for him, as though he were the Father. An example of this is when the Lord Jehovah (who would later come to earth as Jesus of Nazareth) spoke to Moses: “Moses, my son; . . . thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior” (Moses 1:6). Sometimes the Savior has spoken both as the Father (Elohim) and as the Son (Jesus) in the same revelation (e.g., D&C 29:1 and 42: 49:5 and 28).

In addition, Christ is Father in that he literally inherited attributes and powers from his Father (Elohim). From Mary, his mother, Jesus inherited MORTALITY, the capacity to die. From God, his Father, Jesus inherited IMMORTALITY, the capacity to live forever: “As the Father hath life in himself; so hath he given to the Son to have life in himself” (John 5:26; cf. Hel. 5:11). Christ is “the Father because he was conceived by the power of God” (Mosiah 15:3). “This is a matter of his Eternal Parent investing him with power from on high so that he becomes the Father because he exercises the power of that Eternal Being” (McConkie, p. 371).

Christ is also Father in that he spiritually received all that the Father has. “I am in the Father, and the Father in me, and the Father and I are one—the Father because he gave me of his fulness, and the Son because I was in the world” (D&C 93:3–4).

Other explanations are likewise possible. All persons have multiple roles in life. A man can be a father, son, and brother; a woman can be a mother, daughter, and sister. These titles describe roles or functions at a given time, as well as relationships to others. For Latter-day Saints, this is so with the Christ. He has many names and titles. He ministers as both the Father and the Son. After explaining that the God of Abraham, Isaac, and Jacob would come to earth, take a body, and minister as both Father and Son, Abinadi summarized: “And they are one God, yea, the very Eternal Father of heaven and earth” (Mosiah 15:4; see also Mosiah 7:26–27; D&C 93:14). The Father and the Son, the Spirit and the flesh, the God and the man—these titles, roles, and attributes are blended wondrously in one being, Jesus Christ, in whom “dwelleth all the fulness of the Godhead bodily” (Col. 2:9).

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tional ambiguity, reflecting both Jesus’ mortal and immortal parentage.

SON OF DAVID. Jews expected the Messiah to belong to David’s lineage. Prophets had foretold that a son (descendant) of David would restore Israel’s kingdom to its former zenith (see Isa. 11:1–9; Jer. 23:5–6). According to Matthew 1:1–16, Jesus was descended from David. “Son of David” refers particularly to Jesus’ messiahship in its political aspect as Davidic king.

JEHOVAH. Latter-day Saints believe that Jesus was Jehovah himself, God of Israel, not son of Jehovah (Isa. 41:14; 43:11, 14; Mosiah 3:5; 3 Ne. 11:14; 15:5). The name Jehovah vocalized thus is not found in ancient texts, but is a modern convention. In ancient times, the Hebrew text had no vowels; thus the consonants in God’s name were yhwh. Jews avoided pronouncing these consonants when reading aloud, substituting ’adonai, a word meaning “the Lord.” Following this practice, King James translators usually rendered yhwh as “the Lord.” In medieval Hebrew texts, the vowels from ’adonai were added to the consonants yhwh to remind Jewish readers to say “’adonai.” English translators adopted this convention, creating the artificial form “Jehovah.” Latter-day Saints accept Jehovah as a name for the premonarchic Christ because this is the common English form for yhwh.

EL. ’El is not a name, but is the common noun for God in Hebrew (plural, ’elohim). Latter-day Saints often use ELOHIM for the Father, allowing a distinction between members of the GODHEAD. Nevertheless, in the Old Testament, El and its cognates, such as Elohim and El Shaddai (God Almighty), usually refer to the premonarchic Jesus, the god (’el) of the Old Testament.

EMMANUEL. Since Jesus was the ancient El, the angel (Matt. 1:23) correctly called his name Emmanuel (Hebrew, ’immanu’el), meaning El (god) with us.

THE LORD. Since Jews uttered ’adonai (Lord) instead of the divine name, the Greek Bible (c. 200 B.C.) usually translated yhwh as ho kurios, “the Lord.” Thus, “the Lord,” whether ’adonai or kurios, equaled “Jehovah.” Not surprisingly, “the Lord” is Jesus’ most common title in the New Testament. The confession of the early Church, “Jesus is Lord” could only mean Jesus is Jehovah.

I AM. In Exodus 3:14, Jehovah (Jesus Christ) identified himself as “I AM,” perhaps affirming Jesus as the creator who exists independently of his creation. Scholars see connections between this Old Testament title and Jesus’ many “I am” statements in the New Testament, for example, “I am the good Shepherd” (John 10:11, 14), or “Before Abraham was I am” (John 8:58).

