

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.”

STEPHEN E. ROBINSON

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 let him 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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THOMAS E. SHERRY

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

the words of a modern editor, “The Gospel of Thomas is not a ‘gospel’ in the proper sense. . . . it is no other and no less than a collection of 114 logia, the most extensive collection of sayings of Jesus, or sayings attributed to Jesus, that has yet come down to us independently of the New Testament tradition” (Puech, pp. 284–85).

Some ancient and contemporary sources unique to The Church of Jesus Christ of Latter-day Saints augment the known body of Jesus’ words. The Church teaches that Jesus Christ is both the God of the Old Testament and the New Testament. Therefore, it views quotes attributed to God in the Old Testament as *ipsissima verba* of Jesus. For example, God’s command to Moses to “stretch out thine hand over the sea, and divide it” is considered to be from Jesus Christ (Ex. 14:16; cf. 1 Cor. 10:1–4). Moreover, when ancient prophets quote God in the first person, such as “I the Lord love judgment, I hate robbery for burnt offering” (Isa. 61:8), these words are reckoned as Jesus’ *ipsissima verba* (see JESUS CHRIST: FIRSTBORN IN THE SPIRIT and JESUS CHRIST, NAMES AND TITLES OF).

As the Prophet Joseph SMITH produced under inspiration the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST), many *logia* were recorded. For instance, after Moses broke the first set of tablets with the Ten Commandments, the Lord commanded him to make another. In current Hebrew manuscripts, God says that he will rewrite what was on the first. But in the JST, the Lord adds, “It shall not be according to the first [tablets], for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them” (JST Ex. 34:11–12; Deut. 10:1–2; cf. D&C 84:18–27).

The JST also adds *logia* to the New Testament. As background to Jesus’ illustration of not putting new wine into old bottles, the JST adds, “Then said the Pharisees unto him, Why will ye not receive us with our baptism, seeing we keep the whole law? But Jesus said unto them, Ye keep not the law. If ye had kept the law, ye would have received me, for I am he who gave the law. I receive not you with your baptism, because it profiteth you nothing. For when that which is new is come, the old is ready to be put away” (JST Matt. 9:18–21). Such passages, although not in any extant Greek text, are accepted by Latter-day Saints as true sayings of Jesus.

In addition to accepting biblical scripture, the Church has canonized other scriptures which pre-

serve *ipsissima verba* of Jesus Christ: the Pearl of Great Price, the Book of Mormon, and the Doctrine and Covenants.

In the Pearl of Great Price, the BOOK OF MOSES—an excerpt from the JST—preserves the declaration well known among Latter-day Saints, “For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man” (Moses 1:39). The BOOK OF ABRAHAM also contains teachings of Jehovah, or Christ. In chapter 3, Jehovah compares the nature of the universe to the variety of spirits, or intelligences, that inhabit the universe. Recounting God’s dealings with people inhabiting the American continent, the Book of Mormon also preserves sayings given to their prophets. In addition to specific words from “the Son” recorded by NEPHI₁ (2 Ne. 31:12, 14) and others (e.g., MORONI₂ in Ether 12:26–28), Jesus’ words spoken to the people of the Western Hemisphere soon after his resurrection also appear. Besides a discourse similar to the Sermon on the Mount recorded in Matthew 5–7 (3 Ne. 12–14), the risen Jesus spoke of baptism (3 Ne. 11), the sacrament (chap. 18), the gathering of Israel, and the helping role of the GENTILES (chaps. 16, 20–21).

The Doctrine and Covenants records sayings of Christ directed to people of the contemporary world: “Hearken, O ye people of my church, . . . verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together,” are words spoken in 1831 (D&C 1:1). This volume comprises an extensive collection of the words of Jesus Christ as a VOICE OF WARNING and instruction on how to prepare both the earth and one’s own heart for his second coming.

An additional contemporary source for the words of Christ resides in statements of the PRESIDENTS OF THE CHURCH. The Lord has declared that “his word ye shall receive, as if from mine own mouth” (D&C 1:38; 21:5). Thus, whenever the President of the Church speaks officially within his office and CALLING, his words are considered by Latter-day Saints to have the same authority as words of the Lord himself.

