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Notes

Book of Mormon Pneumatology

John Christopher Thomas

DESPITE THE FACT THAT THE BOOK OF MORMON contains frequent mention of the Spirit by a variety of names and titles, little attention has been devoted to the pneumatology of the Book of Mormon.¹ This study seeks to identify the broad contours of Book of Mormon pneumatology based on the claims of the book itself.

This piece is offered as an initial, exploratory investigation that might serve as a starting point for a variety of other inquiries that focus on possible backgrounds and comparative studies, as well as assessments as to possible unique pneumatological articulations within the book. But as should be self-evident, such analyses would of necessity at some point need to come to terms with an overview of the book's pneumatology, articulated as nearly as possible in the book's own vocabulary

1. The most extensive, and apparently only, major study to date is Lynne Savage Hilton Wilson, "Joseph Smith's Doctrine of the Holy Spirit Contrasted with Cartwright, Campbell, Hodge, and Finney" (PhD diss., Marquette University, 2010). The focus of Wilson's study, as its title implies, is the pneumatology of Joseph Smith generally. However, Wilson offers a helpful starting point for a study of Book of Mormon pneumatology. The study's primary contribution in this regard is found in a brief overview of the Holy Spirit in the Book of Mormon (pp. 260–62), an overview of Smith's doctrinal emphases in the Book of Mormon and Doctrine and Covenants (pp. 272–76), and several helpful appendixes, especially the first portion of appendix 4 (pp. 381–411), which lists all the passages in which one of the terms for the Spirit occurs in the Book of Mormon. This article is part of a forthcoming larger work on the Book of Mormon.

and according to its own emphases and categories. The present study seeks to fill this lacuna in Book of Mormon studies.

The divinity, nature, and form of the Holy Ghost

As one reads the Book of Mormon it does not take long to learn that the Holy Ghost is spoken of, at times, in Trinitarian-type language.² On several occasions the oneness of God is underscored with the Holy Ghost receiving explicit inclusion in this description, as is seen in the words of 2 Nephi 31:21, “And now, behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end” (see Alma 11:44; 3 Nephi 11:27–28, 36; Mormon 7:7). In some of these texts a note about the eternality of God is included, which in turn includes the eternality of the Holy Ghost (2 Nephi 31:21; Alma 11:44). Related to this aspect is the belief that, as is said of God and Jesus, “the Spirit is the same, yesterday, today, and forever” (2 Nephi 2:4). As for the physical form of the Holy Ghost, 1 Nephi 11:11 suggests that the Spirit is as a man in physical appearance. Nephi says of his revelatory experience, “For I spake unto him as a man speaketh; for I beheld that he was in the form of a man; yet nevertheless, I knew that it was the Spirit of the Lord; and he spake unto me as a man speaketh with another.” However, this interpretation is complicated by the fact that a few verses later, in a prophecy of the baptism of the Lamb of God, Nephi says, “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” (1 Nephi 11:27), suggesting that at the very least the Spirit is not limited to one physical form.³ Such a conclusion is reinforced by the fact that later the Holy Ghost is again described as descending upon Jesus in the form of a dove (2 Nephi 31:8). The Book of Mormon also records

2. Vern G. Swanson, “The Development of the Concept of a Holy Ghost in Mormon Theology,” in *Line upon Line: Essays on Mormon Doctrine*, ed. Gary J. Bergera (Salt Lake City: Signature Books, 1989), 89.

3. See Charles R. Harrell, *This Is My Doctrine* (Salt Lake City: Greg Kofford Books, 2011), 187.

the words of the Zoramites that God was a Spirit, is a Spirit, and will be a Spirit forever (Alma 31:15), a statement that might be understood as an apostate Zoramite doctrine.

