

4:1–4; D&C 76:25–27; cf. Rev. 12:4, 7–9; D&C 29:36). Satan and his followers remain spirit beings made in the image of God but are still rebellious and evil. They are desirous of having a mortal body. The Prophet Joseph Smith explained, “The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment. He is pleased when he can obtain the tabernacle of man, and when cast out by the Savior he asked to go into the herd of swine, showing that he would prefer a swine’s body to having none” (*TPJS*, p. 181; cf. pp. 297–98).

Latter-day revelation has not identified or clarified the nature of seraphim or cherubim mentioned in the Bible (Gen. 3:24; Isa. 6:2) and whether these are spirit beings or merely symbolic representations. Some spirits are messengers of the Lord and minister to mortals (Heb. 1:14; D&C 129), but spirit ministrants cannot perform all the functions of those angels who have resurrected bodies (*TPJS*, pp. 191, 325).

A spirit being who has never entered mortality is in an “unembodied” state. A spirit with a mortal body is in an “embodied” state and the body and spirit constitute the SOUL (D&C 88:15). Death is the separation of the mortal, physical body from the spirit (James 2:26), after which the spirit lives in a “disembodied” state in the post-mortal SPIRIT WORLD, while the mortal, physical body, without life, decays in the grave. In the post-mortal world, the spirit awaits being “reembodied” in the RESURRECTION, which is the reuniting of the spirit and the body, never to be separated (Alma 11:44–45). Every person in the mortal world has come from the spirit world, and all will eventually die and then be resurrected.

Latter-day revelation teaches that God the Father and Jesus Christ are resurrected, exalted beings, meaning that they have glorified bodies of flesh and bones (D&C 130:22). Man exists that he “might have joy” (2 Ne. 2:25), and the revelations teach that a fulness of joy can be experienced only in the resurrected state—with the spirit and the body inseparably united (D&C 93:33–34). Therefore, existence as a spirit alone in either the pre-mortal or postmortal spirit world has its limitations. Departed spirits who know the plan of God and the value of a physical body are anxious to be resurrected (D&C 45:17; 138:50). Because they rejected God’s plan of salvation, Lucifer and his followers have been denied forever the privilege of having a physical body and thus are limited or cur-

tailed in their progress. The Lord declared, “Where I am they cannot come, for they have no power” (D&C 29:29).

The spirit creation pertains not to the human family alone but to all living things. Latter-day scriptures teach that the human spirit is in the likeness of that which is physical, as was demonstrated in the case of the spirit of Jesus Christ, who appeared to the brother of Jared, noted above. Thus, “the spirit of man [is] in the likeness of his person, as also the spirit of the beast, and every other creature which God has created” (D&C 77:2; *see also* ANIMALS). Moses wrote that every plant of the field, every herb, indeed every thing, was created “in heaven” before it was naturally upon the face of the earth (Moses 3:5–7).

[*See also* First Estate; Hell; Spirit Body; Spirit Prison.]

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## SPIRIT BODY

Latter-day Saints believe that each person was born in PREMORTAL LIFE as a spirit son or daughter of God. The spirit joins with a physical body in the process of birth on the earth. At death the spirit and the body separate until they reunite in the RESURRECTION. SPIRITS are capable of intellectual advancement, love, hate, happiness, sorrow, obedience, disobedience, memory, and other personal characteristics. Latter-day Saints believe that “all spirit is matter,” but this matter is so fine that it cannot be discerned by mortal eyes (D&C 131: 7–8).

The DOCTRINE AND COVENANTS explains that “the spirit of man [is] in the likeness of his person,

as also the spirit of the beast; and every other creature which God has created” (D&C 77:2). That spirit bodies resemble physical bodies is demonstrated in the account of the premortal Jesus visiting the BROTHER OF JARED many centuries before Jesus’ birth (Ether 3:9–16). On this occasion, the Lord revealed his spirit body and said, “this body, which ye now behold, is the body of my spirit; . . . and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh” (3:16).

According to Latter-day Saint doctrine, the spirit (sometimes called the SOUL) does not die (Alma 42:9; cf. James 2:26). However, a spirit, though immortal, cannot have a fulness of joy without being inseparably connected to a resurrected physical body (D&C 93:33–34; 138:50). For additional references see Job 32:8; Hebrews 12:9; 1 Nephi 11:11; Abraham 3:18–23.

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## SPIRIT OF GOD

See: Light of Christ

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## SPIRIT PRISON

In Latter-day Saint doctrine the “spirit prison” is both a condition and a place within the postearthly SPIRIT WORLD. One “imprisons” himself or herself through unbelief or through willful disobedience of God. In such circumstances, one’s opportunities in the AFTERLIFE will be limited. Those who willfully rebel against the light and truth of the gospel and do not repent remain in this condition of imprisonment and suffer SPIRITUAL DEATH, which is a condition of hell (Alma 12:16–18; D&C 76:36–37). Furthermore, since a fulness of joy is not possible without the resurrected body, the waiting in the spirit world for the RESURRECTION is a type of imprisonment (D&C 45:17; 93:33–34; 138:16, 17, 50). However, through the ATONEMENT of Jesus Christ all have a promise of resurrection, and thus of eventual release from this type of spirit prison, although the unrepentant will still be imprisoned by their unbelief (*see* DAMNATION).

Another more far-reaching definition of “spirit prison” is HELL. In this sense, spirit prison is a temporary abode in the spirit world of those who

either were untaught and unrighteous, or were disobedient to the gospel while in mortal life (cf. Alma 40:11–14; D&C 138:32).

As part of his redemptive mission, Jesus Christ visited the spirit world during the interlude between his own death and resurrection, and “from among the righteous, he organized his forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the gospel to them that were in darkness”—in other words, to the spirits in prison (D&C 138:30; cf. 1 Pet. 3:18–20; 4:6). Thus, the gulf between paradise and hell that is spoken of in Jesus’ parable of the rich man and Lazarus (Luke 16:19–31) was bridged by the Savior’s ministry in the spirit world. This bridging allows interaction among the righteous and wicked spirits to the extent that the faithful present the gospel to “those who had died in their sins, without a knowledge of the truth, or in transgression, having rejected the prophets” (D&C 138:32). Latter-day Saints believe that preaching the gospel in the spirit world continues today and will continue until every soul who wishes to do so and repents properly will be released from such imprisonment.

Repentance of imprisoned spirits opens the doors of the prison, enabling them to loose themselves from the spiritual darkness of unbelief, ignorance, and sin. As they accept the gospel of Jesus Christ and cast off their sins, the repentant are able to break the chains of hell and dwell with the righteous in paradise.

[*See also* Salvation of the Dead.]

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## SPIRIT OF PROPHECY

Spirit of prophecy is equated in Revelation 19:10 with “the testimony of Jesus.” For members of The Church of Jesus Christ of Latter-day Saints, having a TESTIMONY OF JESUS CHRIST means receiving personal spiritual assurance through REVELATION by the HOLY GHOST that Jesus is the literal Son of God, the creator of the world, and that through his