

**Aug 5-11**  
**Romans 1-6**  
**“The Power of God unto Salvation”**

**OVERVIEW:**

Recording promptings will help you remember what the Spirit is teaching you. Consider also recording how you feel about these promptings.

Record your impressions:

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**SCRIPTURES:**

**Romans 1**

We are justified by faith in Jesus Christ. We can be reborn and become joint heirs with Christ. We should live as become Saints. I am not ashamed of the Gospel of Christ.

The letter to Rome was written from Corinth near the end of the third journey, most likely during the winter months of AD 57-58.

Paul’s letter to the Romans is his most theologically significant letter. Whereas most of his other writings were regulatory in nature, his epistle to the Romans was purely theological. This makes this letter a treat for those who wish to gain greater insight into Paul’s understanding of the gospel of Jesus Christ. The letter was probably written sometime early in the spring of A. D. 57 while Paul was on his third mission. It appears that Paul was at Corinth when he wrote this letter. He wrote this epistle in advance of his coming to Rome as part of his future mission to Spain (Rom. 15:24, 28). It seems that at least one of the reasons for writing the letter was to inform the Roman saints of his coming and to establish his call of taking the gospel to the gentiles, of which Rome was the political center. In part, then, the letter was to set forth the doctrinal basis of the gospel going to the gentiles. Indeed, the epistle to the Romans was the doctrinal approach Paul would use in teaching the gentiles! Bruce Satterfield, Meridian Magazine, Lesson 36.

*The gospel is the power of God unto salvation through Jesus Christ—Wrath of God rests on those guilty of murder, homosexual practices, fornication, and other sins if the guilty do not repent.*

1 PAUL, (an apostle) a <sup>a</sup>servant of Jesus Christ (God), called ~~to be an~~ <sup>b</sup>apostle (of Jesus Christ, and), <sup>c</sup>separated (set apart) (ordained) unto the gospel of God,

2 (Which he had promised ~~a~~ (be)fore by his prophets in the holy scriptures,)

3 Concerning his Son <sup>a</sup>Jesus Christ our Lord (The Greek text omits the name and title at this point), which was made of the <sup>b</sup>seed of <sup>c</sup>David according to the flesh;

4 And <sup>a</sup>declared (appointed, decreed, set forth) ~~to be~~ the <sup>b</sup>Son of God with <sup>c</sup>power (by the Spirit), according to the ~~spirit of holiness, by~~ (truth through) the resurrection <sup>d</sup>from (from the dead of Jesus Christ our Lord) the dead:

5 By whom we have received <sup>a</sup>grace and apostleship, ~~for~~ (through) <sup>c</sup>obedience ~~to the~~ (and) faith (in his

name, to preach the gospel) among all nations, ~~for his name~~: (Salvation comes through faith in Christ and works of righteousness.)

6 Among whom ~~are~~ ye also ~~the~~ (are) called of Jesus Christ:

7 (Wherefore I write) To all ~~that be~~ (who are) in Rome, beloved of God, called ~~to be~~ <sup>a</sup>saints: (“The Apostle Paul addressed his epistles to the members of the Church ‘called to be saints’ (Rom. 1:7; 1 Cor. 1:2; see also 2 Cor. 1:1). **The word saints comes from a Greek word, *hagioi*, meaning ‘holy ones.’** In the Old Testament the Lord commanded His covenant people, ‘Ye shall be holy: for I the Lord your God am holy’ (Lev. 19:2). The same concept was taught by the Savior in the Sermon on the Mount when He said, ‘Be ye therefore perfect, even as your Father which is in Heaven is perfect’ (Matt. 5:48). **“Thus, ‘saints’ is a title borne by members of the Church who through the covenant of baptism are committed to becoming ‘holy ones’ like unto God.”** (David Rolph Seely and Jo Ann H. Seely, “Paul: Untiring Witness of Christ,” *Ensign*, Aug. 1999, 27)) **Grace to you and peace from God our Father, and the Lord Jesus Christ.** (Greeting to both Jew and Gentile.)

8 First, I thank my God through Jesus Christ (that) ~~for~~ you all (are steadfast), ~~that~~ (and) your <sup>a</sup>faith is <sup>b</sup>spoken (proclaimed) of throughout the whole world.

9 For God is my witness, whom I serve (that without ceasing I make mention of you always in my prayers, that you may be kept) ~~with my~~ (through the) Spirit in the gospel of his Son, ~~that without ceasing I make mention of you always in my prayers;~~

10 Making request (of you, to remember me in your prayers, I now write unto you, that you will ask him in faith, that), if by any means ~~now~~ at length I ~~might~~ (may serve you with my labors, and may) have a prosperous journey by the will of God to come unto you. (Paul is telling the Saints in Rome that he will be visiting them soon.)

11 For I long to see you, that I may impart unto you some spiritual <sup>a</sup>gift, ~~to the end ye~~ (that it) may be established (in you to the end);

12 ~~That is,~~ That I may be <sup>a</sup>comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was <sup>a</sup>let (hindered) (hindered, restrained, prevented) hitherto,) that I might have some <sup>b</sup>fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the <sup>a</sup>Barbarians; both to the wise, and to the unwise.

15 ~~So~~ (And), as much as in me is, I am <sup>a</sup>ready to preach the gospel to you that are at Rome also.

**Scripture Mastery: 16 For I am not <sup>a</sup>ashamed of the <sup>b</sup>gospel of Christ: for it is the <sup>c</sup>power of God unto <sup>d</sup>salvation to every one that believeth; to the Jew first, and also to the Greek.** (President Harold B. Lee once stated, “What is the gospel then? . . . So often I hear my brethren saying something that I wish we would not say quite that way—that the gospel is a way of life. It is not a way of life—it is the way to eternal life. It is the science of salvation.” CR Apr 1959, p. 68. President Spencer W. Kimball taught that the faithful conform to the will of God when complying with the gospel plan of ordinances: “Now, what is the gospel of which we speak? It is the power of God unto salvation; it is the code of laws and commandments which help us to become perfect, and the ordinances which constitute the entrance requirements. The ordinances begin with baptism by immersion by proper authority for the remission of sins and for entrance into the earthly kingdom of God. It is followed by the reception of the Holy Ghost, which is promised to every person who qualifies. The priesthood is given, which opens further doors; the endowment is an indispensable feature in preparation for eternal life; and then, the sealing in the holy temple of a man and a woman for an eternal relationship. These are indispensable! No one can ever reach the heights of exaltation and eternal life without all of them.” Teachings of Spencer W. Kimball, p. 502)