The Holy Ghost and prophecy

In the Book of Mormon there is a close connection between the Spirit and prophecy, with the phrase “the spirit of prophecy” occurring on a number of occasions. This phrase appears prominently as early as the book’s title page, where the book’s contents are said to have been written “by the spirit of prophecy and of revelation.” As the narrative proper begins, Lehi is filled with the Spirit and begins to prophesy (1 Nephi 5:17). The link between the Spirit and prophecy is found in 2 Nephi 25:4 as well, where the spirit of prophecy is also said to make understandable the words of Isaiah, apparently indicating that the Spirit aids in the interpretation of scripture. Another example of the relationship between the Spirit and prophesying is found in Jacob 4:15, “I, Jacob, am led on by the Spirit unto prophesying; for I perceive by the workings of the Spirit which is in me, that by the stumbling of the Jews they will reject the stone upon which they might build and have safe foundation” (see Jacob 1:6; 4:6, 13). Abinadi also emphasizes the connection between the Spirit of prophecy and true understanding when he responds to his accusers, “Are you priests, and pretend to teach this people, and to understand the spirit of prophesying, and yet desire to know of me what these things mean?” (Mosiah 12:25). The relationship between the Spirit of prophecy and the (prophetic) preaching of the gospel is made clear in Alma 8:24 where Alma proclaims to Amulek, “And behold, I have been called to preach the word of God among all this people, according to the spirit of revelation and prophecy”—with the fulfillment of his intended activity described in 8:32. The revelatory work of the spirit of prophecy is also underscored in many places in Alma (3:27; 4:13, 20; 5:47; 6:8; 10:12; 12:7; 13:26; 16:5; 25:16; 37:15; 45:10). The spirit of prophecy and revelation also enables the sons of Mosiah to teach with power and the authority of God (Alma 17:3; see 23:6 and 43:2). Thus, not surprisingly,

a major aspect of the work of the Spirit in the Book of Mormon is its intimate relationship to prophetic work.

The Holy Ghost and power

Another major dimension of the work of the Holy Ghost as described in the Book of Mormon is its close association with power. On numerous occasions a variety of things are said to have happened as a result of the power of the Holy Ghost.⁴ As early as 1 Nephi 3:20 reference is made to the way in which the contents of the sacred records came about—"the words which have been spoken by the mouth of all the holy prophets, which have been delivered unto them by the Spirit and power of God." In like manner, Nephi testifies that the things his father Lehi spoke were "by the power of the Holy Ghost, which power he received by faith on the Son of God" and that he (Nephi) was desirous that he "might see, and hear, and know of these things, by the power of the Holy Ghost" (1 Nephi 10:17), for "the mysteries of God shall be unfolded . . . by the power of the Holy Ghost" (1 Nephi 10:19). The power of the Spirit of God can also protect God's spokesperson from physical harm, as when Nephi's brothers could not lay a hand on him because of the power of the Spirit of God (1 Nephi 17:52). The resurrection of the Messiah will be accomplished by the power of the Spirit (2 Nephi 2:8); in fact, the future Messiah will himself be manifested in the latter days in the spirit of power (2 Nephi 3:5). Further, it is said that Jesus will manifest himself to all who believe in him by the power of the Holy Ghost, working miracles, signs, and wonders (2 Nephi 26:13). The power of the Holy Ghost is especially associated with true precepts (2 Nephi 28:31), so much so that the power of the Holy Ghost enables angels to speak the words of Christ (2 Nephi 32:3). Not only this, but when one speaks "by the power of the Holy Ghost the power of the Holy Ghost" carries the message to the hearts of humankind (2 Nephi 33:1). The power of the Holy Ghost also

4. Wilson, "Joseph Smith's Doctrine of the Holy Spirit," 273–74, notes that God's Spirit and power are linked together some fifty-seven times in the Book of Mormon.

manifests knowledge (Jacob 7:12) and causes one to teach with power and authority (Mosiah 18:26). It is by means of the power of the Holy Ghost that the virgin shall be overshadowed and conceive (Alma 7:10). Alma and Amulek “went forth and began to preach and to prophesy unto the people, according to the spirit and power which the Lord had given them” (Alma 8:32), while the power and Spirit of God leads to the conversion of many (3 Nephi 7:21). The power of the Spirit bestowed on believers will be instrumental in restoring the remnant of the house of Jacob (3 Nephi 21:2). In keeping with the fact that the power of the Holy Ghost is the way by which God works (3 Nephi 29:6), ordinations took place by the power of the Holy Ghost (Moroni 3:4), those baptized were cleansed by the power of the Holy Ghost (Moroni 6:4), and the power of the Holy Ghost led the worshippers “whether to preach, or to exhort, or to pray, or to supplicate, or to sing” (Moroni 6:9). The power of the Holy Ghost enables one to confess that Jesus is the Christ (Moroni 7:44). This same power of the Holy Ghost led Mormon to the discovery of why infant baptism is mockery before God (Moroni 8:7, 23). Finally, the truth of the words written in the Book of Mormon will be manifested by the power of the Holy Ghost to those who ask with a sincere heart and real intent (Moroni 10:4–7). Thus, this aspect of Book of Mormon pneumatology underscores the dynamic nature of the Spirit’s role.

