

**LESSON 36**  
**“Beloved of God, Called To Be Saints”**  
**Romans**

**OVERVIEW:** 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.

**SCRIPTURES:**

THE EPISTLE OF PAUL THE APOSTLE TO THE  
ROMANS  
CHAPTER 1

*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<sup>(be)</sup>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.

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 <sup>b</sup>~~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) 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.))

## CHAPTER 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 (DC 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' (DC 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.)

### CHAPTER 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 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 <sup>d</sup>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 (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~~ <sup>a</sup>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.))

## CHAPTER 4

*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, 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:

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.

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, 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,

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.

## CHAPTER 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:

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~~ ~~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~~ is the gift: for the judgment ~~was~~ (is) by one to condemnation, but the free gift 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) judgment came upon all men to condemnation; even so by the <sup>a</sup>righteousness of one (Jesus Christ) 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.

## CHAPTER 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?

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)

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*, 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>e</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))**

## CHAPTER 7

*Law of Moses is fulfilled in Christ—Paul delights in the law of God after the inward man.* (“Gross misunderstanding is frequently the result of reading Romans 7 without the invaluable assistance of the Joseph Smith Translation of the Bible...It is to the modern seer, Joseph Smith, that we turn for profound insights—the restoration of plain and precious truths, either of content or of intent. **The Joseph Smith Translation stresses man's inability to effect righteousness without Christ:**” (Robert L. Millet, ed., *Studies in Scripture, Vol. 6: Acts to Revelation* [Salt Lake City: Deseret Book Co., 1987], 50.))

1 KNOW ye not, brethren, (for I speak to them that know the law,) how that the <sup>a</sup>law hath dominion over a man (only) as long as he liveth? (The Law of Moses is like a deceased husband. Just as a woman is not being unfaithful to a deceased husband by remarrying, neither is modern Israel unfaithful to the

law of Moses by transferring allegiance to the Savior.)

2 For the <sup>a</sup>woman which hath an <sup>b</sup>husband is bound by the law to *her* husband ~~æt~~ (only as) long as he liveth; ~~but~~ (for) if the husband be dead, she is loosed from the law of *her* husband.

3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. (“Paul was an absolute genius at devising illustrations to drive home his gospel teachings. Here he compares Israel's allegiance to the law of Moses with that of a wife to her husband. As long as her husband lives, a wife is bound to him, must obey his laws, and if she be with another, she is an adulteress. But when the husband dies, he can no longer direct her actions, and she is free to marry another; she can no longer be subject to him that is dead. ““So with Israel and the law. As long as the law lived, and was therefore in force, Israel was married to it and required to obey its provisions. If she went after other gods, or followed other religions, it was as adultery. But now the law is fulfilled; it no longer lives; it has become dead in Christ; and Israel is married to another, even to Christ, whose gospel law must now be obeyed.” (*Doctrinal New Testament Commentary*, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 2: 253.)

4 Wherefore, my brethren, ye also are become <sup>a</sup>dead to the <sup>b</sup>law (The law of Moses was fulfilled in Christ.) by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

5 <sup>a</sup>For when we were in the flesh, the <sup>b</sup>motions (sufferings, afflictions) of sins, which were ~~by~~ (not according to) the law, did work in our members to bring forth fruit unto <sup>c</sup>death.

6 But now we are <sup>a</sup>delivered (released, freed from) from the law, ~~that being~~ <sup>b</sup>dead wherein we were held(, being dead to the law,) that we should serve in newness of <sup>c</sup>spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? <sup>a</sup>God forbid (may it not be). Nay, I had not known sin, but by the <sup>b</sup>law: for I had not known <sup>c</sup>lust, except the law had said, Thou shalt not <sup>d</sup>covet. (lust for, set the heart upon)

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the <sup>a</sup>law sin *was* dead.

9 For (once) I was alive without (transgression of) the law ~~æne~~: but when the commandment (of Christ) came, sin revived, and I died.

10 And (when I believed not) the commandment (of Christ which came) , which *was ordained* to life, I found ~~to be~~ (it condemned me) unto <sup>a</sup>death.