17 For therein is the <sup>a</sup>righteousness of God revealed ~~from faith to faith~~ (through faith on his name): as it is written, **The just shall live by <sup>c</sup>faith.**

18 For the <sup>a</sup>wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, <sup>b</sup>who <sup>e</sup>hold (love not) the truth (but remain) in <sup>d</sup>unrighteousness;

19 Because (After) that which may be known of God is manifest <sup>a</sup>in (to) (among, within) them; ~~for God hath shewed it unto them.~~ (That which may be known of God, to a degree at least, is manifest in man. That is, man has a body, is endowed with reason and intellect, possesses certain characteristics, enjoys certain attributes, exercises certain powers – and so it is in greater measure with Deity. God is like man because man is like God. DNTC, 2:218)

20 For (God hath revealed unto them) the <sup>a</sup>invisible things of him from the creation of the world (which) are clearly seen, (things which are not seen) being understood by the things that are made, ~~even~~ (through) his <sup>b</sup>eternal <sup>c</sup>power and Godhead; so that they are without excuse: (Man lives and moves and has a being, so does God.)

21 Because that, when they knew God, they glorified him not as God, neither were <sup>a</sup>thankful; but became <sup>b</sup>vain in their imaginations (corrupt in their reasonings, deliberations), and their <sup>c</sup>foolish heart(s) was (were) <sup>d</sup>darkened.

22 Professing themselves to be <sup>a</sup>wise, they became fools,

23 And changed the glory of the <sup>a</sup>uncorruptible (incorruptible, immortal) God into an <sup>b</sup>image made like to <sup>c</sup>corruptible ((also) perishable) man, and to birds, and fourfooted beasts, and creeping things. (Man once knew God by revelation, but that knowledge was lost through disobedience.)

24 Wherefore God also <sup>a</sup>gave them up to <sup>b</sup>uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God <sup>a</sup>gave them up unto <sup>b</sup>vile <sup>c</sup>affections (sufferings, passions of dishonor): for even their <sup>d</sup>women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their <sup>a</sup>lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. (Homosexuality is serious sin.)

28 And even as they did not like to <sup>a</sup>retain (discern, choose) God ~~in their~~ (according to some) knowledge, God <sup>b</sup>gave them over to a <sup>c</sup>reprobate (worthless, unable to stand test (opposite of the elect)) mind, to do those things which are not convenient (fitting or proper);

29 Being filled with all unrighteousness, fornication, <sup>a</sup>wickedness, covetousness, <sup>b</sup>maliciousness; full of envy, murder, <sup>c</sup>debate (strife, discord), <sup>d</sup>deceit, malignity; whisperers (gossips),

30 <sup>a</sup>Backbiters (slanderers), haters of God, <sup>b</sup>despiteful (violent, overbearing), <sup>c</sup>proud, <sup>d</sup>boasters, inventors of evil things, <sup>e</sup>disobedient to parents,

31 Without <sup>a</sup>understanding, covenantbreakers, without natural affection, implacable, unmerciful:

32 ~~Who~~ (And some who,) knowing the judgment of God, that they which commit such things are worthy of <sup>a</sup>death (are inexcusable), not only do the same, but <sup>b</sup>have <sup>c</sup>pleasure in them that do them.

(approve of them, sympathize with them) (Bruce R. McConkie said: “Members of the Church are sometimes guilty of the same sins that afflict fallen man generally. When they are, their condemnation is greater than it otherwise would be, because of their greater light and knowledge. In addition, many acts become sinful for the saints that would not be so considered had they not taken upon themselves the obligations of the gospel. Thus the Lord says to his people: ‘There are those among you who have sinned exceedingly; yea, even all of you have sinned; but verily I say unto you, beware from henceforth, and refrain from sin, lest sore judgments fall upon your heads.’ All the sins named by Paul and Mormon and others of the prophets sometimes lie at the door of the saints. But there is more of which they must beware. ‘For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation. Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings, which I give unto you, ye become transgressors; and

justice and judgment are the penalty which is affixed unto my law.’ (D&C 82:2-4.)” (A New Witness for the Articles of Faith [Salt Lake City: Deseret Book Co., 1985], 225.)

## Romans 2

*God shall render to every man according to his deeds—Both Jews and Gentiles judged by gospel laws.*

1 THEREFORE thou art inexcusable, O man, whosoever thou art that (thus) judgest: for wherein thou<sup>a</sup> judgest another, thou condemnest thyself; for thou that judgest doest the same things. (Judge not unrighteously, that ye be not judged.)

2 But we<sup>a</sup> are (know) sure that the<sup>b</sup> judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that<sup>a</sup> judgest them which do such things, and doest the same, that thou shalt escape the<sup>b</sup> judgment of God? (God will judge everyone by the law of the gospel.)

4 Or despisest thou the<sup>a</sup> riches of his<sup>b</sup> goodness and<sup>c</sup> forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

5 But<sup>a</sup> after (in accordance with) thy<sup>b</sup> hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath (Second Coming) and revelation of the righteous judgment of God;

6 Who will<sup>a</sup> render (give back, recompense, restore) to every man<sup>b</sup> according to his<sup>c</sup> deeds: (Good works are important along with faith.)

