

Teachings Concerning The Gift of the Holy Ghost

INTRODUCTION

*Most Members Live Beneath Their Privileges
With Regards to the Gift of the Holy Ghost*

Brigham Young

There is no doubt, if a person lives according to the revelations given to God's people, he may have the Spirit of the Lord to signify to him his will, and to guide and to direct him in the discharge of his duties, in his temporal as well as his spiritual exercises. I am satisfied, however, that in this respect, we live far beneath our privileges. (*Discourses of Brigham Young*, p. 32)

Neal A. Maxwell

The gift of the Holy Ghost truly is one of the greatest blessings available to members of the Church. Actually, many gifts can come from the Holy Ghost. These are needed in every age and dispensation but certainly no less in the commotion-filled last days of the last dispensation. They are likewise needed at every stage and in every situation of life. ...

Yet, for different reasons, many of us live far below, or are unaware of, our privileges! [*The Promise of Discipleship*, pp. 92-93]

*For Many Members, the Gift of Holy Ghost
Lies Dormant*

Neal A. Maxwell

The overall gift of the Holy Ghost truly is one of the greatest blessings available to members of the Church. We all need to stress—for ourselves and for those whom we teach—the vital connection with the gifts of the Holy Ghost. These gifts are vital at every stage of an individual's life and in every situation of life. Members of the Church have received the gift of the Holy Ghost, but in many it lies dormant—somewhat like the ancients who had received the gift but knew it not (see 3 Ne. 9:20). [“The Holy Ghost: Glorifying Christ,” *Ensign*, July 2002, p. 56]

*The Holy Ghost is the Most Important Thing
We Can Receive in Mortality*

Ezra Taft Benson

The most important thing in our lives is the Spirit. I have always felt that. We must remain open and sensitive to the promptings of the Holy Ghost in all aspects of our lives. (“Seek the Spirit of the Lord,” *Ensign*, Apr. 1988, p. 2)

Dallin H. Oaks

To have the continuous companionship of the Holy Ghost is the most precious possession we can have in mortality. (“The Aaronic Priesthood and the Sacrament,” *Ensign*, Nov. 1998, p. 38)

Wilford Woodruff

I have had many interviews with Brother Joseph until the last fifteen or twenty years of my life; I have not seen him for that length of time. But during my travels in the southern country last winter I had many interviews with President Young, and with Heber C. Kimball, and George A. Smith, and Jediah M. Grant, and many others who are dead. They attended our conference, they attended our meetings. And on one occasion, I saw Brother Brigham and Brother Heber ride in carriage ahead of the carriage in which I rode when I was on my way to attend conference; and they were dressed in the most priestly robes. When we arrived at our destination I asked President Young if he would preach to us. He said, “No, I have finished my testimony in the flesh. I shall not talk to this people any more.” “But, said he, “I have come to see you; I have come to watch over you, and to see what the people are doing.” Then, said he, “I want you to teach the people—and I want you to follow this counsel yourself—that they must labor and so live as to obtain the Holy Spirit, for without this you cannot build up the kingdom; without the spirit of God you are in danger of walking in the dark, and in danger of failing to accomplish your calling as apostles and as elders in the church and kingdom of God.” And, said he, “Brother Joseph taught me this principle.” (*The Discourses of*

Wilford Woodruff, p.289)

*We Should Not Take The Gift of the Holy
Ghost For Granted*

Dallin H. Oaks

For faithful members of the Church of Jesus Christ, the companionship of the Holy Spirit should be so familiar that we must use care not to take it for granted. For example, that good feeling you have felt during the

messages and music of this conference is a confirming witness of the Spirit, available to faithful members on a continuing basis. A member once asked me why he felt so good about the talks and music in a sacrament meeting, while a guest he had invited that day apparently experienced no such feeling. This is but one illustration of the contrast between one who has the gift of the Holy Ghost and is in tune with his promptings and one who has not, or is not. (“Always Have His Spirit,” *Ensign*, Nov. 1996, p. 60)

PART ONE

What is the Gift of the Holy Ghost?

What is the Gift of the Holy Ghost?

Joseph Fielding Smith

What is the gift of the Holy Ghost? Nothing more nor less than the right to the companionship of the Holy Ghost. (*Doctrines of Salvation*, 1:40)

Marion G. Romney

The gift of the Holy Ghost is an endowment which gives one the right to enjoy the enlightenment, companionship, and guidance of the Spirit and the influence of the Holy Spirit as long as he complies with the commandments of God. (“The Holy Ghost,” *Ensign*, May 1974, p. 92)

Joseph F. Smith

Therefore, the presentation or “gift” of the Holy Ghost simply confers upon a man the right to receive at any time, when he is worthy of it and desires it, the power and light of truth of the Holy Ghost, although he may often be left to his own spirit and judgment. (*Gospel Doctrine*, p.60)

Dallin H. Oaks

That Spirit—the Holy Ghost—is our comforter, our direction finder, our communicator, our interpreter, our witness, and our purifier—our infallible guide and sanctifier for our mortal journey toward eternal life. (“Always Have His Spirit,” *Ensign*, Nov. 1996, p. 61)

*Difference Between Holy Ghost and
Gift of the Holy Ghost*

Bruce R. McConkie

“There is a difference between the Holy Ghost and the gift of the Holy Ghost,” the Prophet taught. (*History of the Church* 4:555.) The Holy Ghost is a personage of Spirit; the gift of the Holy Ghost is the right to receive the companionship and association of the Spirit, together with all the spiritual graces and blessings reserved for the faithful. The Holy Ghost is properly referred to as “he,” the gift of the Holy Ghost as “it.” (*A New Witness for the Articles of Faith*, pp.256-257)

*The Gift of the Holy Ghost is Enhanced
Spiritual Power*

James E. Faust

In simple terms, the gift of the Holy Ghost is an enhanced spiritual power permitting those entitled thereto to receive it, to receive a greater knowledge and enjoyment of the influence of Deity. (“The Gift of the Holy Ghost—A Sure Compass,” *Ensign*, Apr. 1996, p. 6)

Gift of the Holy Ghost Is A A Greater Endowment of the Light of Christ

*Gift of the Holy Ghost Brings Man into a
Special Relationship With God*

John Taylor

We have something more than that portion of the Spirit of God which is given to every man, and it is called the gift of the Holy Ghost, which is received through obedience to the first principles of the gospel of Christ, by the laying on of hands of the servants of God. . . . It is this Spirit that brings us into relationship with God, and it differs very materially from the portion of Spirit that is given to all men to profit withal. (*The Gospel Kingdom*, p.43)

*Gift of the Holy Ghost—One of Three Phases of
the Light of Christ*

Marion G. Romney

There are three phases of the light of Christ that I want to mention. The first one is the light which enlighteneth every man that cometh into the world; The second phase is the gift of the Holy Ghost; And the third is the more sure word of prophecy. (“The Light of Christ,” *Ensign*, May 1977, p. 43)

*Gift of the Holy Ghost is a Greater
Endowment of the Light of Christ*

Charles W. Penrose

In using that term, the “gift of the Holy Ghost,” we do not mean some particular gift of the Spirit, but the gift of the Spirit itself—the Holy Ghost given unto us as a gift from God. We will find that term, “gift of the Holy Ghost,” used in the old Scriptures, and in the latter day Scriptures. It is the Holy Ghost itself given unto us as a gift from the Almighty. “Then laid they their hands upon them and they received the Holy Ghost.” The promise is to those who will repent and be baptized for the remission of sins; they shall receive “the gift of the Holy Ghost.” What is it? It is a greater and higher endowment of the same spirit which enlightens every man that comes into the world; a greater power given unto us as an abiding witness, to be a light to our feet and a lamp to our path; as a restraint against sin, to guide us into all truth, to open up the vision of the mind, to bring things past to our remembrance, and to make manifest things to come. (*Journal of Discourses*, 23:350)

*Difference Between Light of Christ,
a Manifestation of the Holy Ghost,
and the Gift of the Holy Ghost*

Dallin H. Oaks

In highlighting the gift of the Holy Ghost as a distinguishing characteristic of our faith, we need to understand the important differences between (1) the Light of Christ, (2) a manifestation of the Holy Ghost, and (3) the gift of the Holy Ghost.

The Light of Christ, which is sometimes called the Spirit of Christ or the Spirit of God, “giveth light to every man that cometh into the world” (D&C 84:46). This is the light “which is in all things, which giveth life to all things” (D&C 88:13). The prophet Mormon taught that “the Spirit of Christ is given to every man, that he may know good from evil” (Moro. 7:16; see also Moro. 7:19; 2 Ne. 2:5; Hel. 14:31). Elder Lorenzo Snow spoke of this light when he said, “Everybody has the Spirit of God” (in *Journal of Discourses*, 14:304). The Light of Christ enlightens and gives understanding to all men (see D&C 88:11).

In contrast, a manifestation of the Holy Ghost is more focused. This manifestation is given to acquaint sincere seekers with the truth about the Lord and his gospel. For example, the prophet Moroni promises that when we study the Book of Mormon and seek to know whether it is true, sincerely and with real intent, God will “manifest” the truth of it unto us, “by the power of the Holy Ghost” (Moro. 10:4). Moroni also records this promise from the Risen Lord: “He that believeth these things which I have spoken, him will I visit with the manifestations of my Spirit, and he shall know and bear record. For because of my Spirit he shall know that these things are true” (Ether 4:11).

These manifestations are available to everyone. The Book of Mormon declares that the Savior “manifesteth himself unto all those who believe in him, by the power of the Holy Ghost; yea, unto every nation, kindred, tongue, and people” (2 Ne. 26:13).

To repeat, the Light of Christ is given to all men and women that they may know good from evil; manifestations of the Holy Ghost are given to lead sincere seekers to gospel truths that will persuade them to repentance and baptism.

