Father has revealed him, denies the truth, and defies the PLAN OF SALVATION. “From that time he begins to be an enemy. . . . He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war, like the devil, and awful is the consequence” (*TPJS*, p. 357–58; cf. D&C 76:31–38, 43–48; see also UNPARDONABLE SIN).

The Holy Ghost is such an uplifting power and source of necessary gospel knowledge that to have his constant companionship and influence is the greatest gift a person can receive in mortality (cf. D&C 121:46). It is reported that on one occasion, when the Prophet Joseph Smith was asked, “Wherein [the LDS Church] differed from the other religions of the day,” he replied, that it was in “the gift of the Holy Ghost by the laying-on of hands, . . . [and] that all other considerations were contained in the gift of the Holy Ghost” (*HC* 4:42).

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HOLY OF HOLIES

In ancient times, through divine instruction to Moses, the Holy of Holies was made the center of the tabernacle (Ex. 25–27). It was a fifteen-foot cube formed by hanging veils made of goat hair, ram skins, and other dyed skins. Some were embroidered with figures of cherubim in blue, purple, and scarlet. The Holy of Holies was designated as the repository for a chest called the ark of the covenant. This chest, constructed of gold-plated acacia wood, was the place of the stone tablets inscribed by the hand of God, and the resting place for the mercy seat. Fashioned in one piece of fine gold, this seat, with cherubim engraven above it, formed the visible throne for the presence of God. Once a year, on the day of atonement, the high priest entered the Holy of Holies and sprinkled sacrificial blood over the mercy seat as expiation for Israel's sins. Though the ark has disappeared, this ritual was continued in the temples of Zerubbabel and Herod.

A latter-day Holy of Holies has been dedicated in the great temple in Salt Lake City. It is a central chamber adjoining the celestial room. Beyond its sliding doors are six steps to similar doors, symbolic of the veil that guarded the Holy of Holies in ancient times. The sanctuary is of circular design with a domed ceiling. The appointments include inlaid wood, gold leaf, stained glass, and unique lighting. The presiding high priest, the President of the Church, controls access to this sanctuary.

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HOLY SPIRIT

The Holy Spirit is a term often used to refer to the HOLY GHOST. In such cases the Holy Spirit is a personage. Ghost is an Old English word meaning spirit. The scriptures use this term to designate the third member of the GODHEAD (Alma 11:44) and to speak of the Spirit's power to testify (Alma 7:16), to grant knowledge (Alma 5:46; D&C 76:116), to persuade (Mosiah 3:19), to indicate remission of sins (D&C 55:1), and to sanctify (Alma 5:54). The term Holy Spirit is the core of the phrase HOLY SPIRIT OF PROMISE denoting the Holy Ghost's sanction of every ordinance performed in righteousness. The influence or spirit that emanates from Jesus Christ, which is also called the LIGHT OF CHRIST, is holy, but is neither the Holy Spirit nor a personage.

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HOLY SPIRIT OF PROMISE

The Holy Spirit of Promise is one of many descriptive name-titles of the HOLY GHOST and refers to a specific function of the Holy Ghost. In John 14:16, the Savior, who had been a comforter to his disciples, assured them that after his departure into heaven they would receive another comforter: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." The next verse speaks of this Comforter as "the Spirit of truth," who "dwelleth with you, and shall be in you" (verse 17). The Lord subsequently identified this promised Comforter as the Holy Ghost (verse 26). Doctrine and Covenants 88:3 reiterates and clarifies: "Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John."

The Holy Spirit of Promise is the power by which ordinances and other righteous acts performed on this earth, such as baptism and eternal marriage, are ratified, validated, and sealed in heaven as well as on earth. Paul taught the Ephesians that after acting on their faith in Christ they "were sealed with that holy Spirit of promise," which was the surety of their "inheritance until the redemption of the purchased possession" (Eph. 1:12–14). The SEALING of earthly COVENANTS and