7 To them who by<sup>a</sup> patient<sup>b</sup> continuance in well doing seek for glory and honour and<sup>c</sup> immortality, eternal life:

8 But unto them that are<sup>a</sup> contentious, and do not<sup>b</sup> obey the truth, but obey unrighteousness, <sup>c</sup>indignation and wrath,

9<sup>a</sup> Tribulation and<sup>b</sup> anguish, upon every soul of man that doeth evil, of the Jew first, and also of the<sup>c</sup> Gentile (Greek);

10 But glory, honour, and<sup>a</sup> peace, to every man that<sup>b</sup> worketh good, to the Jew first, and also to the<sup>c</sup> Gentile (Greek):

11 For there is no<sup>a</sup> respect (partiality) of<sup>b</sup> persons with God.

12 For as many as have sinned without<sup>a</sup> law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (What Paul doesn't explain is the eternal reward of those who have no law given to them. Their reward is much greater than those who violate the law. Mormon explained, 'they that are without the law [are alive in Christ]. For the power of redemption cometh on all them that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent' (Moro 8:22). For the most part, they will receive a terrestrial glory (D&C 76:72) and come forth in the afternoon of the first resurrection, 'then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them' (D&C 45:54). Joseph Smith said: "[God] will judge them 'not according to what they have not, but according to what they have' [2 Cor. 8:12]. Those who have lived without law will be judged without law, and those who have a law will be judged by that law. We need not doubt the wisdom and intelligence of the great Jehovah. He will award judgment or mercy to all nations according to their several deserts, their means of obtaining intelligence, the laws by which they are governed, the facilities afforded them of obtaining correct information, and his inscrutable designs in relation to the human family. And when the designs of God shall be made manifest and the curtain of futurity be withdrawn, we shall all of us eventually have to confess that the Judge of all the earth has done right. . . . "To say that the heathen would be damned because they did not believe the gospel would be preposterous. And to say that the Jews would all be damned that do not believe in Jesus would be equally absurd. For 'how can they believe on him of whom they have not heard? And how can they hear without a preacher? And how can he preach except he be sent?' [Rom. 10:14-15]. Consequently, neither Jew nor heathen can be culpable for rejecting the conflicting opinions of sectarianism, nor for rejecting any testimony but that which is sent of God, for as



the preacher cannot preach except he be sent, so the hearer cannot believe [except] he hear a sent preacher. And [he] cannot be condemned for what he has not heard, and being without law [he] will have to be judged without law.” (Kent P. Jackson, comp. and ed., *Joseph Smith's Commentary on the Bible* [Salt Lake City: Deseret Book Co., 1994], 154 - 155. Bruce R. McConkie: Paul here announces that all men—all living souls, whether they have knowledge of gospel law or not—shall be judged by the law of the gospel. Specifically, he says, those who sin, having not the law, shall perish, meaning they will be condemned for disobedience to a law they never had. This principle, Paul reasons, is implicit in the whole system of judgment according to works. It is in fact but an extension of the gospel verity that those who work righteousness shall be saved and those who do evil shall be damned. The fact is they are damned through sin whether they had the gospel law or not. And for that matter, since judgment is the Lord's and he will repay, how could anyone ever be judged by any law except his law which is gospel law? To show the justice of such a course the Apostle, having previously named the sins of sexual perversion, murder, fornication, and wickedness of every sort, now says that the Gentiles who have not the law given them by revelation, nonetheless have the law written in their hearts so that their minds and consciences bear record that they should not violate the laws of God. This is another and quite an expressive way of saying that "the Spirit of Christ is given to every man, that he may know good from evil." (Moro. 7:16; D. & C. 84:46.) Hence every man, in and out of the Church, whether he has the gospel law or not, is accountable for his deeds and will be judged by gospel standards. DNTC 2:222)

13 (For not the hearers of the law *are* just before God, but the <sup>a</sup>doers of the law shall be <sup>b</sup>justified.

14 For when the Gentiles, which have not the law, do by nature (*instinct*) the things contained in the law, these, having not the law, are a law unto themselves:

15 <sup>a</sup>Which (*Who*) shew the work of the <sup>b</sup>law written in their hearts, their <sup>c</sup>conscience also bearing <sup>d</sup>witness, and *their* thoughts the mean while accusing or else excusing one another;)

16 *In the day when God shall <sup>a</sup>judge the secrets of men by Jesus Christ according to ~~my~~ (the) <sup>b</sup>gospel.*

17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the <sup>a</sup>form (*system, appearance*) of knowledge and of the truth in the law.

21 Thou therefore which teachest another, <sup>a</sup>teachest thou not thyself? thou that <sup>b</sup>preachest a man should not <sup>c</sup>steal, dost thou steal?

22 Thou that sayest a man should not commit <sup>a</sup>adultery, dost thou commit adultery? thou that abhorrest idols, dost thou <sup>b</sup>commit <sup>c</sup>sacrilege (*rob shrines, temples*)?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is <sup>a</sup>blasphemed among the Gentiles through you, as it is written.

25 For <sup>a</sup>circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: (*Baptism if only an outward ordinance without an inner commitment is of no worth.*)

29 But he *is* a Jew, which is one inwardly; and <sup>a</sup>circumcision *is that* of the heart, in the <sup>b</sup>spirit, *and* not in the letter; whose praise *is* not of men, but of God. (Dallin H. Oaks said: "...he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Romans 2:28-29.) "To paraphrase, a person is a true Latter-day Saint if he (or she) is

so inwardly, if his conversion is that of the heart, in the spirit, whose praise is not from men for outward acts but from God for the inward desires of his heart. “As we seek to determine whether we have become true Latter-day Saints—inwardly as well as outwardly—it soon becomes apparent that the critical element is progress, not longevity. The question is not how much time we have logged, but how far we have progressed toward perfection. As Elder Neal A. Maxwell has said, ‘Life is not lineal, but experiential, not chronological, but developmental’ (*Ensign*, December 1986, p. 23). The issue is not what we have done but what we have become. And what we have become is the result of more than our actions. It is also the result of our attitudes, our motives, and our desires. Each of these is an ingredient of the pure heart. “Some persons achieve great progress toward perfection with just a few of life’s experiences. Others seem to pass through the same experiences again and again and yet remain relatively unchanged by them. The contrast is suggestive of the difference between the status of one person with four years’ experience and another person with one year’s experience repeated twenty times. The question is not longevity but growth. Growth is not measured by a clock or an odometer but by what has happened in the heart.” (*Pure in Heart* [Salt Lake City: Bookcraft, 1988], 138.)