The gift of the Holy Ghost is more comprehensive. . . . The gift of the Holy Ghost includes the right to

constant companionship, that we may “always have his Spirit to be with [us]” (D&C 20:77). [From “Always

Have His Spirit,” *Ensign*, Nov. 1996, p. 60]

Gift of Holy Ghost Increases Our Capacity

Gift of the Holy Ghost Increases All Our Capacities

Parley P. Pratt

The gift of the Holy Ghost ... quickens all the intellectual faculties, increases, enlarges, expands and purifies all the natural passions and affections; and adapts them, by the gift of wisdom, to their lawful use. It inspires, develops, cultivates and matures all the fine-toned sympathies, joys, tastes, kindred feelings, and affections of our nature. It inspires virtue, kindness, goodness, tenderness, gentleness, and charity. It develops beauty of person, form and features. It tends to health, vigor, animation, and social feeling. It invigorates all the faculties of the physical and intellectual man. It strengthens, and gives tone to the nerves. In short, it is, as it were, marrow to the bone, joy to the heart, light to the eyes, music to the ears, and life to the whole being. (*Key to the Science of Theology*, 9th ed. [1965], p. 101)

Gift of the Holy Ghost Has No Other Effect Than Pure Intelligence

Joseph Smith

This first Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile though it may not have half as much visual effect upon his body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have new creation by the Holy Ghost. (*Teachings of the Prophet Joseph Smith*, p.149)

What Is Pure Intelligence?

Joseph F. Smith

There is a difference between knowledge and pure intelligence. Satan possesses knowledge, far more than

we have, but he has not intelligence or he would render obedience to the principles of truth and right. I know men who have knowledge, who understand the principles of the Gospel, perhaps as well as you do, who are brilliant, but who lack the essential qualification of pure intelligence. They will not accept and render obedience thereto. Pure intelligence comprises not only knowledge, but also the power to properly apply that knowledge (*Gospel Doctrine*, p.58)

Ezra Taft Benson

Brothers and sisters and friends, learn this principle. The Lord will increase our knowledge, wisdom, and capacity to obey when we obey His fundamental laws. This is what the Prophet Joseph Smith meant when he said we could have “sudden strokes of ideas” which come into our minds as “pure intelligence.” (See *Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith, Salt Lake City: Deseret Book Co., 1938, p. 151.) This is revelation. We must learn to rely on the Holy Ghost so we can use it to guide our lives and the lives of those for whom we have responsibility. (“A Principle with a Promise,” *Ensign*, May 1983, p. 54)

Boyd K. Packer

The Lord has a way of pouring pure intelligence into our minds to prompt us, to guide us, to teach us, to warn us. You can know the things you need to know instantly! Learn to receive inspiration. (“Prayers and Answers,” *Ensign*, Nov. 1979, p. 20)

Receiving Pure Intelligence Will Bring One Back Into the Presence of God

James E. Faust

I testify that as we mature spiritually under the guidance of the Holy Ghost, our sense of personal worth, of belonging, and of identity increases. I further testify that I would rather have every person enjoy the Spirit of the Holy Ghost than any other association, for they will be led by that Spirit to light and truth and pure intelligence, which can carry them back into the presence of God. (“The Gift of the Holy Ghost—A Sure Compass,” *Ensign*, Apr. 1996, p. 6)

*Holy Ghost Increases Our Ability to
Comprehend Divine and Temporal Things*

Delbert L. Stapley

The Holy Ghost has the power to quicken one's

mind and increase one's understanding and comprehension of divine and temporal things. Without it there can be no faith, hope, nor personal assurance of eternal life. (Conference Report, October 1966, pp. 113-114)

*Baptism and Gift of the Holy Ghost
Brings Remission of Sins*

2 Nephi 31

17 Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost.

3 Nephi 12

2 And again, more blessed are they who shall believe in your words because that ye shall testify that ye have seen me, and that ye know that I am. Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins.

D&C 19

31 And of tenets thou shalt not talk, but thou shalt

declare repentance and faith on the Savior, and remission of sins by baptism, and by fire, yea, even the Holy Ghost.

Dallin H. Oaks

In partaking of the sacrament, we can renew the effects of our baptism. When we desire a remission of our sins through the Atonement of our Savior, we are commanded to repent and come to him with a broken heart and a contrite spirit (see 3 Ne. 9:20; 3 Ne. 12:19; Moro. 6:2; D&C 20:37). In the waters of baptism we witness to the Lord that we have repented of our sins and are willing to take his name upon us and serve him to the end (see D&C 20:37). The effects are described by Nephi: "For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost" (2 Ne. 31:17; see also Moro. 6:4). That last promise is fulfilled as a result of our receiving the gift of the Holy Ghost. ("Always Have His Spirit," *Ensign*, Nov. 1996, p. 61)

The Baptism of Fire and the Holy Ghost

2 Nephi 31

13 Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism--yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel. [Also see Matthew 3:11; Luke 3:16; 3 Nephi 9:20; 11:35; 12:1-2; 3 Nephi 19:13; Mormon 7:10; Ether 12:14; D&C 19:31; 20:41; 33:11; 39:6; Moses 6:66, 69]

Marion G. Romney

Statements in the scriptures such as "the Holy Ghost fell on [him]" (Acts 11:15), "filled with the Holy Ghost" (Luke 1:15), "the gift of the Holy Ghost" (Acts 2:38), "receive ... the Holy Ghost" (John 20:22), baptized by "fire and the Holy Ghost" (D&C 20:41) do not always refer to his person, but to his power, influence, and gifts. ("The Holy Ghost," *Ensign*, May 1974, p. 90; emphasis added)

Bruce R. McConkie

Fire is a cleansing agent. Filth and disease die in its flames. The baptism of fire, which John promised Christ would bring, means that when men receive the actual companionship of the Holy Spirit, then evil and iniquity

are burned out of their souls as though by fire. The sanctifying power of that member of the Godhead makes them clean. In similar imagery, all the fires on all the altars of the past, as they burned the flesh of animals, were signifying that spiritual purification would come by the Holy Ghost, whom the Father would send because of the Son. On that first Pentecost of the so-called Christian Era such fires would have performed their purifying symbolism if the old order had still prevailed. How fitting it was instead for the Lord to choose that very day to send living fire from heaven, as it were, fire that would dwell in the hearts of men and replace forever all the fires on all the altars of the past. And so it was that “when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost.” (Acts 2:1-4.) [*The Promised Messiah*, p.426]

When John baptized for the remission of sins, he was not seeking disciples who would follow him, except as he guided them to the one who should come after. Indeed, the very remission of sins that he promised could not come until they received the Holy Ghost—the baptism

of fire—which burns sin and evil out of a human soul as though by fire. (*The Mortal Messiah*, 1:438)

Loren C. Dunn (of the Seventy)

The use of the word fire suggests that those who receive this gift with the right heart can expect something more than mere acceptance of certain principles or even baptism by immersion. The use of this expression elsewhere in scripture bears this out. ...

While one definition of this expression refers to a cleansing by the Holy Spirit as if by fire, still the scriptures and the writings of the prophets indicate there is something more.

The new convert who has accepted the gift of the Holy Ghost with the right spirit will experience not only a cleansing but a feeling that will give him a new heart and make of him a new person. Sometimes this is immediate, and sometimes it happens over a period of time. But always there is a change for the better. For the longer-standing member of the Church who has become preoccupied with the world or in little ways has allowed his religious life to be more procedural than of the spirit, there is something to be rediscovered (and for some, discovered for the first time) with the baptism of fire and the Holy Ghost. (“Fire and the Holy Ghost,” *Ensign*, June 1995, p. 22; emphasis added)

Receiving the Gift of the Holy Ghost Brings Spiritual Rebirth

Spiritual Rebirth Comes By Ordinances and Holy Ghost

Moses 6

64 And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

65 And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.

66 And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. (Emphasis added)

Harold B. Lee

Now there is a definition of what it means to be born again. It means to be quickened in the inner man. That’s

another way of saying it. (*Stand Ye In Holy Places*, p.54)

Joseph Smith

Being born again, comes by the Spirit of God through ordinances. (*Teachings of the Prophet Joseph Smith*, p.162)

Marion G. Romney

One is born again by actually receiving and experiencing the light and power inherent in the gift of the Holy Ghost. (“The Light of Christ,” *Ensign*, May 1977, p. 44)

Joseph B. Wirthlin

Through faith in the Lord, repentance, baptism, and receiving the gift of the Holy Ghost, we are born anew. We experience “a mighty change ... in our hearts” (Mosiah 5:2; see also Alma 5:12–14) and become “quickened in the inner man” (Moses 6:65). [“Christians

in Belief and Action,” *Ensign*, Nov. 1996, p. 72]

Mark E. Petersen

We receive confirmation by the laying on of hands and are given the gift of the Holy Ghost. But we must remember that in that ordinance we also receive a newness of life. If we are sincere, we are literally born again. In a very real sense we become different and better persons. We receive a new heart. We put away the man of sin, as Paul describes it, and take upon ourselves the name and the image of Christ (see Col. 3:9–10). [“The Image of a Church Leader,” *Ensign*, Aug. 1980, p. 5]

*Spiritual Rebirth is the Means By Which
Personal Spiritual Death is Overcome*

Joseph Fielding Smith

Now, how can we overcome this [spiritual] death? How can we get back from that banishment? By being

born again of the water and of the Spirit. To be brought back we must comply with certain laws which have been eternally fixed and which are as immutable as the heavens. These laws are those of the water burial, or birth, and the birth of the Spirit of God by receiving the gift of the Holy Ghost by the laying on of hands. (*The Way to Perfection*, p.192)

The man who is confirmed receives, in addition to this Spirit of Christ, the companionship of the third member of the Godhead. Therefore, he is back again in the presence of God, through the gift of the Holy Ghost. (*Doctrines of Salvation*, 1:41)

Bruce R. McConkie

If a man “yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord” (Mosiah 3:19), then he is born again. His spiritual death ceases. He becomes alive to the things of the Spirit; he returns to the presence of God because he receives the gift of the Holy Ghost; and he is alive to the things of righteousness. He crucifies the old man of sin, becomes a new creature of the Holy Ghost, and walks in a newness of life. This is what is meant by being born again. (*The Promised Messiah*, p.351)

Gift of Holy Ghost Sanctifies From All Sin

3 Nephi 27

20 Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

Alma 13

10 Now, as I said concerning the holy order, or this high priesthood, there were many who were ordained and became high priests of God; and it was on account of their exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness rather than to perish;

11 Therefore they were called after this holy order, and were sanctified, and their garments were washed white through the blood of the Lamb.