The Holy Ghost’s influence on individuals

Another major aspect of Book of Mormon pneumatology concerns the way in which the Spirit is spoken of as filling, being poured out on, coming upon, or falling on a variety of individuals. To a certain extent these expressions convey similar realities and might be thought of as functioning synonymously. On over a dozen occasions some form of the phrase “filled with” or being “full of” the Spirit appears.⁵ When individuals

5. Specifically, compare 1 Nephi 1:12; 2:14; 5:17; 17:47 (“full of the Spirit of God”); 2 Nephi 25:4; Mosiah 18:10–14; Alma 8:30; 18:16; 31:36; 36:24; Helaman 5:45; 3 Nephi 12:6; 20:9; 30:2; and Mormon 7:10. Wilson, “Joseph Smith’s Doctrine of the Holy Spirit,” 275, identifies seven such texts.

are filled with the Spirit, various phenomena occur. Lehi rejoiced as a result of being filled with the Spirit (1 Nephi 1:12, 15). When he spoke to his sons after being filled with the Spirit, his sons did shake before him (1 Nephi 2:14). On another occasion when Lehi was filled with the Spirit, he began to prophesy (1 Nephi 5:17). Significantly, the result of Nephi's claim to be full of the Spirit of God was as if his "frame [had] no strength" (1 Nephi 17:47). Being filled with the Spirit of prophecy enables one to understand the words of scripture, specifically Isaiah (2 Nephi 25:4), and it is also closely associated with declaring the word of God (Alma 8:30; Helaman 5:45). With the help of the Spirit, Ammon could perceive the thoughts of the king (Alma 18:16). Being filled with the Spirit is closely associated with the sacrament of the Lord's Supper—where those involved cried and gave glory to Jesus (3 Nephi 20:9), with water baptism (Mosiah 18:10–14; 3 Nephi 30:2; Mormon 7:10), and with being born of God (Alma 36:24). On at least one occasion people were filled with the Spirit when Alma clapped his hands upon them (Alma 31:36).

The Book of Mormon also contains nine references to the Spirit being "poured out" on various individuals.⁶ As a result of the Spirit being poured into his soul, Jacob confounded his adversary, Sherem (Jacob 7:8). Similar to the Spirit filling someone, when the Spirit is poured out it results in joy so great that recipients cannot speak, which was the case with King Benjamin's people (Mosiah 4:20). Likewise, when Ammon saw that the Spirit had been poured out on the Lamanites, he was overpowered with joy (Alma 19:14). The pouring out of the Spirit revealed no inequality among different peoples (Alma 16:16), for God extends his arm to all (Alma 19:36) and pours out his Spirit on both the Lamanites (Helaman 6:36) and eventually the Gentiles (3 Nephi 20:27). On at least two other occasions the Spirit is described as having fallen upon several individuals, including the twelve (1 Nephi 12:7) and as many as the disciples laid hands on (Moroni 2:3).

A related set of texts speaks of the Spirit being "in" this or that individual. As with other pneumatological expressions in the Book of

6. See Jacob 7:8; Mosiah 4:20; 18:10–14; 25:24; Alma 16:16; 19:14, 36; Helaman 6:36; and 3 Nephi 20:27.

Mormon, the presence of the Spirit of the Lord in an individual relates closely with the act of prophesying, specifically in the case of Lehi (2 Nephi 4:12), Nephi (2 Nephi 25:4, 11), and Ether (Ether 12:2). Of the latter it is said, "And Ether was a prophet of the Lord; wherefore Ether came forth in the days of Coriantumr, and began to prophesy unto the people, for he could not be restrained because of the Spirit of the Lord which was in him." The presence of the Spirit in an individual also leads to joy (Alma 7:5), knowledge and power (Alma 18:35; 38:6), discernment about when to speak (Alma 11:22), guidance for the journey (Alma 17:9), and softening of the heart (Alma 24:8).