11 For sin, <sup>a</sup>taking occasion (having taken opportunity) ~~by~~ (, denied) the commandment, (and) deceived me, and by it ~~slew me~~ (I was slain).

12 Wherefore (Nevertheless, I found) the law ~~is~~ (to be) holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? <sup>a</sup>God forbid (may it not be). But sin, that it might appear sin, ~~working death in me~~ by that which is good (working death in me); that sin by the commandment might become exceeding sinful.

14 For we know that the <sup>a</sup>law (commandment) is spiritual: but (when I was under the law,) I ~~am~~ (was yet) <sup>b</sup>carnal, <sup>c</sup>sold (devoted to, a slave to) under sin.

15 (But now I am spiritual) for <sup>a</sup>that which I (am commanded to do, I) do (what I produce, achieve); (and that which I am commanded not to allow,) I <sup>b</sup>allow (know, understand) not: for what I <sup>c</sup>would (know is not right), ~~that do I not~~ (I would not do); ~~but what~~ (for that which is sin,) I hate, that do I.

16 If then I do (not) that which I <sup>a</sup>would not (allow) (choose, intend, design), I consent unto the law that *it is* good; (and I am not condemned).

17 Now then it is no more I that <sup>a</sup>do (produce, work) ~~is~~ (sin), but (I seek to subdue that) sin ~~that~~ (which) dwelleth in me.

18 For I know that in me (that is, in my <sup>a</sup>flesh,) <sup>b</sup>dwelleth no good thing: for to will is present with me;

but ~~how~~ to <sup>c</sup>perform that which is good I find not(, only in Christ). (We can be righteous only with Jesus' help.)

19 For the <sup>a</sup>good that I <sup>b</sup>would (intend, choose) (have done when under the law, I find not to be good; therefore,) I do (it) not: but the evil which I would not (do under the law, I find to be good), that I do.

20 Now if I do <sup>a</sup>that (through the assistance of Christ,) I would not (do under the law, I am not under the law, and) it is no more I that (I seek to) do ~~it~~ (wrong), but (to subdue) sin that dwelleth in me.

21 I find then a (that under the) law, that, when I would do good, evil is (was) <sup>a</sup>present with me.

22 For I <sup>a</sup>delight in the law of God after the inward man:

23 (And now) ~~But~~ I see another law(, even the commandment of Christ, and it is imprinted in my mind. But) ~~in~~ my members, (are) <sup>a</sup>warring against the law of my mind, and bringing me into <sup>b</sup>captivity to the law of sin which is in my members. (Brigham Young said: "When we receive the Gospel, a warfare commences immediately; Paul says, 'for I delight in the law of God, after the inward man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.' 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. If this warfare is not diligently prosecuted, then the law of sin prevails, and in consequence of this some apostatize from the truth when crossing the plains, learn to swear instead of to pray, become high-minded and high tempered instead of learning to be patient and humble, and when they arrive in these valleys they feel so self-sufficient that they consider themselves the only ones that are really right; they are filled with darkness, the authority of the Spirit is not listened to, and the law of sin and death is the ruling power in their tabernacles. They could once testify, by the revelations of Jesus Christ to them that Mormonism, or the Gospel is true; then the Spirit triumphed over the flesh, they walked in the light of God, and great was their joy, and brilliant their hope of immortality and eternal life. The rule of the flesh brings darkness and death, while, on the other hand, the rule of the Spirit brings light and life. When through the Gospel, the Spirit in man has so subdued the flesh that he can live without willful transgression, the Spirit of God unites with his spirit, they become congenial companions, and the mind and will of the Creator is thus transmitted to the creature." (*Journal of Discourses*, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 9: 288.)