12 Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin save it were with abhorrence; and there were many, exceedingly great many, who were made pure and entered into the rest of

the Lord their God.

*The Holy Ghost is a Cleansing
and Purifying Agent*

Delbert L. Stapley

Man can only become spotless and sanctified by the reception of the Holy Ghost in his personal life. The Holy Ghost is a cleansing and purifying agent to all who receive it and are righteous. This means that sin and iniquity are spiritually burned out of the repentant person. He then receives a remission of sins, and his soul is sanctified and made clean for the Holy Ghost to abide in him. (Conference Report, October 1966, p.112)

The Holy Ghost is a Sanctifier

Bruce R. McConkie

Baptism in water and of the Spirit includes the receipt of the gift of the Holy Ghost. The Holy Ghost is a sanctifier; he alone, by divine appointment, has power

to sanctify a human soul; and the sanctified are those “of the celestial world.” (D&C 88:2.) No person enters that glorious kingdom unless and until he is clean and spotless and sanctified. Hence baptism is essential to salvation. (*A New Witness for the Articles of Faith*, p.244)

To be sanctified is to be saved; to fall short of sanctification is to fail to gain full salvation. Only the sanctified gain eternal life. To be sanctified is to be clean; it is a state of purity and spotlessness in which no taint of sin is found. Only those who die as to sin and are born again to righteousness, becoming thus new creatures of the Holy Ghost, are numbered with the sanctified.

It is the work and mission and ministry of the Holy Spirit of God to sanctify the souls of men. This is his assigned labor in the Eternal Godhead. How he does it we do not know, except that it is a work that can only be performed by a spirit being, and hence the need for one of his personality, status, and standing in the Supreme Presidency of the universe.

Baptism of the Spirit is the way and the means whereby sanctification is made available. Thus, Jesus commands all the “ends of the earth” to be baptized in water “that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.” (3 Nephi 27:20.) Truly, the Holy Ghost is a

sanctifier, and the extent to which men receive and enjoy the gift of the Holy Ghost is the extent to which they are sanctified. In the lives of most of us, sanctification is an ongoing process, and we obtain that glorious status by degrees as we overcome the world and become saints in deed as well as in name. (*A New Witness for the Articles of Faith*, pp.265-266)

Henry B. Eyring

The Holy Ghost is a sanctifier. We can have it as our companion because the Lord restored the Melchizedek Priesthood through the Prophet Joseph Smith. The keys of that priesthood are on the earth today. By its power we can make covenants which allow us to have the Holy Ghost constantly. (“That We May Be One,” *Ensign*, May 1998, 66–67)

Full Sanctification Comes Over a Lifetime

M. Russell Ballard

Our works consist of placing our full confidence and trust in Jesus Christ and then exercising our desire and willingness to live by His teachings. We do this by repenting of all our sins and obeying the laws and ordinances of Christ’s gospel. As we do this faithfully over our lifetime, we are sanctified by the Holy Ghost and our nature is changed. (“Building Bridges of Understanding,” *Ensign*, June 1998, p. 65)

Gifts of the Spirit

Joseph Smith on Gifts of the Spirit

Joseph Smith

We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the Apostles’ days; we believe that it [the gift of the Holy Ghost] is necessary to make and to organize the Priesthood, that no man can be called to fill any office in the ministry without it; we also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost. ...

We believe that the Holy Ghost is imparted by the laying on of hands of those in authority, and that the gift of tongues, and also the gift of prophecy are gifts of the Spirit, and are obtained through that medium; ...

The Church is a compact body composed of different members, and is strictly analogous to the human system, and Paul, after speaking of the different

gifts, says, “Now ye are the body of Christ and members in particular; and God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all Teachers? Are all workers of miracles? Do all speak with tongues? Do all interpret?” It is evident that they do not; yet are they all members of one body. All members of the natural body are not the eye, the ear, the head or the hand -- yet the eye cannot say to the ear, I have no need of thee, nor the head to the foot, I have no need of thee; they are all so many component parts in the perfect machines -- the one body; and if one member suffer, the whole of the members suffer with it; and if one member rejoice, all the rest are honored with it.

These, then, are all gifts; they come from God; they are of God; they are all the gifts of the Holy Ghost; they are what Christ ascended into heaven to impart; and yet how few of them could be known by the generality of

men. ...

The gifts of God are all useful in their place, but when they are applied to that which God does not intend, they prove an injury, a snare and a curse instead of a blessing. We may some future time enter more fully into this subject, but shall let this suffice for the present. (*Teachings of the Prophet Joseph Smith*, p.243-247)

Preparatory Gifts of the Spirit

Dallin H. Oaks

We need to distinguish between a manifestation of the Holy Ghost and the gift of the Holy Ghost.

As men and women desire to believe, they develop faith in God. (See Alma 32:26–43.) When they have enough faith, they can receive a manifestation of the Holy Ghost. In unusual circumstances, to serve the purposes of God, such a manifestation might even include seeing heavenly beings. ...

In summary, the Spirit of Christ is given to all men and women that they may know good from evil, and manifestations of the Holy Ghost are given to lead earnest seekers to repentance and baptism. These are preparatory gifts. What we term spiritual gifts come next. [“Spiritual Gifts,” *Ensign*, Sept. 1986, pp. 9]

Spiritual Gifts Come to Those Who Have Received the Gift of the Holy Ghost

Dallin H. Oaks

Spiritual gifts come to those who have received the gift of the Holy Ghost. As the Prophet Joseph Smith taught, the gifts of the Spirit “are obtained through that medium” [the Holy Ghost] and “cannot be enjoyed without the gift of the Holy Ghost. ... The world in general can know nothing about them.” (*Teachings of the Prophet Joseph Smith*, comp. Joseph Fielding Smith, Salt Lake City: Deseret Book Co., 1938, pp. 243, 245;

see Iso Elder Marion G. Romney in Conference Report, April 1956, p. 72.)

The gift of the Holy Ghost is conferred on both men and women. So are spiritual gifts. As Elder Bruce R. McConkie declared in Nauvoo at the dedication of the Monument to Women: “Where spiritual things are concerned, as pertaining to all of the gifts of the Spirit, with reference to the receipt of revelation, the gaining of testimonies, and the seeing of visions, in all matters that pertain to godliness and holiness and which are brought to pass as a result of personal righteousness in all these things men and women stand in a position of absolute equality before the Lord. He is no respecter of persons nor of sexes, and he blesses those men and those women who seek him and serve him and keep his commandments.” (*Ensign*, Jan. 1979, p. 61.)

Spiritual gifts do not come visibly, automatically, and immediately to all who have received the gift of the Holy Ghost. The Prophet Joseph Smith taught that most such gifts are “not visible to the natural vision, or understanding of man,” and that it “require[s] time and circumstances to call these gifts into operation.” (*Teachings*, pp. 244, 246.)

The scriptures tell us that we should desire and zealously seek spiritual gifts. (See D&C 46:8; 1 Cor. 12:31; 1 Cor. 14:1, 11.) We are also told that some will receive one gift and some will receive another. (See D&C 46:11; 1 Cor. 12; Moro. 10:8–18.) In every case, the receipt of spiritual gifts is predicated upon faith, obedience, and personal righteousness. ...

When we believe and seek spiritual gifts to benefit others “and not for a sign” (D&C 46:9), we are told that signs will follow. “Behold, ... signs follow those that believe. Yea, signs come by faith, not by the will of men, nor as they please, but by the will of God. Yea, signs come by faith, unto mighty works.” (D&C 63:9–11.) The Holy Ghost “maketh manifest unto the children of men, according to their faith.” (Jarom 1:4.) [From “Spiritual Gifts,” *Ensign*, Sept. 1986, p. 9]

Gift of the Holy Ghost and the Ministering of Angels

2 Nephi 32

3 Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ.

Dallin H. Oaks

“The word ‘angel’ is used in the scriptures for any heavenly being bearing God’s message” (George Q. Cannon, *Gospel Truth*, sel. Jerreld L. Newquist [1987], 54). The scriptures recite numerous instances where an

angel appeared personally. Angelic appearances to Zacharias and Mary (see Luke 1) and to King Benjamin [page 39] and Nephi, the grandson of Helaman (see Mosiah 3:2; 3 Ne. 7:17–18) are only a few examples. When I was young, I thought such personal appearances were the only meaning of the ministering of angels. As a young holder of the Aaronic Priesthood, I did not think I would see an angel, and I wondered what such appearances had to do with the Aaronic Priesthood.

But the ministering of angels can also be unseen. Angelic messages can be delivered by a voice or merely by thoughts or feelings communicated to the mind. President John Taylor described “the action of the angels, or messengers of God, upon our minds, so that the heart can conceive ... revelations from the eternal world” (*Gospel Kingdom*, sel. G. Homer Durham [1987], 31).

Nephi described three manifestations of the ministering of angels when he reminded his rebellious brothers that (1) they had “seen an angel,” (2) they had “heard his voice from time to time,” and (3) also that an angel had “spoken unto [them] in a still small voice” though they were “past feeling” and “could not feel his words” (1 Ne. 17:45). The scriptures contain many other statements that angels are sent to teach the gospel and bring men to Christ (see Heb. 1:14; Alma 39:19; Moro. 7:25, 29, 31–32; D&C 20:35). Most angelic communications are felt or heard rather than seen.

