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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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LYSLE R. CAHOON

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.

JERRY A. WILSON

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

performances is conditional and depends upon the recipient's personal commitment and worthiness. If a person who has received the Holy Spirit of Promise subsequently becomes unrighteous, the seal is broken until full repentance and forgiveness occur (DS 1:55; 2:94–99).

The necessity of sealing by the Holy Ghost is emphasized in the following passage: “All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, . . . are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead” (D&C 132:7). Earthly representatives of the Lord, such as bishops and elders may be deceived by an unworthy person, but no one can deceive the Holy Spirit, who will not ratify an ordinance received unworthily. This safeguard is attached to all blessings and covenants associated with the gospel of Jesus Christ.

The ultimate manifestation of the Holy Spirit of Promise is in connection with having one's CALLING AND ELECTION made sure—that is, receiving “the more sure word of prophecy” testifying that an individual is sealed up to ETERNAL LIFE (D&C 131:5). The Holy Spirit of Promise validates this blessing or seals it upon the person. Referring to the Holy Spirit of Promise the Lord says, “This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom” (D&C 88:4; cf. MD, pp. 361–62).

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HOME

“Home” refers to more than a dwelling for a family. Latter-day Saints consider the ideal home a sacred place where holiness can be lived and taught. It is where civilization is created, one family at a time, and where God's plan of salvation is taught to the next generation, by both example and precept. Home and family relationships can be eternal. Children are to be nurtured in an atmosphere of love. Homes are to be characterized by service, cooperation, and even sacrifice by and for each

other. The ideal home can become a haven from worldliness, materialism, and selfishness. While living in a relationship of fidelity, parents are to make home commitments their first priority.

Articles on the home environment are Abuse, Spouse and Child; Divorce; Family: Family Life; Fatherhood; Marriage; Maternity and Child Health Care; Men, Roles of; Mother in Israel; Motherhood; Women, Roles of; and Youth. Articles related to children and adolescents in the home are Adoption of Children; Birth; Born in the Covenant; Children; Dating and Courtship; and Sex Education. Articles on parental responsibilities and home organization are Birth Control; Book of Remembrance; Emergency Preparedness; Family History; Family Home Evening; Family Organizations; Family Prayer; Father's Blessing; Procreation; Sexuality; Values, Transmission of.]

HOME INDUSTRIES

From the earliest days of the Church, home industry, in one form or another, has been advocated among the Latter-day Saints. Included were the more common form of cottage industries and also both light and heavy manufacturing of most of the community's consumable goods. Home industry and manufacturing were to promote thrift and self-sufficiency among the members, to serve as a buffer against possible corrosive influences (greed, materialism, inequality), to provide employment for the poor, and to protect the Saints from persecution or to prepare them for further upheavals and expulsions such as had driven the Saints from state to state.

Home industries became Church policy in 1831, with the establishment of the LAW OF CONSECRATION, which continued in various forms through the nineteenth century (see UNITED ORDERS). From 1831 to 1838, the Church sought to provide material necessities for all according to need. The Saints were to limit consumption voluntarily and, when production exceeded demand, to give the surpluses to the Church. Members pledged time, labor, energy, ability, and material possessions for the good of the group. In pioneer Utah it was not unusual for men to be called on MISSIONS to devote full time to establish specific industries (see PIONEER ECONOMY).

As European converts immigrated to the UTAH TERRITORY during the 1850s, they were encouraged to bring designs and tools for use in manufacturing. Home industries thrived through an