24 (And if I subdue not the sin which is in me, but with the flesh serve the law of sin;) (Alexander B. Morrison said: "The cultivation of Christlike qualities is a lifelong struggle, demanding and relentless in calling forth the very best in us, stretching our souls. 'Who has a harder battle than he who strives to conquer himself? And this must be our endeavour, in a word, to subdue ourselves, day by day to gain the mastery of self and make progress towards something better.' (Thomas Kempis, *The Imitation of Christ*, translated by E. M. Blaiklock [London: Hodder and Stoughton, 1979], p. 26.) The struggle for self-mastery is not a battle we fight only once. In one form or another, we must strive every day of our lives if we are to toil the pilgrim's path to perfection. Thorns, briars, and noxious weeds abound along the path. Yet He who stands with beckoning arms at the end of our journey gives us daily strength as we look to Him for guidance." (*Feed My Sheep: Leadership Ideas for Latter-day Shepherds* [Salt Lake City: Deseret Book Co., 1992], 142-143.) O <sup>a</sup>wretched man that I am! who shall deliver me from the body of this death? (Paul's lament over the natural man in Romans 7 was a reflection of his life under the law of Moses before he became converted to Christianity (see JST Romans 7). The law of Moses gave Paul no power to control the natural man. But when he accepted the atonement of Jesus Christ, he was enabled to fight the natural man in ways he had never experienced before. Bruce Satterfield, lesson 36. Elder McConkie noted: "The fact is that the philosophical problems facing his Roman readers were wholly different from those with which we wrestle today. We do not have the Mosaic background, and are not concerned with how the law of Moses died in Christ; we are not confronted with the problem of rationalizing away those performances which had been drilled into Israel for fifteen hundred years; we are not faced with the problem of showing that the gospel grew out of the Mosaic order... Nonetheless, Paul's argument, given of old, does have worth and merit for us; it enables us to get an overall view of

God's dealings with men; it helps us understand better what we do have in the revealed religion which has come to us. In effect Paul is saying that the law of Moses was good in its day, that God gave it for a purpose, but that now it is dead, and in place thereof God has given a higher law to which all men must now turn for salvation.” (*Doctrinal New Testament Commentary*, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 2: 257.) Jeffrey R. Holland said: “Too often we are also in servitude to our own bodies. Paul said, ‘I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity.’ (Romans 7:22-23.) I don't mean just the dramatic sins—the anger that leads to murder, or the passion that leads to sexual transgression, or the lust that leads to theft. There are more common kinds of bondage than these. The war in the body of someone who is a little overweight that makes him huff and puff by the time he gets to the top of the stairs, the war of the mattress on his back that he somehow cannot shake in the morning so he misses those precious and most inspirational hours of the day, the war of grooming and personal hygiene that could do much for us—all these are restrictive to our freedom if we don't control them.” (*However Long and Hard the Road* [Salt Lake City: Deseret Book Co., 1985], 58.)

25 I thank God through Jesus Christ our Lord (<sup>a</sup>, then). ~~So then~~ (<sup>b</sup>That so) with the mind I myself serve the law of God; ~~but with the flesh the law of sin.~~

## CHAPTER 8

*Law of Christ brings life and peace—Those adopted as sons of God become joint-heirs with Christ—God's elect are foreordained to eternal life—Christ makes intercession for man.*

1 *THERE* is therefore now no condemnation to them which are in Christ Jesus, who <sup>a</sup>walk not after the <sup>b</sup>flesh, but after the <sup>c</sup>Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me <sup>a</sup>free from the law of sin and death.

3 For what the law could not do, in that it was <sup>a</sup>weak through the flesh, God sending his own Son in the likeness of sinful <sup>b</sup>flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the <sup>a</sup>Spirit.

5 For they that are after the flesh do <sup>a</sup>mind (watch, guard) the things of the flesh; but they that are after the Spirit the things of the Spirit. (Neal A. Maxwell said: “If one ‘mind[s] the things of the flesh’ (Rom. 8:5), he cannot ‘have the mind of Christ’ (1 Cor. 2:16) because his thought patterns are ‘far from’ Jesus, as are the desires or the ‘intents of his heart’ (Mosiah 5:13). Ironically, if the Master is a stranger to us, then we will merely end up serving other masters. The sovereignty of these other masters is real, even if it sometimes is subtle, for they do call their cadence. Actually, ‘we are all enlisted’ (Hymns, 1985, no. 250), if only in the ranks of the indifferent.” (“Swallowed Up in the Will of the Father,” *Ensign*, Nov. 1995, 22))

6 For to be <sup>a</sup>carnally minded *is* <sup>b</sup>death; but to be <sup>c</sup>spiritually minded *is* life and <sup>d</sup>peace. (The Greek translated as “carnally minded” literally reads “the mind of the flesh.”)