How does the Aaronic Priesthood hold the key to the ministering of angels? The answer is the same as for the Spirit of the Lord.

In general, the blessings of spiritual companionship and communication are only available to those who are clean. As explained earlier, through the Aaronic Priesthood ordinances of baptism and the sacrament, we are cleansed of our sins and promised that if we keep our covenants we will always have His Spirit to be with us. I believe that promise not only refers to the Holy Ghost but also to the ministering of angels, for “angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ” (2 Ne. 32:3). So it is that those who hold the Aaronic Priesthood open the door for all Church members who worthily partake of the sacrament to enjoy the companionship of the Spirit of the Lord and the ministering of angels. (“The Aaronic Priesthood and the Sacrament,” *Ensign*, Nov. 1998, p. 39)

The Holy Ghost as the Holy Spirit of Promise

Harold B. Lee

Now, what does it mean to be sealed by the Holy Spirit of Promise? ... Now, that is the promise which is put into our hearts by the Holy Ghost when we have been sealed because of the kind of life we have lived here, the use we have made of our priesthood, the temple covenants which we have been true to, true to the covenants we made in the waters of baptism. When that is sealed upon us by the Holy Spirit of Promise through the Holy Ghost, then we have a right to eternal life in the celestial kingdom.

The Holy Spirit of Promise is the Holy Ghost, which searches the hearts of men, one who reads our thoughts and our doings, and until He gives His sealing approval, then only will our blessings be efficacious and of full force when we are out of this world. (*The Teachings of Harold B. Lee*, p. 15)

Joseph Fielding Smith

The Holy Spirit of Promise is the Holy Ghost who places the stamp of approval upon every ordinance: baptism, confirmation, ordination, marriage. The

promise is that the blessings will be received through faithfulness.

If a person violates a covenant, whether it be of baptism, ordination, marriage or anything else, the Spirit withdraws the stamp of approval, and the blessings will not be received.

Every ordinance is sealed, with a promise of a reward based upon faithfulness. The Holy Spirit withdraws the stamp of approval where covenants are broken. (*Doctrines of Salvation*, 1:45)

James E. Faust

I wish to say a word about the Holy Spirit of Promise, which is the sealing and ratifying power of the Holy Ghost. To have a covenant or ordinance sealed by the Holy Spirit of Promise is a compact through which the inherent blessings will be obtained, provided those seeking the blessing are true and faithful (see D&C 76:50–54). ... To have a covenant or ordinance sealed by the Holy Spirit of Promise means that the compact is binding on earth and in heaven. (“The Gift of the Holy Ghost—A Sure Compass,” *Ensign*, Apr. 1996, pp. 5–6)

The Liahona—A Type and Shadow of the Gift of the Holy Ghost

David A. Bednar

In our day the Book of Mormon is the primary source to which we should turn for help in learning how to invite the constant companionship of the Holy Ghost. The description in the Book of Mormon of the Liahona, the director or compass used by Lehi and his family in their journey in the wilderness, specifically was included in the record as a type and a shadow for our day and as an essential lesson about what we should do to enjoy the blessings of the Holy Ghost.

As we strive to align our attitudes and actions with righteousness, then the Holy Ghost becomes for us today what the Liahona was for Lehi and his family in their day. The very factors that caused the Liahona to work for Lehi will likewise invite the Holy Ghost into our lives. And the very factors that caused the Liahona not to work anciently will likewise cause us to withdraw ourselves from the Holy Ghost today.

As we study and ponder the purposes of the Liahona and the principles by which it operated, I testify that we will receive inspiration suited to our individual and family circumstances and needs. We can and will be blessed with ongoing direction from the Holy Ghost.

The Liahona was prepared by the Lord and given to Lehi and his family after they left Jerusalem and were traveling in the wilderness (see Alma 37:38; D&C 17:1). This compass or director pointed the way that Lehi and his caravan should go (see 1 Nephi 16:10), even “a straight course to the promised land” (Alma 37:44). The pointers in the Liahona operated “according to the faith and diligence and heed” (1 Nephi 16:28) of the travelers and failed to work when family members were contentious, rude, slothful, or forgetful (see 1 Nephi 18:12, 21; Alma 37:41, 43).

The compass also provided a means whereby Lehi and his family could obtain greater “understanding concerning the ways of the Lord” (1 Nephi 16:29). Thus, the primary purposes of the Liahona were to provide both direction and instruction during a long and demanding journey. The director was a physical instrument that served as an outward indicator of their

inner spiritual standing before God. It worked according to the principles of faith and diligence.

Just as Lehi was blessed in ancient times, each of us in this day has been given a spiritual compass that can direct and instruct us during our mortal journey. The Holy Ghost was conferred upon you and me as we came out of the world and into the Savior’s Church through baptism and confirmation. By the authority of the holy priesthood we were confirmed as members of the Church and admonished to seek for the constant companionship of “the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you” (John 14:17).

As we each press forward along the pathway of life, we receive direction from the Holy Ghost just as Lehi was directed through the Liahona. “For behold, again I say unto you that if ye will enter in by the way, and receive the Holy Ghost, it will show unto you all things what ye should do” (2 Nephi 32:5).

The Holy Ghost operates in our lives precisely as the Liahona did for Lehi and his family, according to our faith and diligence and heed.

“Let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God. . . .

“The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth” (D&C 121:45–46).

And the Holy Ghost provides for us today the means whereby we can receive, “by small and simple things” (Alma 37:6), increased understanding about the ways of the Lord: “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:26).

The Spirit of the Lord can be our guide and will bless us with direction, instruction, and spiritual protection during our mortal journey. (“That We May Always Have His Spirit To Be With Us,” *Ensign*, May, 2006, pp. 30-31)

PART TWO

The Savior Described Six Functions of the Holy Ghost

Harold B. Lee

When Christ bade farewell to His disciples before His crucifixion, He told them that if He went, He would pray to the Father that He would give them another Comforter, which is the Holy Ghost, that He might abide with them forever. And then He gave six things that the power of the Comforter, or Holy Ghost, would do when it came. First, He will teach you all things—and, mark

you, He personalized the Holy Ghost by saying, “He”—He shall teach you all things; He will bring all things to your remembrance; He shall testify of me; He will guide you into all truth; He will show you things to come; and He will reprove the world of sin. (See John 14:16-27.) [From *The Teachings of Harold B. Lee*, p. 15.]

[The following are teachings regarding the six different functions of the Holy Ghost]

1. The Gift of the Holy Ghost as a Teacher/Revelator

*Gift of the Holy Ghost is God’s
Minister (Teacher)*

those who serve the Lord in faithfulness. (*Doctrines of Salvation*, 1:38)

Brigham Young

We believe we are entitled to the gift of the Holy Ghost in extent according to the discretion and wisdom of God and our faithfulness; which gift brings all things to our remembrance, past, present, and to come, that are necessary for us to know, and as far as our minds are prepared to receive the knowledge of God revealed by that all-wise Agent. The Holy Ghost is God’s minister, and is delegated to visit the sons and daughters of men. All intelligent beings pertaining to this earth are instructed from the same source. (*Discourses of Brigham Young*, pp.160-161)

*Cannot Comprehend the Kingdom of God
Without Gift of the Holy Ghost*

John Taylor

The Savior then told [Nicodemus], that unless a man was born of the water and of the Spirit, he could not enter the kingdom of God; that he could not comprehend it; that he could not even see it; that he could not understand the relationship that existed between God and man without the gift of the Holy Ghost. (*The Gospel Kingdom*, p.93)

Holy Ghost is a Revelator

*The Holy Ghost Reveals the
Truth of All Things*

Joseph Smith

No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator. (*Teachings of the Prophet Joseph Smith*, p.328)

John 16

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Joseph Fielding Smith

His mission is to teach us all truth. He partakes of the things of the Father and the Son and reveals them to

D&C 121

26 God shall give unto you knowledge by his holy

Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now;

27 Which our forefathers have awaited with anxious expectation to be revealed in the last times, which their minds were pointed to by the angels, as held in reserve for the fulness of their glory;

28 A time to come in the which nothing shall be withheld, whether there be one God or many gods, they shall be manifest.

Moroni 10

5 And by the power of the Holy Ghost ye may know the truth of all things.

Joseph Fielding Smith

We may after baptism and confirmation become companions of the Holy Ghost who will teach us the ways of the Lord, quicken our minds and help us to understand the truth. The people of the world do not receive the gift of the Holy Ghost. (*Doctrines of Salvation*, 1:42)

Gospel Truths Taught Through the Gift of the Holy Ghost

Moses 5

58 And thus the Gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost.

D&C 39

6 And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom.

D&C 50

13 Wherefore, I the Lord ask you this question—unto what were ye ordained?

14 To preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth.

15 And then received ye spirits which ye could not understand, and received them to be of God; and in this are ye justified?

16 Behold ye shall answer this question yourselves; nevertheless, I will be merciful unto you; he that is weak among you hereafter shall be made strong.

17 Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the

Spirit of truth or some other way?

18 And if it be by some other way it is not of God.

19 And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?

20 If it be some other way it is not of God.

21 Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth?

22 Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.

23 And that which doth not edify is not of God, and is darkness.

24 That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.

The Holy Ghost as a Teacher

Gordon B. Hinckley

The Holy Ghost is the Testifier of Truth, who can teach men things they cannot teach one another. (“The Father, Son, and Holy Ghost,” *Ensign*, Mar. 1998, p. 7)

Joseph B. Wirthlin

He is a revelator and teacher who conveys information to our spirits with far more certainty than is possible by our natural senses. (“Deep Roots,” *Ensign*, Nov. 1994, p. 76)

Bruce R. McConkie

Spiritual things, without which there is no salvation, can be known only by the power of the Spirit. Paul lays it down as an eternal principle that “the things of God knoweth no man, except he has the Spirit of God.” (JST, 1 Corinthians 2:11.) It could not be otherwise, for salvation is found in a spiritual realm—in a different dimension of existence, a realm that is separate and apart and removed from this mortal sphere. Hence, the Spirit of God has the divine commission to teach spiritual truths by conformity to which the saints can qualify to gain the promised spiritual heights. (*A New Witness for the Articles of Faith*, pp.267-268)

David A. Bednar

The Holy Ghost is the third member of the Godhead, and He is *the* teacher and witness of all truth. Elder James E. Talmage explained: “The office of the Holy Ghost in His ministrations among men is described in

scripture. He is a teacher sent from the Father; and unto those who are entitled to His tuition He will reveal all things necessary for the soul's advancement" (*The Articles of Faith*, 12th ed. [1924], 162).