[See also Jesus Christ in the Scriptures.]

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J. PHILIP SCHAELLING

JESUS CHRIST, TAKING THE NAME OF, UPON ONESELF

It is a doctrine of The Church of Jesus Christ of Latter-day Saints that the only way to obtain salvation is to take the name of Jesus Christ upon oneself. This is categorically stated in several latter-day revelations. Although not specifically stated in the Bible, the concept is implied in Paul's declaration to "put on Christ" (Rom. 13:14; Gal. 3:27); Peter's statement that Jesus Christ is the only name given "among men, whereby we must be saved" (Acts 4:12; Ex. 15:2; 1 Sam. 2:1; Ps. 27:1); and the Lord's instruction to Moses to "put my name upon the children of Israel" (Num. 6:27; cf. Jer. 15:16). The taking of the name of Christ upon oneself in this dispensation begins with being baptized into his Church and keeping the commandments.

The Lord declared to the Prophet Joseph SMITH that all persons desiring a place in the kingdom of the Father must take upon themselves the name of Christ (D&C 18:24–25, 27). Amulek, in the Book of Mormon, counseled the wayward Zoramites to "take upon you the name of Christ" (Alma 34:38). The resurrected Jesus promised, "Whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day" (3 Ne. 27:5–6; cf. Mosiah 25:23; 26:18). Abraham was told by the Lord, "I will take thee, to put upon thee my name" (Abr. 1:18).

Sacred covenant making is associated with taking the name of Jesus upon oneself. King BENJAMIN said, "There is no other name given whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives" (Mosiah 5:8; cf. 18:8–12; Alma 46:15). The covenants of BAPTISM (D&C 20:37; cf. 2 Ne. 31:13) and of the Lord's Supper (D&C 20:77; Moro. 4:3) require taking the name of Jesus Christ upon oneself. Bruce R. McConkie, a latter-day APOSTLE, stated, "We have taken upon ourselves his name in the waters of baptism. We renew the covenant therein made when we partake of the sacrament

[Lord's Supper]. If we have been born again, we have become the sons and daughters of the Lord Jesus Christ" (McConkie, p. 393).

Dallin H. Oaks, also an apostle, further explained that "we take upon us the name of Christ when we are baptized in his name, when we belong to his Church and profess our belief in him, and when we do the work of his kingdom. There are other meanings as well, deeper meanings that the more mature members of the Church should understand and ponder" (Oaks, p. 80). The "deeper meanings" are identified as inheriting the fulness of God's glory and obtaining EXALTATION in the celestial kingdom (Oaks, pp. 81–83).

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PAUL R. WARNER

JESUS CHRIST, TYPES AND SHADOWS OF

Latter-day Saints believe that many events, persons, and objects in the Old Testament and other scriptures were "types" or foreshadowings of Jesus Christ. Jesus taught, for instance, that manna had anticipated him, the true heavenly bread (John 6:30–35), and that Jonah's three days in the fish signified his death and burial (Matt. 12:38–41).

Paul affirmed that the water produced from a rock by Moses pointed to the spiritual nourishment to come through Jesus (Ex. 17:6; 1 Cor. 10:4); furthermore, he asserted that the first Adam prefigured Jesus, the second Adam, who brought life to his spiritual offspring in contrast to Adam who brought death (Rom. 5:12–21; 1 Cor. 15:45). Similarly, the inheritances of Ishmael and Isaac foreshadowed differences between the old covenant and the new (Gal. 4:22–31).

According to Hebrews 7:15, the Messiah came "after the similitude of Melchizedek," (Hebrew, "King of Righteousness") who prefigured the roles of priest and king. The genealogy of Jesus in Matthew 1:2–17 was written to prove that Jesus was both descended from and foreshadowed by David as king over Israel. Some LDS leaders have taught that the lives of many prophets have served as types of Christ (McConkie, pp. 448–53).