

WHO AND WHAT IS THE HOLY GHOST?

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We do not usually concern ourselves much about the personage of the Holy Ghost, but there are some interesting possibilities which deserve some contemplative thought. For example, although the Holy Ghost is identified as a male Spirit-Being who is the third member of the Godhead, why is He never identified, never given a name? Even the name, "Ghost," is strange, even if we add, "Holy" to it. The alternate name is Holy Spirit, which doesn't help much either. Not that any of this is a problem, but some possible answers to the questions might point in the direction of a much better understanding of ourselves, and if that is the case, then a further study would be useful indeed.

THE THREE GODS OF CREATION

It is no secret that in the temple we are introduced to a trinity of three Gods, Elohim, Jehovah and Michael. Brigham Young, on April 9, 1852, declared:

The earth was organized by three characters, namely Elohim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represent to the Deity, as Father, Son, and Holy Ghost. (Journal of Discourses, Vol. 1:50-5 1)

In the casual thinking of most members of the Church, a God-Being functions as a God through organized kingdoms and delegated priesthood authority, thus not personally omnipresent, omniscient or omnipotent. However, once a person understands the concept that each is, individually and collectively, the One Infinite and Eternal God, as testified to in our scriptures and explained very specifically by B. H. Roberts in his official publications for the Church, a God is God because He comprehends and functions in and through the Infinite and Eternal Spirit which is in all things and out of which all things are made. I covered these thoughts in detail in Chapters XIII and XIV, Pages 103 to 114 in *A Blessing Hitherto Unknown*, Book I, Finding the Mark (and in my new book, *Solving the Mormon Puzzle*, Pages 38-51) From the point of view of there being only One Infinite and Eternal God, yet many God-Beings, Elohim was not only a glorified resurrected being in the beginning of this earth, but was also that One Infinite and Eternal God as are all other God-Beings. In contrast, Jehovah and Michael, even though also God-Beings, were still unembodied spirit beings who had not yet taken on mortal or immortal flesh. As such, they too would each be, in a less glorified yet all powerful state, the One Infinite and Eternal God, thus all things were made BY Them and OF Them. Of course, this is fundamental doctrine taught in our scriptures but very little understood by most members.

JEHOVAH-CHRIST CREATED ALL THINGS WITHOUT HAVING A RESURRECTED BODY

Many of us have assumed that before one can become a God, thus capable of creating all things, one must be a resurrected Being. So in the history of the Church there has been considerable speculation about Jehovah and Michael already being resurrected beings, as was Elohim, but the Book of Ether seems to make it clear that when Christ appeared to the brother of Jared as the Creator, even the Father and the Son, He appeared as a glorified Spirit-Being. The Savior said:

Behold, I am He who was prepared from the foundation of the world to redeem my people. Behold I am Jesus Christ. *I am the Father and the Son* [as the One Infinite and Eternal God]...Behold, this body, which ye now behold, is the body of

My spirit; and man have I created after 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. (Ether: 3:14-16)

So if Jehovah-Christ and Michael-Adam created the earth, Jehovah as the director and Michael very possibly as the worker, then they would have both been functioning in and through their infinite Beingness as the One Infinite God by which and out of which everything is made.

DID JEHOVAH'S TOTAL GLORY RESIDE IN HIM AS THE MORTAL JESUS?

So did all of His infinite omniscience become totally confined into His human body? Possibly, but probably not. We are assured that infinite omnipresence was only progressively bestowed in the individualized spirit and body of Jesus. So Jesus grew up, growing in grace upon grace, until the day of His baptism, when He received the Holy Ghost, which gave Him the FULLNESS of the Father. So our next question deals with trying to understand what it means that "He received the fullness of the Father". These are the words of testimony by John the Beloved:

And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon Him in the form of a dove, and sat upon Him, and there came a voice out of heaven saying, This is My Beloved Son. And I, John, bear record that He received a fullness of the glory of the Father; And He received ALL power, both in heaven and on earth, and the glory of the Father was with Him, for He dwelt IN HIM. (D&C 93:15-17)

The importance of this testimony is emphasized in the next few verses where we are told that it is through this information that we can understand what we worship and how to worship.

I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in My name, and in due time receive of His fullness.