We should always remember that the Holy Ghost is the teacher who, through proper invitation, can enter into a learner's heart. Indeed, you and I have the responsibility to preach the gospel by the Spirit, even the Comforter, as a prerequisite for the learning by faith that can be achieved only by and through the Holy Ghost (see D&C 50:14). In this regard, you and I are much like the long, thin strands of glass used to create the fiber-optic cables through which light signals are transmitted over very long distances. Just as the glass in these cables must be pure to conduct the light efficiently and effectively, so we should become and remain worthy conduits through whom the Spirit of the Lord can operate.

But brothers and sisters, we must be careful to remember in our service that we are conduits and channels; we are not the light. "For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matthew 10:20). It is never about me and it is never about you. In fact, anything you or I do as an instructor that knowingly and intentionally draws attention to self—in the messages we present, in the methods we use, or in our personal demeanor—is a form of priestcraft that inhibits the teaching effectiveness of the Holy Ghost. "Doth he preach it by the Spirit of truth or some other way? And if it be by some other way it is not of God" (D&C 50:17–18). ["Seek Learning By Faith," *Evening With a General Authority*, February 2, 2006, Address Delivered to CES Educators, p. 4]

*The Holy Ghost Carries Teachings Unto But
Not Necessarily Into the Heart*

David A. Bednar

Nephi teaches us, "When a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth [the message] unto the hearts of the children of men" (2 Nephi 33:1). Please notice how the power of the Spirit carries the message *unto* but not necessarily *into* the heart. A teacher can explain, demonstrate, persuade, and testify, and do so with great spiritual power and effectiveness. Ultimately, however, the content of a message and the witness of the Holy Ghost penetrate into the heart only if a receiver allows them to enter. ...

A learner exercising agency by acting in accordance with correct principles opens his or her heart to the Holy Ghost—and invites His teaching, testifying power, and confirming witness. Learning by faith requires spiritual, mental, and physical exertion and not just passive

reception. It is in the sincerity and consistency of our faith-inspired action that we indicate to our Heavenly Father and His Son, Jesus Christ, our willingness to learn and receive instruction from the Holy Ghost. ("Seek Learning By Faith," Address to CES Religious Educators, February 3, 2006, pp. 1,3)

*Learning Incomplete Unless
Guided by the Holy Ghost*

Marion G. Romney

In the latter days, the Lord reaffirmed these basic truths through the Prophet Joseph Smith. In the dedicatory prayer of the Kirtland Temple, a prayer given by revelation to Joseph Smith, the Prophet prayed: "And do thou grant, Holy Father, that all those who shall worship in this house may be taught words of wisdom ... and that they may seek learning even by study, and also by faith, as thou has said ..."

And for what purpose?

"... that they may grow up in thee, and receive a fulness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing." (D&C 109:14–15.)

This prayer makes it clear that the Lord views one's learning as complete only when one is guided by the Holy Spirit. On another occasion the Lord said, "If ye continue in my word ... ye shall know the truth, and the truth shall make you free." (John 8:31–32.) The truths that can free us from our sins, guilt, false concepts, erroneous understanding, and unproductive habits and behavior are to be had only through the Holy Spirit.

There has never been a day such as now in all of earthly history when secular learning was so far advanced and widespread as it is today. Yet so many of those around us do not enjoy the truths and the freedom those truths bring of which the Master taught. Rather, to so many people, it seems that truth and true freedom elude their grasp.

The central core of the Father's plan of salvation is that to obtain these truths and the peace, happiness, security, and freedom these truths bring to their righteous adherents, we must draw upon a source of knowledge that lies above and beyond the reach of ordinary learning processes. ("Receiving and Applying Spiritual Truth," *Ensign*, Feb. 1984, p. 4)

*The Holy Ghost Opens Door
to Knowledge of God*

David B. Haight

The gift of the Holy Ghost is a priceless possession

and opens the door to our ongoing knowledge of God and eternal joy. (“The Sacrament—and the Sacrifice,” *Ensign*, Nov. 1989, p. 61)

David O. McKay

The Latter-day Saints have learned the truth that the everlasting gospel has been restored. And what does this knowledge bring to them? It brings to all who have honestly and sincerely obeyed the principles of repentance and baptism the gift of the Holy Ghost, which enlightens their minds, quickens their understanding, and imparts unto them a knowledge of Christ.

The Latter-day Saints have a guide, a help, a means to assist in their acquisition of truth, in their desire to know what their duty is, that the world does not possess. And this guide is necessary; man cannot find out truth—he cannot find out God by intellect alone. It has been said that no man can find out God by a microscope. Reason alone is not a sufficient guide in searching for truth. There is another, higher, more sure guide than reason.

That guide is faith—that principle which draws our spirit into communion with the higher Spirit which will bring all things to our remembrance, show us things to come, and teach us all things. To acquire that Spirit is the responsibility of the Latter-day Saint who would know truth. (*Gospel Ideals*, p.139)

The Holy Ghost Will Take Us Beyond the Superficial

Neal A. Maxwell

The Holy Ghost will teach us, providing perspective about “things as they really are, and . . . things as they really will be” (Jacob 4:13; D&C 39:6; 75:10). This sense of proportion is needed daily! Not only does He reach mortals in their many niches, but the Holy Spirit “searcheth all things, yea, the deep things of God,” and this must be so because the “things of the Spirit of God . . . are spiritually discerned” (1 Corinthians 2:10, 14). The Holy Spirit is thus ready, if we are, to take us well beyond being superficial so that we can learn the things of most worth. (*The Promise of Discipleship*, p. 95)

Holy Ghost Helps One Learn and Apply Doctrine

Russell M. Nelson

Living the Lord’s standards requires that we cultivate the gift of the Holy Ghost. That gift helps us understand doctrine and apply it personally. Because truth given by revelation can only be understood by revelation (see 1 Cor. 2:11–14), our studies need to be prayerful. (“Living by Scriptural Guidance,” *Ensign*, Nov. 2000, pp. 16-18).

2. Holy Ghost Brings All Things to Remembrance

We Need Help Remembering

Neal A. Maxwell

What we remember, as well as remembering itself, requires help. (*The Promise of Discipleship*, p. 99)

Holy Ghost Brings All Things to Our Remembrance

John 14

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Joseph F. Smith

The office and duty of the Holy Ghost is to bring to our remembrance things that are past, to make clear to our understanding things that are present, and to show us things that are to come. (“I Know That My Redeemer Liveth,” in *Collected Discourses*, October 18, 1896, Vol.5)

Neal A. Maxwell

The Holy Ghost will bring all things to our remembrance, especially the words of Jesus or about him (2 Nephi 32:3, 5; John 14:26; 15:26). This enhanced recall includes remembering to be true to our past, to our covenants, and to God, who has been proven “in days that are past”⁷ (John 14:26; 2 Peter 1:13; 3:1; 2 Thessalonians 2:5; Alma 5:6). These things past can give us the needed courage and heart for the present journey. (*The Promise of Discipleship*, p. 98)

*Apostles Remembered the Savior's Teachings
Through the Holy Ghost*

Joseph Fielding Smith

It was through the teachings of the Comforter, or Holy Ghost, that the teachings of Jesus Christ were recalled by the apostles. (*Doctrines of Salvation*, 1:38)

*Holy Ghost Brings To Remembrance All
Things That Are Necessary For Us To Know*

Brigham Young

We believe we are entitled to the gift of the Holy Ghost in extent according to the discretion and wisdom of God and our faithfulness; which gift brings all things to our remembrance, past, present, and to come, that are necessary for us to know, and as far as our minds are prepared to receive the knowledge of God revealed by that all-wise Agent. (*Discourses of Brigham Young*, pp.160-161)

*Holy Ghost Will Brings to Our Remembrance
Things Taught in General Conference*

J. Reuben Clark, Jr.

The Holy Ghost has been with us during this Conference, and also the gifts of the Holy Ghost, and may that Being continue with us, that to us also He may bring all things to our remembrance, whatsoever we have heard here at this conference. (Conference Report, April 1944, p.157)

*Holy Ghost Will Help Us Remember
What We Should Remember*

James E. Faust

This Comforter can be with us as we seek to

improve. It can function as a source of revelation to warn us of impending danger and also help keep us from making mistakes. It can enhance our natural senses so that we can see more clearly, hear more keenly, and remember what we should remember. ("The Gift of the Holy Ghost—A Sure Compass," *Ensign*, Apr. 1996, p. 5)

*Holy Ghost Will Bring Only Relevant
Things to Our Remembrance*

Neal A. Maxwell

As to that portion of our past which is relevant and instructive, the Holy Ghost will bring things to our remembrance. He will also comfort us, so that any remembrance can be redemptive in its effect rather than debilitating or discouraging. (*Men and Women of Christ*, pp.31-32)

*The Holy Ghost Can Only Bring Remembrance
to What We Have Put Into Our Minds*

Neal A. Maxwell

As we reflect on how the Holy Ghost preaches to us from the pulpit of memory, we consider Alma's case, wherein he remembered the words of his father about the Atonement: "My mind caught hold upon this thought" (Alma 36:18). Our minds, in order to grasp, thus require a residue of past counsel and shared thoughts upon which to catch hold! (*The Promise of Discipleship*, p. 98)

3. The Holy Ghost Is Our Guide

*We Covenanted at Baptism to Follow
the Guidance of the Holy Ghost*

Lorenzo Snow

We made a covenant to follow the Spirit. When we received this gospel, we covenanted before God that we would be led, that we would be governed, and would follow the suggestions of the Holy Spirit, that we would

follow the suggestions of the principle that gives life, that gives knowledge, that gives understanding of the things of God, that communicates the mind of God; and that we would labor for the accomplishment of the purposes of God in the salvation of the human family, adopting as a motto of life, "The kingdom of God, or nothing." (*Teachings of Lorenzo Snow*, p.108)

Learn to Live By the Spirit

Boyd K. Packer

This is my counsel to you, my brethren and sisters in Scandinavia, and particularly to the young people among you: Learn to live by the Spirit.