### Romans 3

*Man is not justified by the law of Moses—He is justified through righteousness which is by faith in Christ, made possible through his atoning sacrifice.*

- 1 <sup>a</sup>WHAT <sup>b</sup>advantage (preeminence) then hath the Jew (over the Gentile)? or what profit ~~is there~~ of <sup>c</sup>circumcision(, who is not a Jew from the heart)?
- 2 (But he who is a Jew from the heart, I say hath) Much every way: chiefly, because that unto them were committed the <sup>a</sup>oracles (revelations) of God.
- 3 For what if some did not believe? shall their <sup>a</sup>unbelief make the faith of God without effect?
- 4 <sup>a</sup>God forbid (may it not be): yea, let God be true, but every man a <sup>b</sup>liar; as it is written, That thou mightest be <sup>c</sup>justified in thy sayings, and mightest overcome when thou art judged.
- 5 <sup>a</sup>But if (we remain in) our unrighteousness (and) <sup>b</sup>commend (recommend) the righteousness of God, ~~what shall~~ (how dare) we say? ~~Is~~ God (is) <sup>c</sup>unrighteous who taketh vengeance? (I speak as a man (who fears God,))
- 6 <sup>a</sup>God forbid (may it not be): for then how shall God <sup>b</sup>judge the world?
- 7 For if the truth of God hath more abounded <sup>a</sup>through (in, by, because of) my lie(, as it is called of the Jews,) unto his glory; why yet am I also judged as a sinner (and not received)?
- 8 ~~And not rather, (as we be~~ (Because we are) slanderously reported, and as some affirm that we say, (whose damnation is just,) Let us do evil, that good may come? ~~whose~~ <sup>a</sup>damnation is just (But this is false.)
- 9 (If not so;) what then? are we better *than they*? No, in no wise: for we have ~~before~~ proved (before, that) ~~both~~ Jews and Gentiles, ~~that they~~ are all under sin;
- 10 As it is written, There is <sup>a</sup>none <sup>b</sup>righteous, no, not one: (Except Christ.)
- 11 There is none that understandeth, there is none that seeketh after God.
- 12 They are all gone out of the <sup>a</sup>way, they are together become <sup>b</sup>unprofitable; there is none that doeth <sup>c</sup>good, no, not one.
- 13 Their <sup>a</sup>throat *is* an open sepulchre; with their tongues they have used deceit; the <sup>b</sup>poison of asps *is* under their lips:
- 14 Whose mouth *is* full of cursing and <sup>a</sup>bitterness:
- 15 Their feet *are* swift to <sup>a</sup>shed blood:
- 16 Destruction and <sup>a</sup>misery *are* in their ways:
- 17 And the way of <sup>a</sup>peace have they not known:
- 18 There is no <sup>a</sup>fear of God before their eyes.
- 19 Now we know that what things soever the law saith, it saith to them who are under the law: that every

<sup>a</sup>mouth may be stopped, and all the world may become <sup>b</sup>guilty before God.

20 (For by the law is the knowledge of sin;) therefore by the <sup>a</sup>deeds of the <sup>b</sup>law ~~there~~ shall no flesh be <sup>c</sup>justified in his sight: for ~~by the law is the knowledge of sin.~~ **(We are saved by grace, AFTER all we can do.)**

21 But now the <sup>a</sup>righteousness of God <sup>b</sup>without (apart from, without intervention of) the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have <sup>a</sup>sinned, and come short of the glory of God; **(No man can be justified by works alone. Some intervening power must bridge the gap.** President Joseph Fielding Smith said: "There is a difference between the Lord Jesus Christ and the rest of mankind. We have no life in ourselves, for no power has been given unto us, to lay down our lives and take them again. That is beyond our power, and so, being subject to death, and being sinners – for we are all transgressors of the law to some extent, no matter how good we have tried to be – we are therefore unable in and of ourselves to receive redemption from our sins by any act of our own. This is the grace that Paul was teaching. Therefore, it is by the grace of Jesus Christ that we are saved. And had he not come into the world, and laid down his life that he might take it again, or as he said in another place, to give us life that we may have it more abundantly we would still be subject to death and be in our sins. So it is easy to understand that we must accept the mission of Jesus Christ. We must believe that it is through his grace that we are saved, that he performed for us that labor which we were unable to perform for ourselves, and did for us those things which were essential to our salvation, which were beyond our power; and also that we are under the commandment and the necessity of performing the labors that are required of us as set forth in the commandments known as the gospel of Jesus Christ. Doctrines of Salvation, p. 309-11.)

24 (Therefore) <sup>a</sup>Being <sup>b</sup>justified ~~freely~~ (only) by his <sup>c</sup>grace through the <sup>d</sup>redemption that is in Christ Jesus:

25 Whom God hath <sup>a</sup>set forth (purposed, designed beforehand) *to be* a <sup>b</sup>propitiation (covering) (mercy seat) through faith in his <sup>c</sup>blood, to declare his righteousness for the <sup>d</sup>remission of sins that are past, through the <sup>e</sup>forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be <sup>a</sup>just, and the justifier of him which believeth in Jesus. (To be justified is to be pronounced innocent. Justification is a legal term that means to become acquitted from sin. It is the act by which a sinner is freed from the penalty of sin and is accepted by God as righteous. Justification does not come from the works that we do. It can only come through the grace of Jesus Christ. However, one must qualify for justification. It requires the sinner to exercise faith in the Lord Jesus Christ, repent of their sinful acts, and enter into a covenant with God through the ordinance of baptism. The Lord declared: "That as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved" (D&C 20:25). The Book of Mormon emphasizes the necessity of repentance to appease the demands of justice as part of the justification process. Because Christ suffered the eternal consequences of our sins, repentance will release man from the grips of justice. Alma explained: "according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men . . . for except it were for these conditions, mercy could not take effect except it should destroy the work of justice" (Alma 42:13). "Wherefore, redemption cometh in and through the Holy Messiah," said Lehi, "Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered" (2 Nephi 2:6-7). Because of his sacrifice, Christ stands "betwixt them and justice" having "satisfied the demands of justice" (Mosiah 15:9). Thus, Amulek stated: "And thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance. And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance is

exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption." (Alma 34:8,15-16)

