

# Who & What is the “Holy Ghost?”

It's the mystery into godliness! I will present some evidence and you decide!

Let's lay a foundation for the “Holy Ghost” first so that we can logically, [using common sense], understand the spiritual phrase. “Logic” and “common sense” will reveal a spiritual truth to the concept of the “Holy Ghost,” or “Holy Spirit.” The word “Holy” and the word “Ghost” or “Spirit” when viewed separately reveals the mystery!

“Holy” is an adjective describing the noun “Ghost,” or “Spirit.” Who's “Ghost,” and who's “Spirit?” Anyone who immerses themselves into being “holy.” Be ye holy; for I am *holy* [1 Peter 1:16](#).

Therefore, the word “Holy” is describing the type of “character” God has, for he says “***I am holy***.” And He wants us to “***Be holy***” so that we can comprehend who we are in a relationship with Him. “***Be holy, for I am holy.***” How do we become “***holy***?” First, we must understand what “***holiness***” means! It is really a simple answer [***Be honest, virtuous, benevolent, develop a pure love for all, respect yourself and all persons as true temples of the living God, you will then be filled with peace, joy and gratitude***]. Simple answer but hard to master because of our indoctrination into the philosophies of men mingled with fallen man's interpretation of the scriptures. Here is a 1828 dictionary definition”

“Properly, whole, entire or perfect, in a moral sense. Hence, pure in heart, temper or dispositions; free from sin and sinful affections. Applied to the Supreme Being, *holy* signifies perfectly pure, immaculate and complete in moral character; and man is more or less *holy* as his heart is more or less sanctified, or purified from evil dispositions. We call a man *holy* when his heart is conformed in some degree to the image of God, and his life is regulated by the divine precepts. Hence, *holy* is used as nearly synonymous with good, pious, godly.”

<https://webstersdictionary1828.com/Dictionary/Holy>

“For I *am* the LORD your God: ye shall therefore **sanctify yourselves**, and [how do we sanctify ourselves? By becoming “holy”] **ye shall be holy; for I am holy**” (Old Testament | Leviticus 11:44).

“For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore **be holy, for I am holy.**” (Old Testament | Leviticus 11:45)

“AND the LORD spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall **be holy: for I the LORD your God am holy.**” (Old Testament | Leviticus 19:1 - 2)

If we do not comprehend ourselves becoming “**holy**” [**that is how we sanctify ourselves**] we will never comprehend Father or Christ and become “one” with them. This is why “God is no respecter of persons” [race or religion, Acts 10: 34] because anyone from any race or religion can do this through faith alone! [Acts 15: 1-11].

All the “symbols” of the gospel of Christ are like parables, they teach us who we are so that we can comprehend “God” by becoming like them in character. Some of those “symbols” come in the form of “priesthood,” both Aaronic and Melchizedek. All priesthood ordinances are symbol’s manifesting “Gods” character through divine attributes that all are endowed with regardless of race or religion and have access to by faith alone! The “dove” is a symbol of the “Holy Ghost” or “Holy Spirit,” and implies a “holy” awakening into our divine character manifesting the attributes of godliness in our lives. In so doing this is how we actually purify and “sanctify ourselves,” and is the only way we can become “one” with Father and Yeshua, the Christ.

“And Jesus, when he was baptized, went up straightway out of the water: [water baptism is the symbol of our complete immersion into holiness of character] and, lo, the heavens were opened unto him, and he saw the Spirit of God [symbolizing the divine nature of godliness] descending **like a dove**, and lighting upon him:” (New Testament | Matthew 3:16).

“And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, [showing his complete immersion into holiness] he saw the heavens opened, and the Spirit **like a dove** descending upon him:” (New Testament | Mark 1:9 - 10).

“Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape **like a dove** upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased” (New Testament | Luke 3:21 - 22).

“And John bare record, saying, I saw the Spirit descending from heaven **like a dove**, and it abode upon him.” (New Testament | John 1:32)

“And the angel said unto me again: Look and behold the condescension of God! And I looked and beheld the Redeemer of the world, of whom my father had spoken; and I also beheld the prophet who should prepare the way before him. And the Lamb of God went forth and was baptized of him; and after he was baptized, I beheld the heavens open, and the Holy Ghost come down out of heaven and abide upon him **in the form of a dove.**” (Book of Mormon | 1 Nephi 11:26 - 27).

“Wherefore, after he was **baptized with water** [showing a complete immersion into holiness] the Holy Ghost descended upon him **in the form of a dove.**” (Book of Mormon | 2 Nephi 31:8).

“And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him **in the form of a dove**, and sat upon him, and there came a voice out of heaven saying: This is my beloved Son.” (Doctrine and Covenants | Section 93:15)

The conversation of Nephi and the "Spirit of the Lord" [1 Nephi 11] was THE LORD Jesus Christ himself in Spirit form, NOT a third person. There is no scriptural reference at all that would suggest that the Holy Ghost is an actual person, because no one has seen that actual person, because it doesn't exist. The Prophet

Joseph Smith taught that the "Holy Ghost" or Spirit is the "mind" and "will" of the Father and the Son. [Lectures on Faith 5: Question 13-18]. In other words, when speaking of the "Mind," it means our thoughts, words and actions are godly and holy in nature [1 Corinthians 1:10; Philippians 4:2; 1 Peter 4:1]. And the "will" is speaking of our heart's desires to embrace this holiness of character. And when our "mind" and "heart" [will] are "one" in "divine nature" e.g., the "fruit of the Spirit" is being manifest from within, through our lips and actions. If our "lips" and "actions" are not manifesting divine nature/fruits of the Spirit then we are not manifesting "holiness" within us, which is referred to as the "Holy" "Spirit," or "Ghost."