A final set of passages linked to those surveyed to this point testifies to the ability of the Spirit to overcome or even carry an individual away. Specifically, when Lehi was overcome with the Spirit, he was carried away in a vision (1 Nephi 1:7–8), as was Nephi who was "caught away in the Spirit" and taken to an exceedingly high mountain (1 Nephi 11:1). This means of expression is used to describe Nephi's experience on other occasions as well (1 Nephi 14:30; 15:1; 2 Nephi 4:25). A similar phenomenon occurs when Nephi describes his vision of the virgin mother of God, who is herself carried away in the Spirit (1 Nephi 11:19). Alma describes the sinking down of King Lamoni's queen because of being overpowered by the Spirit (Alma 19:13). At the end of Alma's life, a saying went abroad in the church purporting that Alma had been taken up by the Spirit or buried by the hand of the Lord even as Moses had been (Alma 45:19). Finally, Helaman notes that Nephi₂ was taken away from his opponents by the Spirit (Helaman 10:16).

The Holy Ghost and speaking in tongues

The Book of Mormon closely associates the Holy Ghost and speaking in tongues. An explicit connection between the baptism of fire and the Holy Ghost and speaking in tongues first appears in 2 Nephi 31:13, where the words of Jesus are prophetically quoted by Nephi with regard to salvation. The final portion of this verse reads:

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.

While other important salvific activity is found within this verse—following the Son, repentance of sins, taking upon oneself the name of Christ, and baptism by water—it is the baptism of fire and of the Holy Ghost that enables one to speak with the tongues of angels. On the face of it, these words seem to imply that speaking in tongues functions as a proof or witness of having received the baptism of fire and of the Holy Ghost. These words may even suggest that the baptism of fire and of the Holy Ghost prepares one for missionary activity.

Lest the relationship between the baptism of fire and the Holy Ghost and speaking with tongues be missed, in the very next verse (2 Nephi 31:14), which contains a description of the way of salvation—a *via salutis*—by the voice of the Son, the connection is made again with a bit of additional information provided with regard to speaking in tongues.

After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of water, and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongue of angels, and after this should deny me, it would have been better for you that ye had not known me.

As before, a strong correlation is indicated between receiving the baptism of fire and of the Holy Ghost and speaking in tongues with the same implications as the previous statement: it is only by means of the baptism of fire and of the Holy Ghost that one is now able to speak in tongues. On this occasion, the accompanying glossolalia is initially described as speaking with a “new tongue”⁷ before being identified as

7. In Mark 16:17 the phrase “speaking with new tongues” occurs.

the same phenomenon as “the tongue of angels,” suggesting that these descriptions are to be understood as synonyms in the Book of Mormon.

This important connection is again reiterated in the next chapter of 2 Nephi 32:2–3.

Do ye not remember that I said unto you that after ye had received the Holy Ghost ye could speak with the tongue of angels? And now, how could ye speak with the tongue of angels save it were by the Holy Ghost? Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ.

Several things are conveyed in this short passage. First, it becomes clear that in this verse receiving the Holy Ghost is understood to be synonymous with the baptism of fire and of the Holy Ghost described earlier. Second, it almost goes without saying that this verse further underscores the firm relationship between speaking in tongues and the baptism of fire and of the Holy Ghost. Third, in this verse the relationship between the Holy Ghost and tongues speech is mentioned three separate times. Fourth, the tongue of angels is also closely identified with the words of Christ, perhaps again pointing to a possible relationship between the phenomenon of tongues speech and missionary activity.

In the Book of Mormon, speaking in tongues also comes to stand with and represent a whole matrix of spiritual activity that demonstrates the continuation of God’s activity in the world—that is, that the activity of God’s Spirit has not ceased among believers. This function of tongues first appears in Omni 1:25, where Amaleki, in transferring the plates to King Benjamin, says,

Wherefore, I shall deliver up these plates unto him, exhorting all men to come unto God, the Holy One of Israel, and believe in prophesying, and in revelations, and in the ministering of angels, and in the gift of speaking with tongues, and in the gift of interpreting languages, and in all things which are good.

