

ENCYCLOPEDIA OF MORMONISM



Edited by
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of The Church of Jesus Christ of Latter-day Saints*

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male and female created he them” (Gen. 1:27). “And the Gods said: Let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him. . . . Therefore shall a man . . . cleave unto his wife, and they shall be one flesh” (Abr. 5:14–18). “Neither is the man without the woman, neither the woman without the man, in the Lord” (1 Cor. 11:11).

When two people of the same sex join in using their bodies for erotic purposes, this conduct is considered homosexual and sinful by The Church of Jesus Christ of Latter-day Saints, comparable to sexual relations between any unmarried persons. Masturbation is not condoned but is not considered homosexual.

People who persist in committing acts that violate divine law are subject to Church DISCIPLINARY COUNCILS to help them understand the damage they are doing to their eternal well-being. Particularly offensive is any conduct that harms others, especially those who because of their youth are vulnerable to seduction or coercion. The eternal laws that pertain to CHASTITY before marriage and personal purity within marriage apply to *all* sexual behavior. However, “marriage is not doctrinal therapy for homosexual relations” (Oaks, p. 10). The restored GOSPEL OF JESUS CHRIST exalts the relationship of husband and wife, as particularly illustrated in the TEMPLE ORDINANCES. From these doctrines, covenants, and ordinances, it is clear that any sexual relationship other than that between a legally wedded heterosexual husband and wife is sinful. The divine mandate of marriage between man and woman puts in perspective why homosexual acts are offensive to God. They repudiate the gift and the Giver of ETERNAL LIFE.

Recognizing that failure to keep the covenants of the gospel of Jesus Christ deprives a person of God’s blessings, the Church offers counseling to help those who are troubled by homosexual thoughts or actions to learn to use their agency to live in accord with divine laws and thereby enjoy the rich blessings a benevolent Father offers to all his children, whatever their temptation or thoughts. “That has been the message of the Jewish and Christian prophets in all ages: repent. Abandon your sins; confess them; forsake them. And become acceptable to God” (Oaks, p. 7).

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VICTOR L. BROWN, JR.

HOPE

The concept of hope plays a vital role in Latter-day Saint thought. Firmly centered in Christ and his resurrection, it is the “hope of eternal life” (Titus 1:2) repeatedly alluded to by Paul. It is the opposite of the despair found among those who are “without Christ, having no hope, and without God in the world” (Eph. 2:12). As the Book of Mormon prophet Moroni writes, “If ye have no hope, ye must needs be in despair” (Moro. 10:22). For those, however, who accept Christ’s atonement and resurrection, there comes a “brightness of hope” (2 Ne. 31:20) through which all who believe in God “might with surety hope for a better world” (Ether 12:4).

The scriptures employ the term “hope” in a variety of ways. Some usages suggest desire, such as the statement in Article of Faith 13 that “we believe all things, we hope all things, we have endured many things, and hope to be able to endure all things.” Others denote firm expectation, such as Paul’s description of Abraham “who against hope believed in hope, that he might become the father of many nations” (Rom. 4:18). Still others make it an integral part of faith, such as the scriptural observations that “faith is the substance of things hoped for, the evidence of things not seen” (Heb. 11:1).

Regardless of their form, the individual variations of meaning all center on the confidence or trust in God that springs from knowledge that mankind is saved through the Atonement (“for we are saved by hope,” Rom. 8:15). Hence, hope is inseparably connected with faith. Book of Mormon passages add insight to New Testament teachings by expanding on this interactive relationship: “How is it that ye can attain unto faith, save ye shall have hope?” (Moro. 7:40); “hope cometh of faith” (Ether 12:4); “without faith there cannot be any hope” (Moro. 7:42).

In combination with faith, hope leads to knowledge of the truth about Jesus Christ (“if ye

have faith, ye hope for things which are not seen, which are true" [Alma 32:21]). It is also an essential attitude for individual salvation ("man must hope, or he cannot receive an inheritance in the place which thou hast prepared" [Ether 12:32]).