FATHER. In at least three senses Jesus is Father: (1) he is the creator of the physical universe; (2) he is the Father’s agent in everything pertaining to this creation and its inhabitants; and (3) he is Father of all eternal, resurrected human beings. Jesus Christ begets spiritually and gives eternal life to one “born again,” who thus becomes Christ’s son or daughter (Mosiah 27:25). Moreover, Latter-day Saints call Christ “elder brother.” In the premortal context this is correct, for there Jesus was “the Firstborn” of all spirit children of the Father (D&C 93:21). Nevertheless, “Father” best describes Christ’s present and future relationship to mortals who have been spiritually reborn.

SECOND COMFORTER. The Holy Ghost, the Comforter, comforts the faithful with the assurance of inheriting the kingdom of God. However, through faith in Christ one can receive a second comforter, an appearance of Jesus himself, who assures the individual of his or her place in the kingdom. After a witness from the Spirit, the Second Comforter is a personal witness from the risen Lord (John 14:16–23).

SAVIOR. The most sublime of titles, Savior underscores Jesus’ role in the divine plan. Both Old and New Testaments specify that the Savior is God (Isa. 45:21–23; Luke 1:37; etc.). Through agony and death suffered for others, Jesus is able to erase imperfections and bestow worthiness, on condition of repentance. Since imperfect beings cannot reside in God’s presence (D&C 1:31), Jesus saves believers from their imperfection, their sins, and their worst selves. (See also, above, the definition of his name, “Jesus.”)

THE WORD. As words carry the thoughts of one mind to the minds of others, so Jesus communicates the mind and will of the Father to mortals. Moreover, as words are agents for expression, so from the beginning (John 1:1–3) Jesus is the agent for expressing and accomplishing the Father’s will. Christ is both the messenger and the message.

ALPHA AND OMEGA. Equivalent to the Old Testament term “the first and the last” (e.g., Isa. 44:6), alpha and omega are the first and last letters
of the Greek alphabet. Just as no letters stand before alpha or after omega, so there are no other gods in this creation other than that represented in Jesus Christ. He encompasses all, from beginning to end; he extends beyond all extremities and categories.

ONLY BEGOTTEN. Jesus Christ is the only being begotten by the Father in MORTALITY. His full title is “the Only Begotten of the Father in the flesh.” Since Mormons believe all humans were spiritually begotten by the Father before creation, “Only Begotten” is understood as being limited to mortality.

LAMB OF GOD. In the first Passover, a slain lamb’s blood was daubed on Israelites’ houses to avert the destroyer. In the New Testament, Jesus is understood as a Passover lamb supplied by God, and Passover stands as a type for the death of Jesus, the Lamb of God, whose blood, through BAPTISM and the SACRAMENT of the Lord’s Supper, protects Christians from the destroyer, Satan. According to Moses 5:6–8, animal sacrifices were to be “a similitude of the sacrifice of the Only Begotten of the Father.”

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JESUS CHRIST, SECOND COMFORTER

The term “Second Comforter” refers to Jesus Christ in his role of ministering personally to his faithful followers (John 14:21–23; D&C 93:1; 130:3). Jesus taught his disciples that the Holy Ghost was a comforter (John 14:26), but he also spoke of a second comforter (John 14:16–21). Latter-day Saints have been given additional understanding about the Second Comforter by the Prophet Joseph Smith:

After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then he must continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Com-

forter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses.

Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; ... when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions—Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the First Born [TPJS, pp. 150–51].

The Lord has counseled his Saints to “seek his face” (D&C 101:37–38). No sinful person can endure his presence, and hence will not obtain the blessing (D&C 67:10–13; JST Ex. 33:11, 20). In God’s wisdom, some faithful individuals are blessed with the Second Comforter while remaining in mortality.

[See also Calling and Election; Jesus Christ: Latter-day Appearances of.]

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JESUS CHRIST, SOURCES FOR WORDS OF

For followers of Jesus Christ, nothing has more authority or significance than his very words. Called ipsissima verba or logia, they are not colored by paraphrase or interpretation, but represent his exact instructions, whether spoken by Jesus himself in the first person or by another commissioned by him, speaking in the first person—as if God—through the power of the HOLY GHOST (2 Ne. 32:3; 33:10–11; D&C 1:38; cf. Rev. 19:1–10).

The status given Jesus’ words goes back to early Christianity. Much current interest in New Testament APOCRYPHA rests in the hope of recovering authentic sayings of Jesus. For example, in