"Holy" truly is the adjective describing the noun "Ghost/Spirit," and anyone who has this oneness of "spirit" is filled with the attributes of godliness, meaning the "mind" and "will" of the Father and the Son. In the English language, an adjective is a "describing word" that adds detail to a noun or pronoun. Hence, if your "Spirit" or "Ghost" is filled with the "fruits of the Spirit" and you are manifesting these fruits, you are filled with the "Holy" Ghost/Spirit. It is that simple. The "Holy Ghost" is NOT a "Spirit" walking around acting as "the" third member of the godhead; it is simply anyone who is filled with the "fruit of the Spirit" or "divine nature" from within is part of the "oneness" of the Godhead, with the Father and the Son! Real spiritual experiences teach us this truth, this is literally how we become "one" with God the Father and Yeshua, the Christ! It is the only way we can become "one" with them! So, in this reality, our Spirit or Ghost is part of the godhead if we think and walk in that holiness of character!

For example, when Stephen was stoned in the New Testament, he said:

"When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But **he, being full of the Holy Ghost,** [within] looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. (New Testament | Acts 7:54 - 60) [bracket added for clarity].

Here, Stephen was **"full" of the Holy Ghost**, meaning he was filled with love in his heart, not bitterness or anger at those who were stoning him or "gnashed on him with their teeth." Stephen was "full" of divine nature, the fruit of the Spirit, NOT a third person of "the" godhead. It is contrary to heaven to have a spirit entity [another person] to enter the mortal body of Stephen; there would be conflict. Stephen's mortal body is for Stephen's Spirit only! When another Spirit entity enters a body meant for that person, there is always conflict [only evil spirits try that, it's called possession or being possessed by an evil Spirit]. God does not do that to anyone, period, it is contrary to the laws of heaven for two righteous Spirits to possess one body, whether those Spirits are good or evil, consternation and conflict would always be the outcome, not peace and joy. Peace and joy are the outcome of choosing to ***Be honest, true, chase, benevolent, virtuous, developing a pure love for all, and respect yourself and all persons as true temples of the living God. This is called being filled with the Holy Ghost or Spirit.***

So, when reading the scriptures and you see the word "holy, Holy" try looking at it as an adjective describing a noun or pronoun. The idea is to try to get us to change our character, from a natural and carnal person to a godly, divine and holy person in your feelings, thoughts, words and deeds!

e.g., Here is a quote from our LDS Bible Dictionary that portrays the concept of becoming "Holy":

"According to the Old Testament, things or places were holy that were set apart for a sacred purpose; the opposite of holy is therefore common or profane ([1 Sam. 21:5](#); [Ezek. 22:26](#); [42:20](#); [44:23](#); [48:13–15](#)). Similarly a holy person meant one who held a sacred office. The Israelites were a holy people because they stood in a special relationship to Jehovah. Under the guidance of the [true] Prophets it was seen that what distinguished Jehovah from the gods of the heathen was His **personal character**. ***The word holy therefore came to refer to moral character*** ([Lev. 11:44](#); [19:2](#); [21:8](#); [Isa. 6:3–8](#)). Israel must **be holy in character** because the God of Israel was holy ([Jer. 7:4–7](#); see also [Matt. 5:48](#)). The Law of Holiness ([Lev. 17–26](#)) shows **how the attempt was made by means of ceremonial**

observances [priesthood ordinances and ceremonies] to secure this holiness of character. **The attempt failed [It will always fail because “character” is only developed through the attributes of godliness within ourselves, that is how we sanctify ourselves and become “holy”]** because the later Jews observed the letter and neglected the spirit; they attached more importance to the ceremonial than to the moral; and the result was a lapse into formalism. [“formalism” is the child of idolatry] **But in the writings of the [true] Prophets [D&C 64:38-39] it is clearly laid down that the value of worship in the eyes of God depends upon the personal character of the worshipper.**” [LDS Bible Dictionary under the word “Holiness.” [brackets added for clarity].

I hope this helps you understand who you really are [“the temple of the living God” 2 Corinthians 6:16] and how to become “one” with YeHoVah, Father and Yeshua, the Christ!

“And let every man esteem his brother as himself, and practice virtue and holiness before me.

And again I say unto you, let every man esteem his brother as himself.

For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am just?

Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine.”

(Doctrine and Covenants | Section 38:24 - 27)

True “oneness” can only be achieved through faith in the attributes of godliness and manifesting this truth in our thoughts, words and deeds. This is how our “Spirit” or “Ghost” becomes “Holy.” Scripturally it’s called being

“filled with the Holy Ghost.” [Luke 1:41, 67; Acts 2:4, 4:8,31, 9:17; Alma 8:30, 36:24; 3 Nephi 12:6, 19:13. 26:17, 30:32; D&C 84:27; Moses 1:24.

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