

minutes, and diaries of the day, the *History of the Church* has often been referred to as the *Documentary History of the Church*, or *DHC*.

Emphasizing the role of God in human affairs, this history falls within the Judeo-Christian tradition of “providential history.” Because it was not written in a literary vacuum, it exhibits characteristics and flaws commonly found in the history and biography of its day: unacknowledged ghostwriting, edited sources, and a lack of balance. The most frequent distortion is the changing of an associate’s third-person description of Joseph Smith’s words and actions to a first-person account attributed to Joseph Smith, thereby conveying a false sense that he wrote it. Nonetheless, resting as it does on extensive documents from the period and compiled by persons who were eyewitnesses to the events, the factual content of the history has proven reliable.

BIBLIOGRAPHY

Jessee, Dean C. “The Writing of Joseph Smith’s History.” *BYU Studies* 11 (Summer 1971):439–73.

———. *The Personal Writings of Joseph Smith*. Salt Lake City, 1984.

———. *The Papers of Joseph Smith*, Vol. 1. Salt Lake City, 1989.

HOWARD C. SEARLE

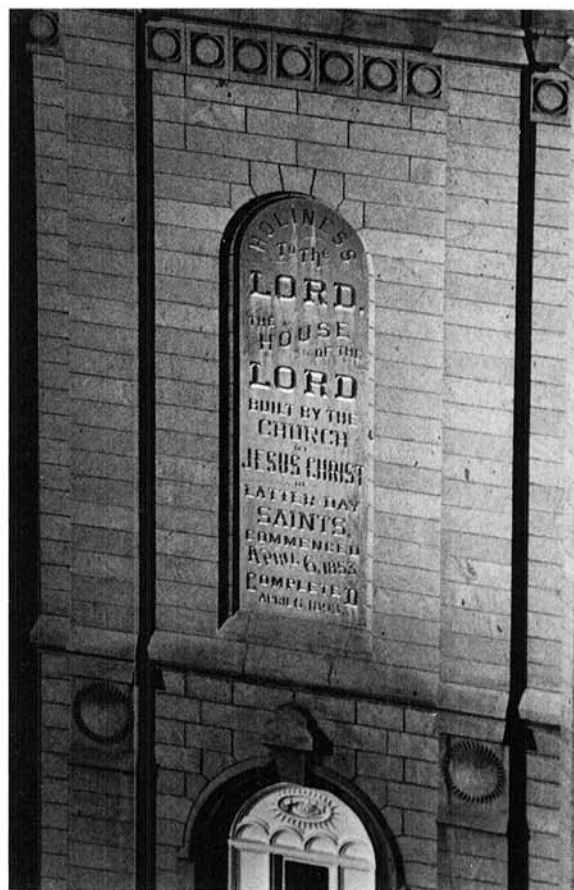
HOLINESS

In LDS thought, as in most religions, it is God who invests a person, place, or object with holiness: “For I am able to make you holy, and your sins are forgiven you” (D&C 60:7). Thus the TEMPLES of the Church are said to be holy because they are dedicated to Deity who has manifested himself within them. Latter-day Saints speak of the SABBATH as holy because God has put his spirit into that day. The wooded area where Joseph SMITH received his FIRST VISION is spoken of as the SACRED GROVE because the Father and the Son appeared there. Marriage and other priesthood ORDINANCES are considered holy because God is directly and personally a party to such covenants. The scriptures are holy because they contain the word of God.

Although they infrequently use the term “holy” (an exception is in a beloved hymn which beseeches God, “More holiness give me”), Latter-

day Saints strive for a measure of holiness and PERFECTION in MORTALITY: “Man may be perfect in his sphere; . . . individual perfection is relative. . . . The law of the Gospel is a perfect law and the sure effect of full obedience thereto is perfection” (Talmage, p. 169).

The process of becoming holy is based on three doctrines: JUSTIFICATION, which satisfies the demands of justice for the sins of the individual through the ATONEMENT OF JESUS CHRIST; purification, made possible by that same atonement and symbolized in the SACRAMENT of the bread and water, requiring the constant cleansing of oneself from earthly stains and imperfections; and SANCTIFICATION, the process of being made holy. Having



The eastern face of the Salt Lake Temple and of each LDS temple bears the inscription, “Holiness to the Lord.” The phrase also appeared on doorknobs and other articles of daily use in Nauvoo and pioneer Utah, reflecting the prophecy in Zech. 14:20–21 that “in that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD . . . Yea, every pot in Jerusalem and Judah shall be holiness unto the Lord of hosts.”

purified oneself of imperfections to the greatest degree possible, one is invested, over a lifetime, with holiness from God. ALMA₂ 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).

BIBLIOGRAPHY

Lee, Harold B. *Stand Ye in Holy Places*. Salt Lake City, 1974.
Talmage, James E. *The Vitality of Mormonism*, p. 169. Boston, 1919.

ELOUISE M. BELL

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). NEPHI₁ (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