Following baptism, each of us was confirmed a member of The Church of Jesus Christ of Latter-day Saints. We were blessed to receive the Holy Ghost, which was to be a gift and a blessing to us in our lives.

Through the Holy Ghost we may always have a very clear signal to follow. If we are living worthily that signal will be a constant guide to us. (*Let Not Your Heart Be Troubled* [Salt Lake City: Bookcraft, 1991], p. 232)

Holy Ghost Will Give Us Sudden Strokes of Ideas That Will Guide Us

Joseph Smith

The Spirit of Revelation is in connection with these blessings. A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.,) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus. (*Teachings of the Prophet Joseph Smith*, p.151)

Ezra Taft Benson

Brothers and sisters and friends, learn this principle. The Lord will increase our knowledge, wisdom, and capacity to obey when we obey His fundamental laws. This is what the Prophet Joseph Smith meant when he said we could have “sudden strokes of ideas” which come into our minds as “pure intelligence.” (See *Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith, Salt Lake City: Deseret Book Co., 1938, p. 151.) This is revelation. We must learn to rely on the Holy Ghost so we can use it to guide our lives and the lives of those for whom we have responsibility. (“A Principle with a Promise,” *Ensign*, May 1983, p. 54)

Boyd K. Packer

The Lord has a way of pouring pure intelligence into our minds to prompt us, to guide us, to teach us, to warn us. You can know the things you need to know instantly! Learn to receive inspiration. (“Prayers and Answers,” *Ensign*, Nov. 1979, p. 20)

No Greater Guide Than the Holy Ghost

Russell M. Nelson

Standard-bearers of the Lord have qualified by covenant to receive the gift of the Holy Ghost. There can be no greater guide to assure spiritual help through all your days. (“Standards of the Lord’s Standard-Bearers,” *Ensign*, Aug. 1991, p. 10)

The Holy Ghost Will Show You All Things What Ye Should Do

Joseph B. Wirthlin

The gift of the Holy Ghost is one of the most precious gifts you can receive in mortality. The Holy Ghost can become your guiding light. The Holy Ghost “will show unto you all things what ye should do” (2 Ne. 32:5). The Holy Ghost can be helpful to you in any righteous endeavor in which you are involved, including in school and among your friends. (“Growing into the Priesthood,” *Ensign*, Nov. 1999, p. 40)

Neal A. Maxwell

Those vital things always go first, and they can go within a generation unless we truly are feasting upon the scriptures. Feasting on the scriptures, combined with the gift of the Holy Ghost, will “show unto you all things what ye should do” (2 Ne. 32:5). [“The Pathway of Discipleship,” *Ensign*, Sept. 1998, p. 11]

Holy Ghost a Personal Compass

Joseph B. Wirthlin

The gift of the Holy Ghost may be likened to a sure, personal compass to provide lifesaving vision, wisdom, and insight as a spiritual window. The Holy Ghost gives us clear guidance and direction in a world of unanchored faith. (“Windows of Light and Truth,” *Ensign*, Nov. 1995, p. 77)

Holy Ghost is One of Three Sources of Guidance

James E. Faust

There are three sources of guidance for making moral judgments. First is the guidance of the Holy Ghost. This is always a sure compass for those who have been baptized and received this supernal gift. The second source is the wise counsel of priesthood leaders whom the Lord has put in place to guide us. Third, the constant demonstration of love should temper all our judgments.

Sometimes this means discipline. (“The Weightier Matters of the Law: Judgment, Mercy, and Faith,” *Ensign*, Nov. 1997, p. 54)

*Holy Ghost Often Gives Directions
Without Explanation*

Neal A. Maxwell

President Boyd K. Packer has counseled us that often when we receive guidance from the Holy Ghost, we get directions without explanation. (*The Promise of Discipleship*, pp. 99-100)

*Cannot Accomplish the Work of God By Our
Own Intelligence*

Lorenzo Snow

We must depend on the Spirit. We ought to understand—and I presume that we do generally—that the work which we have come into this life to perform cannot be done to the glory of God or to the satisfaction of ourselves merely by our own natural intelligence. We are dependent upon the Spirit of the Lord to aid us and to manifest to us from time to time what is necessary for us to accomplish under the peculiar circumstances that may surround us. (*Teachings of Lorenzo Snow*, p.109)

*Holy Ghost Will Guide Through
Troubled Times*

Marion G. Romney

Now, we have the Holy Ghost. Each one of us who is a member of the Church has had hands laid upon his head and has been given, as far as an ordinance can give it, the gift of the Holy Ghost. But, as I remember, when I was confirmed, the Holy Ghost was not directed to come to me; I was directed to “receive the Holy Ghost.” If I receive the Holy Ghost and follow his guidance, I will be among those who are protected and carried through these troubled times. And so will you, and so will every other soul who lives under his direction. If ye are prepared, ye need not fear. (“If Ye Are Prepared Ye Shall Not Fear,” *Ensign*, July 1981, p. 5)

*Holy Ghost Will Guide Us in
Major and Minor Things*

Neal A. Maxwell

Additionally and expansively, the Holy Ghost will show us “all things what [we] should do,” including both major and minor things (2 Nephi 32:5). This gift is so

practical, for “we are of God. . . . Hereby know we the spirit of truth, and the spirit of error” (1 John 4:6). How often in life do we need help to detect the “spirit of error,” which might otherwise carry the day, as well as to receive verification and direction? “And by the power of the Holy Ghost ye may know the truth of all things” (Moroni 10:5). The Holy Ghost can give us such guidance: “The spirit of truth . . . will guide you in all truth” (John 16:13). [*The Promise of Discipleship*, p. 97]

Holy Ghost Will Help Us in the Gray Areas

Neal A. Maxwell

He can thus help us both in the defining moments as well as in what might be called life’s gray zones of choices. Our decisions, after all, are not such contests as the choice between whether we will rob a bank or hold family home evening. At times we must choose among good options, “A1” and “A2.” But we need help in order to attend to the “weightier matters” and do the things of “most worth” (Matthew 23:23; D&C 15:6; 16:4, 6; 2 Nephi 9:51). [*The Promise of Discipleship*, p. 97]

*Using Personal Agency AND Being
Directed By the Spirit*

Bruce R. McConkie

It is not, never has been, and never will be the design and purpose of the Lord—however much we seek him in prayer—to answer all our problems and concerns without struggle and effort on our part. This mortality is a probationary estate. In it we have our agency. We are being tested to see how we will respond in various situations; how we will decide issues; what course we will pursue while we are here walking, not by sight, but by faith. Hence, we are to solve our own problems and then to counsel with the Lord in prayer and receive a spiritual confirmation that our decisions are correct. (“Why the Lord Ordained Prayer,” *Ensign*, Jan. 1976, p. 11)

Neal A. Maxwell

Because the divine maxim is “nevertheless, thou mayest choose for thyself” (Moses 3:17), we are to learn to choose responsibly, yet in doing this we need help. We also need help regularly. The plan of salvation is designed to facilitate our learning to choose wisely when we opt for righteousness and eternal life instead of misery and death (2 Nephi 2:27).

In the early days of the Church, there were several petitions to the Lord to which He responded in a tutoring

manner. On one occasion, the brethren needed a watercraft. The Lord responded that whether they made one or bought one, “it mattereth not to me” (D&C 61:22). It did matter to the Lord that some “take their journey speedily” (D&C 52:7).

In like manner, a question arose as to whether they should go by land or water. The Lord said they should do “according to their judgments” (D&C 61:22). A similar divine response was given to the question of whether some of the brethren should go in a group or two by two; they were told this was something for them to determine. On another occasion, as to the direction in which they should proceed, the Lord said whether it was east or west or north or south, it didn’t matter; they could not go amiss, because so many opportunities awaited (D&C 80:3).