7 Because the <sup>a</sup>carnal mind *is* <sup>b</sup>enmity against God: for it is not subject to the law of God, neither indeed can be. (‘For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.’ (Mosiah 3:19))

8 So then they that are <sup>a</sup>in (after) the flesh cannot please God.

9 <sup>a</sup>But ye are not in (after) the flesh, but in (after) the Spirit, if so be that the <sup>b</sup>Spirit of God <sup>c</sup>dwell in you. Now if any man have not the <sup>d</sup>Spirit of Christ, he is none of his. (Bruce R. McConkie said: “**In the full and eternal sense, even in the true church, only those saints who enjoy the companionship of the**



**Spirit belong to the Lord; they are the only ones who are the Lord's people in the sense of gaining salvation.”** (*A New Witness for the Articles of Faith* [Salt Lake City: Deseret Book Co., 1985], 286.)

Joseph Smith said: “...if any man has not the testimony of Jesus or the Spirit of God, ‘he is none of his’ [Rom. 8:9], namely Christ’s. And if not his, he must be damned.” (Kent P. Jackson, comp. and ed., *Joseph Smith’s Commentary on the Bible* [Salt Lake City: Deseret Book Co., 1994], 227.)

10 And if <sup>a</sup>Christ *be* in you, (though) <sup>b</sup>the body ~~is dead~~ (shall die) because of sin; ~~but~~ (yet) the Spirit *is* life because of <sup>c</sup>righteousness.

11 ~~But~~ (And) if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also <sup>a</sup>quicken (make alive) your <sup>b</sup>mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, (unto sin,) ye <sup>a</sup>shall die (are at the point of withering, dying); but if ye through the Spirit do <sup>b</sup>mortify (put to dead, subdue) the deeds of the body, ye shall live (unto Christ).

(“‘Mortify’ is a simple Greek word meaning ‘put to death,’ so Paul is asking the Roman saints to destroy their evil works as a condition of living in God’s kingdom.” (Richard L. Anderson, *Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 187 - 188.)

14 For as many as are <sup>a</sup>led by the <sup>b</sup>Spirit of God, they are the <sup>c</sup>sons of God. (“In one sense, the sons of God are the spirit offspring of the Father, the ones who ‘shouted for joy’ when ‘the foundations of the earth’ were laid. (Job 38:1-7.) But in a more particular and express sense, they are the ones who accept Christ and his laws and press forward in devotion to truth and righteousness, living ‘by every word that proceedeth forth from the mouth of God’ (D. & C. 84:44), until they become new creatures of the Holy Ghost and are thus spiritually begotten of God. They become by adoption ‘the children of Christ, his sons, and his daughters’ (Mosiah 5:7), and also, through him, they are begotten sons and daughters unto his Father. (D. & C. 76:22-24.) “Those who receive the gospel and join The Church of Jesus Christ of Latter-day Saints have power given them to become the sons of God. (D. & C. 11:30; 35:2; 39:1-6; 45:8; John 1:12.) Sonship does not come from church membership alone, but admission into the Church opens the door to such high status, if it is followed by continued faith and devotion. (Rom. 8:14-18; Gal. 3:26-29; 4:1-7.)” (*Mormon Doctrine*, 2d ed. [Salt Lake City: Bookcraft, 1966], 745.)