27 Where *is* <sup>a</sup>boasting then (in your lineage)? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is <sup>a</sup>justified by <sup>b</sup>faith (alone) <sup>c</sup>without (apart from, without intervention) the deeds of the law. (The Prophet Joseph Smith taught: "To be justified before God we must love one another; we must overcome evil; we must visit the fatherless and the widow in their affliction, and we must keep ourselves unspotted from the world; for such virtues flow from the great fountain of pure religion, strengthening our faith by adding every good quality that adorns the children of the blessed Jesus. We can pray in the season of prayer; we can love our neighbor as ourselves, and be faithful in tribulation, knowing that the reward of such is greater in the kingdom of heaven. What a consolation! What a joy! TPJS, p. 76)

29 *Is he* the <sup>a</sup>God of the Jews only? *is he* not also of the Gentiles? Yes, of the <sup>b</sup>Gentiles also:

30 Seeing ~~it is one~~ (that) God, ~~which shall~~ (will) justify the <sup>b</sup>circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? <sup>a</sup>God forbid (may it not be): <sup>b</sup>yea, (but) we establish the law. (Faith without works is dead, and so is works without faith dead. Ted Gibbons said: "Someone has said that we cannot earn our own salvation by our works, but that is the only way we have to let the Savior know that we want it. And of course righteousness and perfection are not synonyms." Hugh Nibley said: "A righteous person is one who is repenting; a wicked person is one who is not repenting. A righteous man is not one who is all good. There is no such person at all. We have all this mixture. And a wicked man is not one who is all bad. We don't have any of either. If you are repenting, it's like being on the stairway. A person at the bottom of the stairs facing up is better off than the person at the top of the stairs facing down, if it's the way of repentance. So this is what we are told. It's never too late, and that's a marvelous thing. But Satan wants to discourage you and say it is too late. Why not go through with it? "I am in blood stepped in so far that, should I wade no more, returning were as tedious as go o'er." In other words, "I might as well go on; a few more murders won't make that much difference." (Hugh Nibley, Teachings of the Book of Mormon, Semester 1, p.113) "What is the difference between salvation by grace alone [as Luther taught] and salvation by grace? In the one case, God's grace operates to save mankind through faith by itself. In the other case, God's grace operates to rescue them as they show faith by their own serious efforts. Truckloads of tracts have been distributed to Latter-day Saints in an attempt to prove that the latter view is wrong. These are composed with tunnel vision because they have a narrow range of quotations, using little else than Romans, Galatians, and Ephesians. Indeed, Luther said that these three books—with 1 Peter, John's Gospel, and 1 John, would 'teach everything you need to know for your salvation, even if you were never to see or hear any other book or hear any other teaching.' Thus, oversimplification goes beyond a Bible sufficient for salvation to only six books of the Bible as sufficient for salvation...In this perspective, Protestant theology is not so much wrong as half right, akin to taking the oxygen out of the basic formula for water that requires two parts of hydrogen and one part oxygen. When preaching grace, Paul says that more is to follow. He asks, 'Do we then make void the law through faith?' Definitely not, he answers, 'we establish the law' (Rom. 3:31)." (Richard Lloyd Anderson, *Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 179 - 180.))

#### Romans 4

Jeffrey R. Holland: The atonement of Jesus Christ is the foreordained but voluntary act of the Only Begotten Son of God. He offered his life, including his innocent body, blood, and spiritual anguish as a redeeming ransom (1) for the effect of the Fall of Adam upon all mankind and (2) for the personal sins of all who repent, from Adam to the end of the world. Latter-day Saints believe this is the central fact, the crucial foundation, the chief doctrine, and the greatest expression of divine love in the plan of



salvation. The Prophet Joseph Smith declared that all “things which pertain to our religion are only appendages” to the atonement of Christ. TPJS, 121 Encyclopedia or Mormonism, 1:82-83

*Abraham’s faith was imputed to him for righteousness—Man is justified by faith, righteous works, and grace.*

1 WHAT shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2 <sup>a</sup>For if Abraham were justified (by the law of) ~~by~~ works, he hath <sup>b</sup>~~whereof~~ to glory; (in himself) but not before (of) God.

3 For what saith the scripture? Abraham <sup>a</sup>believed God, and it was counted unto him for <sup>b</sup>righteousness.

4 Now to him ~~that worketh~~ (who is justified by the law of works,) is the <sup>a</sup>reward (wage, hire) ~~not~~ <sup>b</sup>reckoned (considered as a favor, but as his due) (, not) of grace, but of debt. (In Romans, Paul reasons that if righteousness is something men earn, then salvation is something God owes them: ‘Now to him who is justified by the law of works, is the reward reckoned, not of grace, but of debt.’ (JST, Rom. 4:4.) “But we can never put God in our debt no matter how diligently we labor. All are, at best, ‘unprofitable servants.’ (See Luke 17:7-10; Mosiah 2:21.) Consequently, eternal life is ‘the greatest of all the gifts of God.’ (D&C 14:7; compare 1 Ne. 15:36.) A gift is not a debt. Without the atonement and resurrection of Christ, all mankind would be forever lost to God, no matter how diligently his commandments were kept. (2 Ne. 9:5-9.)” (Rodney Turner, *Studies in Scripture, Vol. 6: Acts to Revelation*, ed. by Robert L. Millet, [Salt Lake City: Deseret Book Co., 1987], 111.) “Verse 4 probably refers to the old Jewish belief that a person’s storehouse of good works exacts payment from God in the form of salvation as if God owed the man a debt. If that were so, Paul says in verse 2, Abraham would have something to boast about. But the truth is, ‘all have sinned, and come short of the glory of God.’ (Rom. 3:23; italics added.) We are all ‘ungodly,’ therefore, and must rely on the mercy of God to justify us, to be forgiven of our iniquities. As we have already discussed, this great gift comes to us as we exercise faith in Christ, repent of our sins, submit to the ordinances of the gospel, and thereafter endure to the end in living a Christlike life.” (Robert E. Parsons, “I Have a Question,” *Ensign*, Apr. 1986, 40)

5 But to him that ~~worketh not~~ (seeketh not to be justified by the law of works), but believeth on him ~~that~~ (who) justifieth (not) the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without (the law of) works,

7 Saying, <sup>a</sup>Blessed are they (through faith) whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

9 Cometh this blessedness then upon the circumcision *only*, or upon the uncircumcision also? ~~for we say that faith was reckoned to Abraham for righteousness.~~

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the <sup>a</sup>sign of <sup>b</sup>circumcision (law of Moses), a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the <sup>c</sup>father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: (made straight – justified. Add to our account.)