For if you keep my commandments you shall receive of His fullness, and be glorified in Me as I am in the Father; therefore, I say unto you, you shall receive grace for grace. (D&C 93:19-20)

The next verses in this wonderful revelation emphasizes that what is true, in every way, of Jehovah-Christ is also potentially true of each of us. This is amazing, because, as stated in the first verses of this same revelation, **"the light and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made BY HIM, and IN HIM was the life of men and the light of men. The worlds were made BY HIM; men were made BY HIM, ALL THINGS were made BY HIM, and THROUGH HIM, and OF HIM."** (D&C 93:9-10)

WE ARE ALSO THE SPIRIT OF TRUTH

So, these are the words with the promise that **"you shall receive of His fullness, and be glorified in Me as I am in the Father"**.

And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn; and all those who are begotten through Me are partakers of the glory of the same, and are the church of the First born.

YE WERE ALSO IN THE BEGINNING WITH THE FATHER; THAT WHICH IS SPIRIT, EVEN THE SPIRIT OF TRUTH. (D&C 93:21-23)

So when Christ received the Holy Ghost, the fullness of the glory of the Father descended upon Him. What this probably means is that the fullness of His Jehovah-hood which had been previously given to Him by the Father was returned to Him in some significant degree. One way we might refer to this great blessing is that His Higher Self, His Infinite Self, came to abide in Him so that as a mortal, He had the companionship of His previous fullness. So we might ask, since He previously had the fullness of the Father, was this an endowment of His own fullness that the Holy Ghost brought to Him?

**UNDERSTANDING THE HOLY GHOST
AS THE MIND OF GOD**

We in the Church today have a very clear doctrine that the Holy Ghost is a separate, male personage of spirit, different than that of the Father and the Son, since the Son is now also a resurrected Being. This understanding of the Godhead serves us very well.

However, other ways of describing the Holy Spirit may be less individualized than what we are now accustomed to. Let's remember that in the Seven Lectures on Faith taught in the School of the Prophets, the Saints were given another definition of the Holy Ghost. This definition speaks of only two personages in the Godhead and the Holy Spirit being the mind of both the Father and the Son. Here is what was taught and included in the fore part of the Doctrine and Covenants from 1835 to 1921.

We shall, in this lecture, speak of the Godhead: we mean the Father, Son, and Holy Spirit. There are two personages who constitute the great, matchless, governing, and supreme power over all things, by whom all things were created and made...

They are the Father and the Son: the Father being a personage of spirit, glory, and power, possessing all perfection and fullness. The Son, who was in the bosom of the Father, is a personage of tabernacle. He is also the express image and likeness of the personage of the Father...possessing the same *mind with the Father, which mind is the Holy Spirit* that bears record of the Father and the Son...

Question 13. Do the Father and the Son possess the same mind? Answer: They do... Question 14. What is this mind? Answer: The Holy Spirit.

Question 15. Do the Father, Son, and Holy Spirit constitute the Godhead? Answer: They do...

Question 17. Does the foregoing account of the Godhead lay a sure foundation for the exercise of faith in Him unto life and salvation? Answer. It does.

(The Lectures on Faith In Historical Perspective. Religious Studies Center, BYU, pages 83-84)

If all this seems a little confusing, let's remember that all finite knowledge is incomplete. We can know all mysteries and still miss the real treasure, which is the gift of Christ's pure and perfect love, thus we would still have it count for nothing. After all, it is not knowing about God and the Godhead that exalts man, but "knowing" God which gives eternal life.

HOW DOES MICHAEL REPRESENT THE HOLY GHOST IN THE GODHEAD?

Now we are ready to go back to Brigham Young's statement about the Godhead:

The earth was organized by three characters, namely Elohim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly *represent to the Deity, as Father, Son, and Holy Ghost.* (Journal of Discourses, Vol. 1:50-5 1)

So what about Michael, the spirit son of God who help create the earth and became Adam? He is the third member of the trio who created the earth, so is he the Holy Ghost, or does he, in some way, only represent the Holy Ghost? Let's remember, we believe that Michael was already an infinite, though unembodied God when he was able to help Jehovah create the earth. Then Michael was put to sleep and awoke as Adam in the Garden of Eden. When he became Adam, was all of his glory of his Michael-hood tucked into his mortal body? Possibly. Notice what we are told about Jesus not receiving His preexistent glory at first:

And I, John, bear record that I beheld His glory [before His birth], as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which [afterward] came and dwelt in the flesh, and dwelt among us.