15 For ye have not received the spirit of <sup>a</sup>bondage again to fear; but ye have received the Spirit of <sup>b</sup>adoption, whereby we cry, Abba, Father. (The adopted sons [and daughters] in the family of the Eternal Father are privileged to address him who is the Ruler of the universe in this intimate way. DNTC, 2:261)

16 The Spirit itself beareth <sup>a</sup>witness with our <sup>b</sup>spirit, that we are the <sup>c</sup>children of God:

17 And if children, then heirs; <sup>a</sup>heirs of God, and joint-heirs with Christ; if so be that we <sup>b</sup>suffer with *him*, that we may be also glorified together. (Joseph Smith taught that this requires the full ordinances of the gospel: “All men who become heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole.” Teachings, p. 309. Joseph Smith also taught that to be an heir is to become as God: “but they shall be heirs of God and joint heirs with Jesus Christ. What is it? To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power, the same as those who have gone before.” Teachings, p. 347. This adoption ought to be looked for with great anticipation by every one of God’s children for all have lost their heirship. But through the atonement of Jesus Christ all may be heirs again. When fully understood, one would suffer much to receive heirship with God.)

18 For I reckon that the <sup>a</sup>sufferings of this present time *are* not worthy *to be compared*-(named) with the <sup>b</sup>glory which shall be revealed <sup>c</sup>in us (to us).

19 For the <sup>a</sup>earnest expectation (eager hope) of the <sup>b</sup>creature (creation, material universe) waiteth for the <sup>c</sup>manifestation (revelation) of the sons of God.

20 For the creature was made subject to <sup>a</sup>vanity (tribulation), not willingly, but by reason of him who hath subjected *the same* (it) in hope,

21 Because the <sup>a</sup>creature (creation, material universe) itself also shall be <sup>b</sup>delivered from the bondage of

<sup>c</sup>corruption into the glorious <sup>d</sup>liberty of the children of God.

22 For we know that the whole creation <sup>a</sup>groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, <sup>a</sup>which (who) have the <sup>b</sup>firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the <sup>c</sup>adoption, *to wit*, the redemption of our body.

24 For we are saved by <sup>a</sup>hope: but hope that is <sup>b</sup>seen is not hope: for what a man seeth, why doth he yet hope for? (This adoption applies to all mankind, not just to the Jews. Elder Bruce R. McConkie explained: "By the law of adoption those who receive the gospel and obey its laws, no matter what their literal blood lineage may have been, are adopted into the lineage of Abraham. (Abra. 2: 9-11) "The effect of the Holy Ghost upon a Gentile," the Prophet says, "is to purge out the old blood, and make him actually of the seed of Abraham." Such a person has "a new creation by the Holy Ghost." (*Teachings*, pp. 149-150.) Those who magnify their callings in the Melchizedek priesthood are promised that they will be "sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham." (D. & C. 84:33-34) Indeed, the faithful are adopted to the family of Christ; they become "the children of Christ, his sons, and his daughters"; they are "spiritually begotten," for their "hearts are changed through faith on his name," thus being "born of him," becoming "his sons and his daughters." (Mosiah 5:7.) Paul explained the doctrine of adoption by saying, "As many as are led by the Spirit of God, they are the sons of God," because they receive "the Spirit of adoption," being or becoming Israelites, "to whom pertaineth the adoption." (Rom. 8:14-24; 9:4; Gal. 4:5; Eph. 1:5.)" MD, p. 9)

25 But if we hope for that we see not, *then do we* with patience (we do) wait for *it*.

26 Likewise the Spirit also <sup>a</sup>helpeth our infirmities: for we know not what we should <sup>b</sup>pray for as we ought: but the Spirit itself maketh <sup>c</sup>intercession for us with <sup>d</sup>groanings (sighings) which cannot be uttered. (Gene R. Cook said: "When you are attempting to obtain answers to your prayers and to be directed by the Lord, you need to learn to follow the promptings of the Spirit. Those promptings will help you know what the Lord requires of you as you seek the blessing. They will help you know what to pray for and where to go from there. The Spirit's promptings will also tell you as you go along how much more faith you may need to exercise in order to accomplish your desire. You may have promptings telling you what you need to repent of, how to draw closer to the Lord, specific steps toward the blessing, and so forth. In sum, the Lord will guide you through the experience if you will seek to follow the promptings he gives you." (*Receiving Answers to Our Prayers* [Salt Lake City: Deseret Book Co., 1996], 70.))