The gift of speaking with tongues can also be listed as an example, along with others, of the way in which the Nephites have been highly favored of the Lord. Alma 9:20–21 notes:

Yea, after having been such a highly favored people of the Lord; yea, after having been favored above every other nation, kindred, tongue, or people; after having had all things made known unto them, according to their desires, and their faith and prayers, of that which has been, and which is, and which is to come; Having been visited by the Spirit of God; having conversed with angels, and having been spoken unto by the voice of the Lord; and having the spirit of prophecy, and the spirit of revelation, and also many gifts, the gift of speaking with tongues, and the gift of preaching, and the gift of the Holy Ghost, and the gift of translation.

Speaking in tongues as a sign of the continuous activity of the Spirit is so significant that Mormon (3 Nephi 29:6) warns that the denial of tongues, along with other items, is cause for judgment by Christ when he returns.

Yea, wo unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost!

Clearly, in these words tongues function as the negative counterpoint to their earlier significance in Omni 1:25. Mormon 9:7–9 continues with a similar warning to those who do not believe in the miraculous.

And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues. Behold, I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them. For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness, neither shadow of changing?

The rejection of God's continuous activity in the present, in this case with regard to speaking in tongues and interpreting tongues, indicates one's enmity to the gospel of Christ.

Conversely, such warnings give way to earnest expectations that tongues speech will accompany those who preach the gospel, as indicated in Mormon 9:24–25.

And these signs shall follow them that believe—in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. And whosoever shall believe in my name, doubting nothing, unto him will I confirm all my words, even unto the ends of the earth.

The missionary context of these words indicates that speaking in tongues is an expected part of the divine signs that will confirm Christ's words that are preached. The words "unto the ends of the earth" imply that such activity is to be an ongoing and normal part of the church's proclamation. Similarly, Moroni includes "all kinds of tongues . . . [and] the interpretation of languages and of divers kinds of tongues" among those manifestations given by the Spirit of God to the church for its profit and within its ministry (Moroni 10:15–16).

Before leaving this topic, perhaps we should examine three additional passages that may have some relevance for the role of tongues in the Book of Mormon. In particular, while no explicit examples of any individuals speaking in tongues appear in the Book of Mormon, Alma 19:29–30 relates the actions of King Lamoni's queen, who, when she had arisen and stood on her feet and praised the "blessed Jesus" for saving her "from an awful hell,"

clasped her hands, being filled with joy, speaking many words which were not understood; and when she had done this, she took the king, Lamoni, by the hand, and behold he arose and stood upon his feet.

While certainty on the topic is perhaps beyond the reach of the interpreter, it should be observed that the reader of the Book of Mormon would not likely be taken aback by such a turn of events given the place of speaking in tongues in the book to this point and might possibly think of tongues speech as the logical explanation for the reason this queen's words were not understood.⁸ While her baptism of fire and the Holy Ghost is not recounted, her conversion is clearly conveyed and leads, through Lamoni, to belief, conversion, baptism, and establishing a church among his people.

Similarly, speaking in tongues might also be inferred in Helaman 5:45, where in response to the intercession by Aminadab on behalf of Nephi₂ and Lehi₄ about three hundred souls experienced the following: "And behold, the Holy Spirit of God did come down from heaven, and did enter into their hearts, and they were filled as if with fire, and they could speak forth marvelous words." Clearly, these individuals are described as being filled with the Holy Spirit, an event that affected their speech patterns. While glossolalia is not explicitly mentioned, its inference would be quite at home in this passage.⁹

Finally, one wonders if the marvelous words that Jesus prays to the Father in 3 Nephi 19:31–34, words so marvelous that tongue cannot speak nor hand write down, is not a further reference to tongues speech, this time with Jesus as the speaker. On this occasion, the disciples, who "were white, even as Jesus" (3 Nephi 19:30)—a clear reference to their spiritual development at this point in the book—understand in their hearts the words that he prayed. If so, Jesus continues to function as the exemplar for the spirituality of the disciples, as well as to testify of a partial fulfillment of some of the internal promises made to the disciples in the book. That is, perhaps on this occasion the gift of the interpretation of tongues is in evidence.