And I John, saw that He received not of the fullness at the first, but received grace for grace; and he received not of the fullness at first, but continued from grace to grace, until He received a fullness; and thus he was called the Son of God, because He received not of the fullness at the first. (D&C 93:11-14)

This statement helps us understand the first part of Christ's prayer at the Last Supper when he prayed:

I have glorified thee on the earth. I have finished the work which thou gavest me to do. And now, O Father, GLORIFY THOU ME WITH THINE OWN SELF WITH THE GLORY WHICH I HAD WITH THEE BEFORE THE WORLD WAS. (John 17:4-5)

So although Christ had been given access to the fullness of the Father at the time of His baptism, that fullness was not fully bestowed until His resurrection shortly after this prayer. In the same way, could it be that just as all of the glory of Jehovah was not at first bestowed upon Jesus as a baby, then a boy and finally as the man Jesus, but came grace by grace, could the same be true that access to the preexistent glory of Michael was not bestowed upon Adam until his baptism, and then its fullness at his resurrection? For me, I see it as a very real possibility.

BY THE, HOLY GHOST, ADAM WAS TO BE GIVEN A POWERFUL BLESSING TO ABIDE IN HIM

As the voice of God spoke to Adam, God explained to him what it was he was about to receive by being bestowed the gift of the Holy Ghost. Notice the infinite magnitude of the blessing:

Therefore, I give unto you a commandment, to teach these things freely unto your children...that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory...

Therefore it is given to ABIDE IN YOU; (1) the *record* of heaven; (2) the *Comforter*; (3) the *peaceable things of immortal glory*; (4) the *truth of all things*; (5) that which *quickeneth all things*, (6) which *maketh alive all things*, (7) that which *knoweth all things*, and (8) hath *all power according to wisdom, mercy, truth, justice, and judgment.* And now, behold, I say unto you: This is the plan of

salvation unto all men. (Moses 6:58-62)

Those powers, glory and knowledge would describe perfectly what Jehovah and Michael must have had as pre-mortal, Spirit-God Beings in order to create the earth. The list certainly describes what Christ received access to when He received the Comforter, which was "the fullness of the Father" at His baptism. So would it be reasonable to say that just as Christ received access to His divine Jehovah-nature at the time of His baptism, so also did Adam receive access to his Michael-nature at the time of his baptism? If this is the case, and Michael in the creative trinity represents the position of the Holy Ghost, then Adam's Michael-hood is the personalized Holy Ghost to him just as Jesus' Jehovah-hood was the same as the personalized Holy Ghost to Him.

SO IS THE HOLY GHOST INDIVIDUALIZED AND PERSONALIZED TO EACH OF US?

Now we come to the real point of this paper. We are all informed that we should see ourselves as Adam and Eve. When we realize that everything that happened to Adam and Eve in the Garden of Eden is symbolically parallel to what happened to each of us in the womb, then we can see that if we are "Adams," and Adam is Michael, then we helped create the earth along with Jehovah and we came down here just as Michael did, for we too, as children of God, would have been Infinite God-Beings. So if and when we truly receive the Holy Ghost, it is possible that we are receiving access to our infinite nature, or as Peter called, it, the Divine Nature.

In this way, the Holy Ghost has not been given a name because, as Michael, it is an office which includes the infinite and the finite, and is an integral, individualized aspect of each of the sons and daughters of our Father in Heaven. Some people like to talk about getting in touch with one's "higher self." Is that what Christ did? Is that what Adam did? Is that what each of us are asked to do?

Now, let's remember, these ideas are just interesting observations. Does it really matter if we see the Holy Ghost as individualized for each of us or only one glorified Spirit personage who is to be with and abide in millions of people, all at the same time? But I will say this, that if you allow yourself to contemplate that you are that great companion of Jehovah, the one who worked with Him in the creation of the earth, knowing and loving each other intimately and infinitely, a very wonderful experience may be in store for you as you more perfectly find that very personal relationship with your Savior and Redeemer.

So who and what is the Holy Ghost? Could it really be Holy Michael for Adam, Holy Simon for Peter, Holy Joseph for the prophet, and Holy you for your divine inheritance as a literal offspring of Almighty God? The important thing is to realize that we are possibly so much greater than we could possibly comprehend.