12 And the father of circumcision to them who are not of the circumcision only, but who also <sup>a</sup>walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised. (Those who enter the covenant become the seed of Abraham.)

13 For the promise, that he should be the <sup>a</sup>heir of the world, *was* not to Abraham, or to his <sup>b</sup>seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: ~~for where no <sup>a</sup>law is, there is no <sup>b</sup>transgression.~~

16 <sup>a</sup>Therefore ~~it is~~ (ye are justified) of faith (and works), ~~that it might be by~~ (through) <sup>b</sup>grace; to the end the promise might be sure to all the seed; not to ~~that~~ (them) only ~~which is~~ (who are) of the law (Jews), but to ~~that~~ (them) also ~~which is~~ (who are) of the <sup>c</sup>faith of Abraham; who is the <sup>d</sup>father of us all, (True faith is manifest in faithfulness.)

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who <sup>a</sup>quickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in <sup>a</sup>hope, that he might become the father of many <sup>b</sup>nations, according to that which was spoken, So shall thy <sup>c</sup>seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years <sup>a</sup>old, neither yet the deadness of Sara's womb:

20 He <sup>a</sup>staggered (doubted, hesitated) not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had <sup>a</sup>promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for <sup>a</sup>us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our <sup>a</sup>offences, and was raised again for our <sup>b</sup>justification.

## Romans 5

*Man is justified through the blood of Christ—Adam fell, and Christ atoned that man might be saved.*

1 **THEREFORE** being <sup>a</sup>justified by <sup>b</sup>faith, we have <sup>c</sup>peace with God through our Lord Jesus Christ: (I don't have to trust in me to be saved.)

2 By whom also we have access by <sup>a</sup>faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only ~~so~~ (this), but we glory in <sup>a</sup>tribulations also: knowing that <sup>b</sup>tribulation worketh <sup>c</sup>patience;

4 And patience, experience; and experience, hope:

5 And <sup>a</sup>hope maketh not ashamed; because the <sup>b</sup>love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. ("Pure love comes from a pure source, from God. It begins with God, is extended by him to man, and sheds 'itself abroad in the hearts of the children of men.' (1 Nephi 11:22.) As we shall see, we are able to love others purely only as we seek for and partake of the love of God ourselves. As the Prophet Joseph Smith explained, 'Love is one of the chief characteristics of Deity, and ought to be manifested by those who aspire to be the sons of God.' (Teachings of the Prophet Joseph Smith, p. 174.)" (Robert L. Millet, Steadfast and Immovable: Striving for Spiritual Maturity [Salt Lake City: Deseret Book Co., 1992], 80.)

6 For when we were yet without <sup>a</sup>strength, in due time Christ died for the ungodly. (Christ died for everyone, the righteous and the unrighteous.)

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet <sup>a</sup>sinners, <sup>b</sup>Christ died for us. (We should love everyone like Christ did.)

9 Much more then, being now <sup>a</sup>justified by his <sup>b</sup>blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were <sup>a</sup>reconciled to God by the <sup>b</sup>death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the <sup>a</sup>atonement. (reconciliation, restoration to favor) ("The word atonement is only found once in the New Testament. It's found a number of times in the Old Testament, but only once in the New

Testament. And it's not found at all in the Revised Standard Version. They don't use atonement at all. The word doesn't even appear in the New Testament. They use instead reconciliation, keeping it quite literal, from *reconcilio*. Reconciliation means 'to return and sit down beside somebody again.' ... You return and then you sit down. You sit down by the side of the Lord, and you sit down again because you've been there before. It's reconciliation. It's redemption. It's the redeeming. This means buying back something that he had before. We weren't just created out of nothing, you see. We are returning to his presence. We've been there before, and the whole thing is a sense of returning to his presence. That's what reconciliation is, which is the equivalent of atonement, ... [Atonement] is not a Latin word. It's not a Greek or Hebrew word. Atonement a good old English word, a theological word. At-one-ment, being at-one with the family, to go out no more, as he says, 'with all our holy fathers, to go no more out.' 'There's your solid security. You're home at last. You're back where you started from, and we hope that you're back with some added credentials, etc. The only passage [where atonement is found] is in Rom. 5:11 in the New Testament. There in the King James [translation] you'll find the word is atonement, but now in the Bible they use only reconciliation, which is a good word. We're reconciled.'" (Hugh Nibley, *Teachings of the Book of Mormon--Semester 1: Transcripts of Lectures Presented to an Honors Book of Mormon Class at Brigham Young University, 1988--1990* [Provo: FARMS], 214.)

12 Wherefore, as by one man (Adam) <sup>a</sup>sin entered into the world, and <sup>b</sup>death by sin; and so <sup>c</sup>death passed upon all men, for that all have <sup>d</sup>sinned:

13 (For, ~~until~~ (before) the law sin was in the world: ~~but~~ (yet) <sup>a</sup>sin is not imputed ~~when there is~~ (to those who have) no <sup>b</sup>law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's <sup>a</sup>transgression, who is the <sup>b</sup>figure (type, pattern) of him that was to come. (For I say, that through the offence, death reigned over all.) (**"The scriptural reassurance that such a sequence of fall and atonement was known and prepared for from before the foundation of this world reinforces the inseparable doctrinal relationship between the role of Adam and that of the Lord Jesus Christ. In the great premortal council in heaven, God the Father presided and presented his plan for the mortality and eventual immortality of his children. In this his two principal associates were the premortal Jesus (then known as Jehovah) and the premortal Adam (then known as Michael). The roles of these two were related from the beginning, each having a crucial part to play in providing life to all other children of God—temporal life through Adam and eternal life through Christ.** (Jeffrey R. Holland, *Christ and the New Covenant: The Messianic Message of the Book of Mormon* [Salt Lake City: Deseret Book Co., 1997], 198.)

15 But ~~not~~ as the offence, ~~so~~ <sup>a</sup>also is (not as) the free gift, (for the gift aboundeth). For if through the offence of one many be dead, much more the grace of God, and the gift by grace, ~~which is~~ (hath <sup>a</sup>abounded) by <sup>a</sup>one man, Jesus Christ, ~~hath~~ <sup>a</sup>abounded unto many.