Paul's praise of "faith, hope, and charity" (1 Cor. 13:13) as basic Christian virtues expands understanding of these concepts with its intimation that faith and hope are prerequisites to developing charity—a Christlike love of others. This type of love cannot grow out of despair or disbelief. Using the same triadic concept, the Book of Mormon describes their relationship to repentance, baptism, and the Gift of the Holy Ghost, all required for salvation in the kingdom of God (2 Ne. 31:16–21). Hope is integral to the gospel formula: through steadfastness in Christ (faith), a perfect brightness of hope, and love of God (charity), the baptized can endure to the end and be saved. Having these attributes is also necessary for service in the Lord's kingdom: "If you have not faith, hope, and charity, you can do nothing" (D&C 18:19; cf. D&C 4:5).

Paul observed that the writings of ancient prophets were given "that we through patience and comfort of the scriptures might have hope" (Rom. 15:4; cf. Ps. 16:9; Prov. 10:28; 14:32; Jer. 17:7; Joel 3:16). The Prophet Joseph Smith claimed that Latter-day Saints "have the greatest hope . . . for our dead of any people on the earth" if they have died in the faith (*TPJS*, p. 359). He was referring to their possession of another testament of Christ (the Book of Mormon) and to additional latter-day scriptures that contain newly revealed truth about the purpose of mortal existence, the state of life after death, the eternity of the marriage covenant, and the plan of salvation generally. This additional knowledge gives Latter-day Saints special reason for hope in this life and for life in the worlds to come.

JAMES K. LYON

HOPE OF ISRAEL

The phrase "hope of Israel" appears three times in scripture: Jeremiah 14:8; 17:13; and Acts 28:20. These passages refer to Israel's Lord and Savior as the "hope of Israel." Latter-day Saints believe that all blessings or promises associated with this hope are dependent upon acceptance of, and obedience

to, Israel's God, Jesus Christ (*see* JEHOVAH, JESUS CHRIST).

The phrase "hope of Israel" also calls to mind the expected fulfillment of divine promises made to Abraham, Isaac, Jacob, and their posterity. The promises included an inheritance in the PROMISED LAND, combined with prosperity and peace—conditioned on their obedience—and an endless posterity that will continue "in the world and out of the world" (D&C 132:29–33; cf. Gen. 15:5; *see also* ABRAHAMIC COVENANT). Only through Jesus Christ and the latter-day RESTORATION of his Church will the fulfillment come of these promises made to the fathers (cf. 3 Ne. 20:10–46; Isa. 11:10–12; Jer. 14:8, 13; 1 Tim. 1:1; Titus 2:11–13).

In his defense before King Agrippa, Paul referred to this hope (Acts 26:6–8). Apparently Paul, as well as other prophets, believed that the full redemption of Israel can be realized only after the Resurrection, when Jesus Christ comes to rule in his millennial kingdom (cf. Acts 24:15; 28:20; Ps. 16:9–11; 37:1–11; Isa. 26:19; Ezek. 37:1–14).

For Latter-day Saints, the phrase "hope of Israel" is well known through the words of a familiar hymn (*Hymns*, 259) which characterize the youth of ZION as the "Hope of Israel." They are to "rise in might" and wield "the sword of truth and right" above hosts marshaled in "ranks of sin." If the youth willingly heed the call to battle against sin and error, remaining watchful and prayerful, they will see victory.

[*See also* Covenant Israel; Israel.]

JOHN M. MADSEN

HORNE, MARY ISABELLA

From 1870 to 1904 Mary Isabella Hales Horne (1818–1905) was president of the Senior Cooperative RETRENCHMENT ASSOCIATION, an organization that spearheaded a number of women's activities, including a Churchwide retrenchment from "worldly," or materialistic, pursuits in the 1870s, and a movement in support of plural marriage in the 1880s. During most of the three decades, she was also president of the Salt Lake Stake RELIEF SOCIETY and treasurer of the Central (later General) Board of Relief Society.

Mary Isabella Hales was born on November 20, 1818, in Rainham, Kent County, England. She