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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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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).

Prototypes and intimations can also be found in the symbolism of ancient Israel's sacred ceremonies. For example, the scapegoat and purification rites of the Day of Atonement signify Christ's salvation wrought by suffering and death (Heb. 9:7–14). Further, the Feast of Tabernacles, with its harvest and light associations, teaches of the Messianic reign (2 Bar. 29:4–8; John 8:12).

Book of Mormon passages add impetus to the notion of scriptural types. Amulek observed that “the whole meaning of the [Mosaic] law . . . point[ed] to that great and last sacrifice . . . [of] the Son of God” (Alma 34:14). Moreover, Abraham's offering of Isaac was called a “similitude of God and [the sacrifice of] his Only Begotten Son” (Jacob 4:5). God showed to ancient Israel “many signs, and wonders, and types, and shadows . . . concerning [Christ's] coming” (Mosiah 3:15). The prophet Alma called the LIAHONA a God-given compass, a “type” of Christ, who guides toward eternal life (Alma 37:38–46). In the broad sense, “all things . . . given of God . . . unto man, are the typifying of [Christ]” (2 Ne. 11:4).

The Pearl of Great Price also teaches that all creation bears record of Christ (Moses 6:63). This includes the sun, which points to him, the light of the world (see D&C 88:5–13). Similarly, every revealed ordinance exhibits a symbolic linkage to one element or another of Jesus' ministry. For example, just as the daily sacrifices of Jerusalem's temple foreshadowed Christ's sacrifice (Heb. 7:26–28), so Latter-day Saints see gospel ORDINANCES as pointing to him and to the way back into his presence.

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JESUS CHRIST IN THE SCRIPTURES

[This entry consists of four articles:

- Jesus Christ in the Bible
- Jesus Christ in the Book of Mormon
- Jesus Christ in the Doctrine and Covenants
- Jesus Christ in the Pearl of Great Price

Jesus Christ is the central focus in all scriptures accepted by Latter-day Saints. Jesus Christ in the Bible details how Jesus is seen as the central figure—both in prophecy and in its fulfillment—in the Old and New Testaments. The article Jesus Christ in the Book of Mormon treats the pivotal prophetic interest in Christ manifested in the Book of Mormon, including his post-resurrection appearance to people in the Western Hemisphere. Jesus Christ in the Doctrine and Covenants illuminates the fundamental dominance of the person of Jesus in latter-day revelation. The article Jesus Christ in the Pearl of Great Price summarizes Jesus' place both in ancient prophetic expectation and in its latter-day fruition.]

JESUS CHRIST IN THE BIBLE

Latter-day Saints view Jesus Christ as the central figure of the entire Bible. The Old and New Testaments are divinely inspired records that reveal the mission of Jesus as Creator, God of Israel, Messiah, Son of God, Redeemer, and eternal King. The Bible contains history, doctrinal teachings, and prophecy of future events, with Jesus Christ as the main subject in every category.

The Old Testament contains an account of the Creation, and of the dealings of God with the human family from Adam to about 400 B.C. The promise of a messiah is a generally pervading theme. The New Testament chronicles principal events in the earth life of Jesus the Messiah from his birth through death, resurrection, and ascension into heaven, with a promise that he will return to earth to judge the world and then reign as king. Latter-day Saints identify Jesus as Jehovah, the Creator, the God of Adam, of Abraham, of Moses, and of Israel. Jesus is Jehovah come to earth as the promised Messiah (see JEHOVAH, JESUS CHRIST). Hence, the dealings of God with the human family throughout the Old Testament and New Testament periods form a record of the premortal and the mortal Jesus Christ.

THE HISTORICAL JESUS. Latter-day Saints take the biblical message about Jesus literally (see JESUS CHRIST: MINISTRY OF). The historical Jesus is the Jesus of the Bible: the Only Begotten Son of God in the flesh, born of the Virgin MARY in Bethlehem, baptized by John the Baptist. He performed a variety of miracles, was a teacher of the gospel who occasionally spoke in parables, and “went about doing good” (Acts 10:38). He chose twelve apostles, organized a church, gathered many followers, and was rejected by the Jewish rulers. His attitudes toward Samaritans, women, political leaders (e.g., Herod, Caesar), ritual law, and prayer were rather revolutionary for his day. He