16 And not as ~~it was~~ by one that sinned, ~~so~~ <sup>a</sup>is the gift: for the judgment ~~was~~ (is) by one to condemnation, but the free gift <sup>a</sup>is of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of <sup>a</sup>grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the offence of one (Adam) <sup>a</sup>judgment came upon all men to condemnation; even so by the <sup>a</sup>righteousness of one (Jesus Christ) <sup>a</sup>the free gift came upon all men unto <sup>b</sup>justification of life.

19 For as by one man's <sup>a</sup>disobedience many were made sinners, so by the <sup>b</sup>obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: (The Greek word Paul uses here that is translated "entered" means literally "to come in by the side of." In classical Greek it was often used of actors in the theaters who played a supporting role and who would come on stage from the wings, play their part, and disappear again. Such a word used to describe the law of Moses points out the same things that Paul suggested in Galatians when he called the law a "schoolmaster." Institute Manual, The Life and Teachings and Jesus Christ and His Apostles, p.

318)

21 That as sin hath reigned unto death, even so might grace reign through <sup>a</sup>righteousness unto <sup>b</sup>eternal life by Jesus Christ our Lord. (Why we need a Savior: 1 Nephi 10:6 Wherefore, all mankind were in a <sup>a</sup>lost and in a <sup>b</sup>fallen state, and ever would be save they should rely on this Redeemer. 2 Nephi 9:21 And he cometh into the world that he may <sup>a</sup>save all men if they will hearken unto his voice; for behold, he suffereth the pains of all men, yea, the <sup>b</sup>pains of every living creature, both men, women, and children, who belong to the family of <sup>c</sup>Adam. Alma 12:22 Now Alma said unto him: This is the thing which I was about to explain. Now we see that Adam did <sup>a</sup>fall by the partaking of the forbidden <sup>b</sup>fruit, according to the word of God; and thus we see, that by his fall, all mankind became a <sup>c</sup>lost and fallen people. Ether 12:27 And if men come unto me I will show unto them their <sup>a</sup>weakness. I <sup>b</sup>give unto men weakness that they may be humble; and my <sup>c</sup>grace is sufficient for all men that <sup>d</sup>humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make <sup>e</sup>weak things become strong unto them. D&C 20:19-25 19 And gave unto them commandments that they should <sup>a</sup>love and <sup>b</sup>serve him, the only <sup>c</sup>living and true <sup>d</sup>God, and that he should be the only being whom they should worship. 20 But by the <sup>a</sup>transgression of these holy laws man became <sup>b</sup>sensual and <sup>c</sup>devilish, and became <sup>d</sup>fallen man. 21 Wherefore, the Almighty God gave his <sup>a</sup>Only Begotten Son, as it is written in those scriptures which have been given of him. 22 He <sup>a</sup>suffered <sup>b</sup>temptations but gave no heed unto them. 23 He was <sup>a</sup>crucified, <sup>b</sup>died, and <sup>c</sup>rose again the third day; 24 And <sup>a</sup>ascended into heaven, to sit down on the right hand of the <sup>b</sup>Father, to <sup>c</sup>reign with almighty power according to the will of the Father; 25 That as many as would <sup>a</sup>believe and be baptized in his holy name, and <sup>b</sup>endure in faith to the end, should be saved—)

## Romans 6

*Baptism is in similitude of the death, burial, and resurrection of Christ—The wages of sin is death—Christ brings eternal life.*

1 WHAT shall we say then? Shall we continue in sin, that <sup>a</sup>grace may abound?

2 <sup>a</sup>God forbid (may it not be). How shall we, that are dead to <sup>b</sup>sin, live any longer therein? (Since the grace of Christ saves man from the consequences of sin, cannot one then continue in sin and then simply rely upon the salvational effects of Christ's atonement? "What shall we say then? Shall we continue in sin, that grace may abound?" "God forbid" Paul responded (Rom 6:1-2). Such a question disregards the premise that the grace of Christ's atonement is accessible only through the ordinances of the gospel. The ordinances symbolize the actions man must take when entering the covenants associated with each ordinance. Bruce Satterfield, Meridian Magazine, lesson 36. **"Baptism is a sign to God, to angels, and to heaven that we do the will of God, and there is no other way beneath the heavens whereby God hath ordained for man to come to Him to be saved, and enter into the Kingdom of God, except faith in Jesus Christ, repentance, and baptism for the remission of sins, and any other course is in vain."** (Teachings of the Prophet Joseph Smith, 198))

3 Know ye not, that so many of us as were <sup>a</sup>baptized into Jesus Christ were baptized into his death? (Justification comes through ordinances.)

4 Therefore we are <sup>a</sup>buried with him by <sup>b</sup>baptism into death: that like as Christ was raised up from the <sup>c</sup>dead by the glory of the Father, even so we also should <sup>d</sup>walk in <sup>e</sup>newness of life. (Baptism thus becomes the channel by which one is both legally initiated into the church and also spiritually initiated into the blessings of the atonement of Christ. What is the newness of life? President Gordon B. Hinckley taught: "You have been buried in the water and put away the old man, so to speak, and come out of the water with a newness of life, your sins remitted, and ready to do that which the Lord would have you do. What does He expect of me and you? What has He commanded us that we do? He expects us to be good men and women—men and women of honesty, men and women of integrity, men and women of faith, men and women of goodness. That is His great teaching, that we might become perfect



even as He is perfect. That is one of the expectations of those who have become members of His Church and kingdom. He expects us to love Him, to worship Him, to do His will. ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment’ (Matt. 22:37–38). Those are not idle words. Those are words which tell what He expects of us—to love Him and to grow in the pattern of His beautiful life.” Inspirational Thoughts, Ensign, June 1999, p. 5, Bruce Satterfield, lesson 36. **Bruce R. McConkie: Sins are remitted not in the waters of baptism, as we say in speaking figuratively, but when we receive the Holy Ghost. It is the Holy Spirit of God that erases carnality and brings us into a state of righteousness. We become clean when we actually receive the fellowship and companionship of the Holy Ghost. It is then that sin and dross and evil are burned out of our souls as though by fire.** A New Witness for the Articles of Faith, 290.)