In any case, perhaps enough definitive examples of the role of speaking in tongues in the Book of Mormon have been offered to give evidence of its significance in the volume and, in turn, its significant role in the theology of the book.

8. For this suggestion, see Dale E. Luffman, *The Book of Mormon's Witness to Its First Readers* (Independence, MO: Community of Christ Seminary Press, 2013), 191.

9. I am indebted to Heather Hardy for this suggestion.

The Holy Ghost communicates

The Book of Mormon also indicates the way in which the Spirit communicates with individuals. In these passages the Spirit is described as speaking, manifesting, or delivering words or messages to someone. There are over thirty such references in the Book of Mormon, beginning with 1 Nephi 2:17, where Nephi makes known to his brother Sam the things the Lord had manifested to him by his Holy Spirit. Ironically, the first words directly attributed to the Spirit in the book come in a series of commands the Spirit gives Nephi to kill Laban with Laban's own sword (1 Nephi 4:10, 11, 12, 18). In this context, the voice of the Spirit is identified as the source of these commands. Elsewhere, the activity of the Spirit is often closely associated with the revelation of prophetic words or messages (1 Nephi 10:22; 22:2; Mosiah 5:3; Alma 5:46–52; Mormon 3:16, 20; Moroni 8:9).

My Spirit will not always strive with "man"

Another important theme in Book of Mormon pneumatology is that on several occasions the Spirit is said to cease (or will cease) striving with "man." Such a fate can be the result of the rejection of the prophets (1 Nephi 7:14), procrastination of the day of repentance until the day of death (Alma 34:35), the refusal of the Spirit of the Lord to dwell in unholy temples (Helaman 4:24), the hardness of hearts (Helaman 13:8; Ether 15:19), the presence of wickedness and unbelief (Mormon 1:14), persistence in sin (Ether 2:15), and denial of the Holy Ghost (Moroni 8:28; 9:4). When such an eventuality occurs, destruction follows speedily (2 Nephi 26:11). All of these words serve as warnings to the readers that one must be careful lest one falls into any of these traps. In like manner, the Book of Mormon contains numerous accounts of individuals who have denied or are in danger of denying (2 Nephi 28:4, 6; Jacob 6:8; Alma 39:5–6—the most abominable sin; Helaman 4:12, 23; 3 Nephi 29:6; and Moroni 8:28), quenching (Jacob 6:8), hardening their hearts against (2 Nephi 33:2), rejecting (Alma 13:4), putting off (Alma 30:42), resisting (Alma 30:46; 32:28), or contending against (Alma 34:38) the

Holy Ghost. Such activities would seem sufficient cause for the Spirit to no longer strive with humanity.

Other dimensions of the Holy Ghost

I survey here a few other noteworthy aspects of Book of Mormon pneumatology. The Holy Ghost bears witness to the Father and the Son (1 Nephi 12:18; 2 Nephi 31:18; 3 Nephi 11:32, 36; 16:6; 28:11), is closely associated with baptism by water (2 Nephi 31:12; 3 Nephi 19:13; 26:17; 28:18) and the baptism of fire (2 Nephi 31:13, 14; 3 Nephi 9:20; 11:35; 12:1, 2; 19:13; Ether 12:14), is related to the remission of sins (2 Nephi 31:17; Mosiah 4:3), teaches believers to pray (2 Nephi 32:8), entices individuals to believe in the Lord (Mosiah 3:19), results in individuals being born of the Spirit (Mosiah 27:24), results in believers being sanctified (Alma 5:54; 13:12; 3 Nephi 27:20), and knows all things (Alma 7:13). Individuals are given numerous admonitions to receive the Holy Ghost, descriptions abound of those who received the Holy Ghost (2 Nephi 31:13, 18; 32:2, 5; 4 Nephi 1:1), and special emphasis is placed on the reality and presence of the gifts of the Spirit (2 Nephi 32:2; Moroni 10:9–18).

While scores of other references to the Spirit have not been mentioned in this survey, perhaps enough have been offered to make a tentative exploration of the robust nature and major contours of Book of Mormon pneumatology. Perhaps this initial investigation will invite further, more in-depth future analyses into this aspect of the book's theology.

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