These incidents do not suggest any divine indifference whatsoever as to details. Rather, they illustrate how the mentoring of the Lord will surely guide us, but He expects us to use our own minds reliably and to develop them even further in our capacity to choose. Experience, therefore, can be a workhorse way of learning, as we develop our capacity to choose wisely under the influence of the Spirit. (*The Promise of Discipleship*, pp. 100-101)

Dallin H. Oaks

We are often left to work out problems, without the dictation or specific direction of the Spirit. That is part of the experience we must have in mortality. Fortunately, we are never out of our Savior’s sight, and if our judgment leads us to actions beyond the limits of what is permissible and if we are listening to the still small voice, the Lord will restrain us by the promptings of His Spirit. (Quoted in L. Lionel Kendrick, “Personal Revelation,” *Ensign*, Sept. 1999, p. 10)

L. Lionel Kendrick (Seventy)

Frequency of revelation. It is a misconception to believe that we should consult Heavenly Father on every matter in life. He expects us to solve a portion of our problems without petitioning Him for potential solutions. It is through this process that we grow, develop, and become more perfect. He is not always concerned about mundane matters unless they are not in keeping with sacred principles. We should daily petition for the companionship of the Holy Ghost. With this presence of the Spirit, we will feel the promptings without petitioning Heavenly Father on every personal matter. (“Personal Revelation,” *Ensign*, Sept. 1999, p. 10)

4. The Holy Ghost is a Testifier

Holy Ghost is the Testifier of Truth

Gordon B. Hinckley

The Holy Ghost is the Testifier of Truth, who can teach men things they cannot teach one another. In those great and challenging words of Moroni, a knowledge of the truth of the Book of Mormon is promised “by the power of the Holy Ghost.” Moroni then declares, “And by the power of the Holy Ghost ye may know the truth of all things” (Moro. 10:4–5). [“The Father, Son, and Holy Ghost,” *Ensign*, Mar. 1998, p. 7]

Bruce R. McConkie

Thus the Holy Ghost is the source of saving knowledge; his mission, assigned by the Father, is to bear witness to the truth of those things which enable men to gain eternal life. His witness is sure; it cannot be controverted; it will stand forever. (*A New Witness for the Articles of Faith*, p.267)

Holy Ghost Testifies of the Father and the Son

2 Nephi 31

18 And then are ye in this strait and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive.

D&C 20

27 As well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father and of the Son;

28 Which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

Marion G. Romney

The Holy Ghost is the great witness of, the messenger for, and testifier of the Father and the Son. (“The Light of Christ,” *Ensign*, May 1977, p. 44)

Joseph B. Wirthlin

However, the principal mission of the Holy Ghost is to testify of our Heavenly Father and His Beloved Son, Jesus Christ. If you are careful in keeping the commandments, the Holy Ghost will help you learn more about Heavenly Father and Jesus Christ. (“Growing into the Priesthood,” *Ensign*, Nov. 1999, pp. 40–41)

Dallin H. Oaks

If we seek and accept revelation and inspiration to enlarge our understanding of the scriptures, we will realize a fulfillment of Nephi’s inspired promise that those who diligently seek will have “the mysteries of God ... unfolded unto them, by the power of the Holy Ghost” (1 Ne. 10:19).

To illustrate this essential truth, consider the fact that the most important knowledge we can obtain is a

testimony of the Father and the Son. This vital knowledge is received through the witness of the Holy Ghost (see D&C 20:27). [“Scripture Reading and Revelation,” *Ensign*, Jan. 1995, p. 7]

*Holy Ghost Testifies and
Glorifies the Atonement*

Neal A. Maxwell

In the Holy Ghost’s role in the Godhead, He “witnesses of the Father and the Son” (2 Ne. 31:18; emphasis added), and further He actually *glorifies* Christ (see John 16:14). Ever relevant, this glorification of our Savior is so vital in the last days, when so many esteem Jesus, the Lord of the Universe, as “naught” (1 Ne. 19:7). Therefore, at the center of the gifts of the Holy Ghost is His unique witnessing to us of Christ’s atoning act, history’s greatest emancipation: “To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world” (D&C 46:13). [From “The Holy Ghost: Glorifying Christ,” *Ensign*, July 2002, p. 56]

5. He Will Show Things to Come

John 16

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Alma 25

16 Now they did not suppose that salvation came by the law of Moses; but the law of Moses did serve to strengthen their faith in Christ; and thus they did retain a hope through faith, unto eternal salvation, relying upon the spirit of prophecy, which spake of those things to come.

Joseph Smith

We believe that the Holy Ghost, and that holy men in these days speak by the same principle; we believe in its being a comforter and a witness bearer, that it brings things past to our remembrance, leads us into all truth, and shows us of things to come; we believe that “no man can know that Jesus is the Christ, but by the Holy Ghost.” (*Teachings of the Prophet Joseph Smith*, p.243)

Joseph F. Smith

The office and duty of the Holy Ghost is to bring to our remembrance things that are past, to make clear to our understanding things that are present, and to show us things that are to come. (“I Know That My Redeemer Liveth,” in *Collected Discourses*, October 18, 1896, Vol.5)

James E. Talmage

Not alone does the Holy Ghost bring to mind the past and explain the things of the present, but His power is manifested in prophecy concerning the future. “He will shew you things to come,” declared the Savior to the apostles in promising the advent of the Comforter. (*Articles of Faith*, pp.162-163)

Bruce R. McConkie

The inspired utterances of prophets are called prophecy. These declarations may pertain to the past, present, or future. New truths or unknown events may be revealed in them, or they may contain expressions which confirm and give added witness to truths already revealed and testified to by other prophets. In their most

dramatic form they are declarations of things to come, things which no mortal power could have made manifest.

Prophecy is the announcement of something that has been revealed to a prophet; it always comes by the power of the Holy Ghost. (*Mormon Doctrine*, p.602)

Heber C. Kimball

By the Spirit of prophecy you can become

acquainted with things to come, and declare them to the Saints by the inspiration of the Holy Ghost. When men prophesy with this Spirit upon them, they will come to pass, for the Holy Ghost cannot lie. (*Journal of Discourses*, 9:135)

6. *Reproves the World of Sin*

John 16

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

Spencer W. Kimball

The Holy Ghost can play an important role in convincing the sinner of his error. He helps in making known “the truth of all things” (Moro. 10:5); in teaching all things and bringing all things to one’s remembrance (John 14:26); and in reprovng the world of sin (John

16:8). [*The Miracle of Forgiveness*, p.152]

Bruce R. McConkie

Men are convicted of sin when they reject the Spirit-borne witness that Jesus is the Christ. They are convicted for rejecting the witness that he is righteous and that righteousness comes by him. They are convicted of false judgment in rejecting the Lord of life and living instead after the manner of the world. Thus saith the Lord: “Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come.” (D&C 84:87.) Truly, the Holy Ghost, by the mouths of the Lord’s agents, reproves the world for sin! (*A New Witness for the Articles of Faith*, p.273)

PART THREE

How To Cultivate and Keep the Gift of the Holy Ghost (Spirituality)

*We Must Strive To Keep the Constant
Companionship of the Holy Ghost*

George F. Richards

We are not only to receive the Holy Ghost, being born again, the way the Lord has designed that it should be and has been in the days of the primitive Church, but we are to live and labor so as to have the constant companionship of the Holy Ghost, and he will not dwell in unholy tabernacles. (Conference Report, October 1944, p.88)

Ezra Taft Benson

We should strive for the constant companionship of the Holy Ghost all the days of our lives. When we have

the Spirit, we will love to serve, we will love the Lord, and we will love those with whom we serve, and those whom we serve. (“Seek the Spirit of the Lord,” *Ensign*, Apr. 1988, p. 5)

David A. Bednar

I recognize we are fallen men and women living in a mortal world and that we might not have the presence of the Holy Ghost with us every second of every minute of every hour of every day. However, the Holy Ghost can tarry with us much, if not most, of the time—and certainly the Spirit can be with us more than it is not with us. As we become ever more immersed in the Spirit of the Lord, we should strive to recognize impressions when they come and the influences or events that cause

us to withdraw ourselves from the Holy Ghost. (“That We May Always Have His Spirit To Be With Us,” *Ensign*, May, 2006, p. 30)

*Spirituality is Maintaining the Constant
Companionship of the Holy Ghost*

Ezra Taft Benson

Spirituality—being in tune with the Spirit of the Lord—is the greatest need we all have. (“Seek the Spirit of the Lord,” *Ensign*, Apr. 1988, p. 5)

Marion G. Romney

Spirituality comes by faith, repentance, baptism, and reception of the Holy Ghost. One who has the companionship of the Holy Ghost is in harmony with God. He is, therefore, spiritual. Spirituality is sustained by so living as to keep that companionship. (“Maintaining Spirituality,” *Ensign*, Nov. 1979, p. 15)

*Worthiness Necessary to Retain
the Gift of the Holy Ghost*

Dallin H. Oaks

The blessings available through the gift of the Holy Ghost are conditioned upon worthiness. “The Spirit of the Lord doth not dwell in unholy temples” (Hel. 4:24; see also Mosiah 2:36–37; 1 Cor. 3:16–17). Even though we have a right to his constant companionship, the Spirit of the Lord will dwell only with us when we keep the commandments. He will withdraw when we offend him by profanity, uncleanness, disobedience, rebellion, or other serious sins. (“Always Have His Spirit,” *Ensign*, Nov. 1996, p. 61)

*The Fundamentals of Maintaining
Constant Companionship
of the Holy Ghost?*

Dallin H. Oaks

How do we achieve spirituality? How do we attain that degree of holiness where we can have the constant companionship of the Holy Ghost? How do we come to view and evaluate the things of this world with the perspective of eternity?

We seek spirituality through faith, repentance, and baptism; through forgiveness of one another; through fasting and prayer; through righteous desires and pure thoughts and actions. We seek spirituality through service to our fellowmen; through worship; through feasting on the word of God, in the scriptures and the

teachings of the living prophets. We attain spirituality through making and keeping covenants, through conscientiously trying to keep all the commandments of God. Spirituality is not acquired suddenly. It is the consequence of a succession of right choices. It is the harvest of a righteous life. (“Spirituality,” *Ensign*, Nov. 1985, p. 63)

Ten Ways to Increase Spirituality

Joe J. Christensen (Seventy)

In summary, in order to increase in spirituality, we must: 1. Read scriptures daily. 2. Really pray and not just say prayers. 3. Fast meaningfully. 4. Go to bed early and get up early. 5. Be of good cheer. 6. Work hard. 7. Be more concerned about how than where we serve. 8. Love everyone, but keep romantic feelings in their proper place. 9. Become more nearly one between our ideal and actual selves. 10. Open our mouths and bear testimony of truth. (“Ten Ideas to Increase Your Spirituality,” *Ensign*, Mar. 1999, 61; see the whole talk for a greater discussion of each.)

Must Keep Our Baptismal Covenant

Boyd K. Packer

In order to have that Spirit guide us we must prepare ourselves for it. To do that, to be worthy of constant inspiration, we must keep the covenants we made at the time of baptism. (*Let Not Your Heart Be Troubled* [Salt Lake City: Bookcraft, 1991], 233.)