5 For if we have been planted together in the <sup>a</sup>likeness of his <sup>b</sup>death, we shall be also *in the likeness of his* <sup>c</sup>resurrection:

6 Knowing this, that our <sup>a</sup>old man is crucified with *him*, (The death of the natural man is a slow process.) that the <sup>b</sup>body of sin might be <sup>c</sup>destroyed, (brought to an end, freed) that henceforth we should not serve <sup>d</sup>sin. (Joseph Fielding Smith said of Romans 6:6, “Here is a very definite statement that through baptism we have been transplanted from the life of sin to the life of faith and obedience to the kingdom of God. In other words obtained a spiritual resurrection, or transfer from the life of sin to the kingdom of God, where sin should no longer abound.” (*Take Heed to Yourselves* [Salt Lake City: Deseret Book Co., 1966], 312. “Christ says ‘Give me All. I don’t want so much of your time and so much of your money and so much of your work: I want You. I have not come to torment your natural self, but to kill it. No half-measures are any good. I don’t want to cut off a branch here and a branch there, I want to have the whole tree down. I don’t want to drill the tooth, or crown it, or stop it, but to have it out. Hand over the whole natural self, all the desires which you think innocent as well as the ones you think wicked—the whole outfit. I will give you a new self instead. In fact, I will give you Myself: my own will shall become yours.” (C. S. Lewis, *Mere Christianity*, 167).)

7 For he that is <sup>a</sup>dead (to sin) is <sup>b</sup>freed (acquitted, cleared) from sin.

8 Now if we be <sup>a</sup>dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being <sup>a</sup>raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto <sup>a</sup>sin <sup>b</sup>once: but in that he liveth, he liveth unto God. (As members of the Church, if we chart a course leading to eternal life; if we begin the processes of spiritual rebirth, and are going in the right direction...then it is absolutely guaranteed – there is no question about it – we shall gain eternal life. Even though we have spiritual rebirth ahead of us, perfection ahead of us, the full degree of sanctification ahead of us, if we chart a course and follow it to the best of our ability in this life, then when we go out of this life, we’ll continue in exactly that same course. We’ll no longer be subject to the passions and the appetites of the flesh. We will have passed successfully the tests of this mortal probation and in due course we’ll get the fullness of our Father’s kingdom – and that means eternal life in his everlasting presence. Bruce R. McConkie, *Jesus Christ and Him Crucified*, Speeches of the Year, p. 399)

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but <sup>a</sup>alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your <sup>a</sup>mortal body, that ye should obey it in the <sup>b</sup>lusts thereof. (It is only through the grace of Jesus Christ that men can free themselves from the captivity of the natural man. “When we receive the Gospel, a warfare commences immediately,” warned Brigham Young. “We have to fight continually, as it were, sword in hand to make the spirit master of the tabernacle, or the flesh subject to the law of the spirit.” JD, vol 9, p. 287-8)

13 Neither <sup>a</sup>yield ye your <sup>b</sup>members as <sup>c</sup>instruments of unrighteousness (weapons) unto sin: but <sup>d</sup>yield yourselves unto God, as those that are alive from the dead, and your members as instruments of

<sup>c</sup>righteousness unto God.

14 <sup>a</sup>For (in so doing) sin shall not have <sup>b</sup>dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under <sup>a</sup>grace? <sup>b</sup>God forbid (May it not be).

16 Know ye not, that to whom ye yield yourselves <sup>a</sup>servants to obey, his servants ye are to whom ye <sup>b</sup>obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were (are not) the servants of sin, ~~but~~ (for) ye have <sup>a</sup>obeyed from the heart that form of doctrine which was delivered you. (Neal A. Maxwell said: “We cannot obey, of course, unless we have faith. Paul said that ‘by faith’ Abraham obeyed. (Hebrews 11:8-9, 17.) There is an immense insight given by Paul in his epistle to the Romans in which he praised them and then said, ‘But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.’ (Romans 6:17.) Obeying ‘from the heart’ is one great key. It is obedience because of the word and not because of imposed circumstances.” (*Wherefore, Ye Must Press Forward* [Salt Lake City: Deseret Book Co., 1977], 45.))

18 Being then made <sup>a</sup>free from <sup>b</sup>sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have (in times past) yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were <sup>a</sup>free (unrestricted by) from righteousness.

21 What <sup>a</sup>fruit (benefit, reward) had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

22 But now being made <sup>a</sup>free from sin, and become servants to God, ye have your <sup>b</sup>fruit (benefit, reward) unto <sup>c</sup>holiness, and the end everlasting life.

23 For the <sup>a</sup>wages of <sup>b</sup>sin *is* <sup>c</sup>death; but the <sup>d</sup>gift of God *is* <sup>e</sup>eternal life through Jesus Christ our Lord. (**“Satan pays his servants with death, spiritual death, death as pertaining to the things of righteousness; Christ rewards those who serve him with life, spiritual life, eternal life, life in the presence of God, enjoying and possessing all that Deity himself has.”** (*Doctrinal New Testament Commentary*, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 2:252) Henry B. Eyring: All of us can remember times in our lives when we felt a pull to be better than we were, to rise higher. The feeling may have come at about the same time we had the thought “There must be something better in life than this.” Sadly, there are also times when we felt like giving up. And then the thought was something like “Maybe this feeling of being miserable is what life is really like. Maybe I need to learn to live with it. It looks as if that’s how everyone else feels...” But everyone who I have come to know well, even the most discouraged and the most miserable, will tell you that some time in their lives, maybe just once that they can remember, they felt that upward pull, that thought that there just had to be something better and higher. Heavenly Father does more than allow you to feel that upward pull. He has provided a way to rise higher – almost beyond our limits of imagination – not by our own powers alone, which would not be nearly enough, but through the power of the Atonement of his Son, Jesus Christ... Our Heavenly Father not only provided a Savior and a gospel of Jesus Christ, which teaches us the purpose of life and gives us commandments, but he also provided covenants we could make with him. And with those covenants he provided ordinances where he could signify what he promised or covenanted to do and we could signify what we promised or covenanted to do. CES fireside 6 Sep 1996, 1. We receive the power of the Atonement when we make and keep covenants.)