Sacrament – Key to Gift of the Holy Ghost

Marion G. Romney

The purpose of the sacrament is to promote the maintenance of spirituality. Both the revealed prayers over the bread and over the water contain the phrase, “that they [who partake] may ... have his Spirit to be with them” (see D&C 20:77, 79). [“Maintaining Spirituality,” *Ensign*, Nov. 1979, p. 16]

Dallin H. Oaks

The close relationship between partaking of the sacrament and the companionship of the Holy Ghost is explained in the revealed prayer on the sacrament. In partaking of the bread, we witness that we are willing to take upon us the name of Jesus Christ and always remember Him and keep His commandments. When we do so, we have the promise that we will always have His Spirit to be with us (see D&C 20:77).

To have the continuous companionship of the Holy

Ghost is the most precious possession we can have in mortality. The gift of the Holy Ghost was conferred upon us by the authority of the Melchizedek Priesthood after our baptism. But to realize the blessings of that gift, we must keep ourselves free from sin. When we commit sin, we become unclean and the Spirit of the Lord withdraws from us. The Spirit of the Lord does not dwell in “unholy temples” (see Mosiah 2:36–37; Alma 34:35–36; Hel. 4:24), and no unclean thing can dwell in His presence (see Eph. 5:5; 1 Ne. 10:21; Alma 7:21; Moses 6:57).

A few weeks ago I used a chain saw to cut down a tree in my backyard. It was a dirty job, and when I was done I was splattered with a filthy mixture of sawdust and oil. In that condition I did not want anyone to see me. I just wanted to be cleansed in water so I would again feel comfortable in the presence of other people.

Not one of you young men and not one of your leaders has lived without sin since his baptism. Without some provision for further cleansing after our baptism, each of us is lost to things spiritual. We cannot have the companionship of the Holy Ghost, and at the final judgment we would be bound to be “cast off forever” (1 Ne. 10:21). How grateful we are that the Lord has provided a process for each baptized member of His Church to be periodically cleansed from the soil of sin. The sacrament is an essential part of that process.

We are commanded to repent of our sins and to come to the Lord with a brokenheart and a contrite spirit and partake of the sacrament in compliance with its covenants. When we renew our baptismal covenants in this way, the Lord renews the cleansing effect of our baptism. In this way we are made clean and can always have His Spirit to be with us. The importance of this is evident in the Lord’s commandment that we partake of the sacrament each week (see D&C 59:8–9). [“The Aaronic Priesthood and the Sacrament,” *Ensign*, Nov. 1998, p. 38]

Must Submit Our Will To God

L. Tom Perry

The Holy Ghost will be our constant companion if we submit ourselves to the will of our Father in Heaven, always remembering Him and keeping His commandments. (“That Spirit Which Leadeth to Do Good,” *Ensign*, May 1997, p. 69)

Focus On Building the Kingdom

Heber J. Grant

If any man lacks the Spirit of God, let him go to work and labor for the advancement of the kingdom of

God, and he will have the Spirit of God. (*Gospel Standards*, p.182)

Must Keep the Commandments to Have Holy Ghost

Robert D. Hales

Living the commandments brings us into harmony with Deity; we become one in purpose with the Father and the Son. When we are one with God, we walk with spiritual light. Our diligence in keeping the commandments allows the Holy Ghost to dwell within us. We are given the gift of personal revelation. This is a spiritual light that protects us and serves as a beacon, guiding us in righteous ways. It dispels the darkness of the adversary. So powerful is this light that it can reach us even when we are drawn into a black hole of sin so deep and so dark that we believe no spiritual light could ever penetrate. (“If Thou Wilt Enter into Life, Keep the Commandments,” *Ensign*, May 1996, p. 36)

The Importance of Prayer

Marion G. Romney

Prayer and searching the scriptures are companion aids in both obtaining and maintaining spirituality. (“Maintaining Spirituality,” *Ensign*, Nov. 1979, p. 16)

Richard G. Scott

When we receive the gift of the Holy Ghost, we must strive to become increasingly sensitive to its singular influence in our lives. Prayer is our communication link with God. He answers earnest prayer through the Holy Ghost, which brings inspiration, direction, and power into our lives. (“Happiness Now and Forever,” *Ensign*, Nov. 1979, p. 71)

Scripture Study Essential

Marion G. Romney

Searching the scriptures is another powerful assist in maintaining spirituality. Alma bears witness to this in his account of the miraculous missionary accomplishments of the sons of Mosiah.

“They had waxed strong in the knowledge of the truth,” he said, “for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

“But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God”

(Alma 17:2–3). [“Maintaining Spirituality,” *Ensign*, Nov. 1979, p. 16]

Must Maintain a Spirit of Reverence

Boyd K. Packer

And in the spirit of reverence, I bear testimony that God lives, that Jesus is the Christ, that the Holy Ghost—our comforter, our teacher—will come to us if we will maintain a spirit of reverence. (“Reverence Invites Revelation,” *Ensign*, Nov. 1991, p. 23)

Inspiration Comes Easier In Peaceful Settings

Boyd K. Packer

Inspiration comes more easily in peaceful settings. Such words as quiet, still, peaceable, Comforter abound in the scriptures: “Be still, and know that I am God.” (Ps. 46:10; italics added.) And the promise, “You shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom.” (D&C 36:2; italics added.) [“Reverence Invites Revelation,” *Ensign*, Nov. 1991, p. 21]

Ezra Taft Benson

The most important thing in our lives is the Spirit. I have always felt that. We must remain open and sensitive to the promptings of the Holy Ghost in all aspects of our lives.

President David O. McKay and President Harold B. Lee used to relate an incident from the life of Bishop John Wells that is instructive to all of us. Bishop Wells was a great detail man and was responsible for many Church reports.

A son of Bishop and Sister Wells was killed in a railroad accident on October 15, 1915. He was run over by a freight car. Sister Wells could not be consoled. She received no comfort during the funeral and continued her mourning after her son was laid to rest. Bishop Wells feared for her health, as she was in a state of deep anguish.

One day, soon after the funeral, Sister Wells was lying on her bed in a state of mourning. The son appeared to her and said, “Mother, do not mourn, do not cry. I am all right.”

He then related to her how the accident took place. Apparently there had been some question—even suspicion—about the accident because the young man was an experienced railroad man. But he told his mother that it was clearly an accident.

Now note this: He also told her that as soon as he

realized that he was in another sphere, he had tried to reach his father but could not. His father was so busy with the details of his office and work that he could not respond to the promptings. Therefore, the son had come to his mother.

He then said, “Tell Father that all is well with me, and I want you not to mourn any more.” (See David O. McKay, *Gospel Ideals*, Salt Lake City: Improvement Era, 1953, pp. 525–26.)

President McKay and President Lee used this experience to teach that we must always be responsive to the whisperings of the Spirit. These promptings most often come when we are not under the pressure of appointments and when we are not caught up in the worries of day-to-day life. (“Seek the Spirit of the Lord,” *Ensign*, Apr. 1988, p. 2)

Must Rise Above the Degrading Things of the World

Joseph B. Wirthlin

The promptings of the Holy Ghost may come to you in a still, small voice. You cannot grow into the man you must become unless you first rise above the things of the world that clamor for your attention. For example, some of the world’s music is degrading, vulgar, and inappropriate and will drown out the promptings of the Holy Ghost. Bringing into your body substances forbidden by the Lord in the Word of Wisdom will prevent you from feeling and recognizing the promptings of the Holy Ghost.

The failure to live a clean and chaste life deadens the promptings of the Spirit. Take your thoughts to higher levels than the vulgar and immoral. Avoid objectionable television shows and movies, evil Internet sites, and all forms of entertainment that portray or encourage immorality and violence. Shun pornography like a deadly, contagious sin and disease. You cannot afford to become addicted to its bondage and slavery. It will drive the Holy Ghost and His influence from your life. (“Growing into the Priesthood,” *Ensign*, Nov. 1999, pp. 40–41)

Must Make Every Sacrifice to Get The Gift of the Holy Ghost

Lorenzo Snow

We should sacrifice to obtain the Spirit. As Saints of God, elders of Israel, we should be willing to devote time and labor, making every necessary sacrifice in order to obtain the proper spiritual qualifications to be highly useful in our several callings. And may the Lord inspire

every heart with the importance of these matters that we may seek diligently and energetically for the gifts and

powers promised in the gospel we have obeyed. (*Teachings of Lorenzo Snow*, p.110)

How We Withdraw Ourselves From the Gift of the Holy Ghost

Joseph B. Wirthlin

The consummate reward of integrity is the constant companionship of the Holy Ghost. (See D&C 121:46.) The Holy Ghost does not attend us when we do evil. But when we do what is right, he can dwell with us and guide us in all we do. (“Personal Integrity,” *Ensign*, May 1990, p. 33)

David A. Bednar

In our individual study and classroom instruction, we repeatedly emphasize the importance of recognizing the inspiration and promptings we receive from the Spirit of the Lord. And such an approach is correct and useful. We should seek diligently to recognize and respond to promptings as they come to us. However, an important aspect of baptism by the Spirit may frequently be overlooked in our spiritual development.

We should also endeavor to discern when we “withdraw [ourselves] from the Spirit of the Lord, that it

may have no place in [us] to guide [us] in wisdom’s paths that [we] may be blessed, prospered, and preserved” (Mosiah 2:36). Precisely because the promised blessing is *that we may always have His Spirit to be with us*, we should attend to and learn from the choices and influences that separate us from the Holy Spirit.

The standard is clear. If something we think, see, hear, or do distances us from the Holy Ghost, then we should stop thinking, seeing, hearing, or doing that thing. If that which is intended to entertain, for example, alienates us from the Holy Spirit, then certainly that type of entertainment is not for us. Because the Spirit cannot abide that which is vulgar, crude, or immodest, then clearly such things are not for us. Because we estrange the Spirit of the Lord when we engage in activities we know we should shun, then such things definitely are not for us. (“That We May Always Have His Spirit To Be With Us,” *Ensign*, May, 2006, pp. 29-30)