27 And he that <sup>a</sup>searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh <sup>b</sup>intercession for the saints according to *the will of God*.

28 And we know that all things work together for <sup>a</sup>good to them that love God, to them who are the called according to *his purpose*. (Neal A. Maxwell said: "The more we contemplate God's character, the more we understand that the God who watches over Israel does not sleep, nor does he slumber (see Psalm 121:4). If there are what appear to us to be ambiguities and perplexities, God has, long beforehand, taken all these into account. He has made 'ample provision' for His purposes to be achieved fully. We will not be exempted from these uncertainties, however, nor will we always see the end from the beginning. But knowing adequately of the divine character and plans, we can proceed anyway, for 'we know that all things work together for good to them that love God, to them who are the called according to his purpose' (Romans 8:28)." (*Lord, Increase Our Faith* [Salt Lake City: Bookcraft, 1994], 20.))

29 <sup>a</sup>For (him) whom he did <sup>b</sup>foreknow, he also <sup>c</sup>did predestinate (appointed beforehand, foreordained) <sup>d</sup>to be conformed to (to have the same form as) ~~the~~ (his own) <sup>e</sup>image of his Son, that he might be the <sup>f</sup>firstborn among many brethren. ("It is true that the words predestinate and predestinated are found in the King James translation of some of Paul's writings (Rom. 8:29-30; Eph. 1:5, 11), but Biblical revisions use the words foreordain and foreordained, which more accurately convey Paul's views. However, even as the King James Version renders the passages, there is no intimation of any

compulsion or denial of free agency, for one of the dictionary definitions of foreordination is predestination, meaning the prior appointment (in pre-existence) of particular persons to perform designated labors or gain particular rewards.” (*Mormon Doctrine*, 2nd ed., pp. 588-589.)

30 Moreover (him) whom he <sup>a</sup>did predestinate (appointed beforehand, foreordained), ~~them~~ (him) he also called: and (him) whom he called, ~~them~~ (him) he also justified (sanctified): and (him) whom he justified (sanctified), ~~them~~ (him) he also glorified. (“...about this matter of foreordination. The Prophet Joseph Smith taught that ‘every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was’ (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1938], p. 365). So likewise declared the Apostle Paul, ‘For whom he did foreknow them he also called’ (Romans 8:29-30). But do not misunderstand that such a calling and such foreordination pre-determine what you must do. A prophet on this western continent has spoken plainly on this subject, ‘Being called and prepared from the foundation of the world according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil’ (Alma 13:3). This last passage makes the others preceding more understandable. God may have called and chosen men in the spirit world or in their first estate to do a certain work, but whether they will accept that calling here and magnify it by faithful service and good works while in mortality is a matter in which it is their right and privilege to exercise their free agency to choose good or evil.” (*The Teachings of Harold B. Lee*, edited by Clyde J. Williams [Salt Lake City: Bookcraft, 1996], 31.)

31 What shall we then say to these things? If God *be* for us, who *can* <sup>a</sup>*be* (prevail) against us? (Jeffrey R. Holland said: “Christ and His angels and His prophets forever labor to buoy up our spirits, steady our nerves, calm our hearts, send us forth with renewed strength and resolute hope. They wish all to know that ‘if God be for us, who can be against us?’ In the world we shall have tribulation, but we are to be of good cheer. Christ has overcome the world.” (“The Peaceable Things of the Kingdom,” *Ensign*, Nov. 1996, 83))

32 He that spared not his own <sup>a</sup>Son, but <sup>b</sup>delivered him up for us all, how shall he not with him also freely give us <sup>c</sup>all things?

33 Who shall <sup>a</sup>lay any thing to the charge of God’s elect (accuse God’s elect)? *It is* God that justifieth.

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh <sup>a</sup>intercession for us.

35 Who shall separate us from the <sup>a</sup>love of Christ? *shall* <sup>b</sup>tribulation, or distress, or <sup>c</sup>persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are <sup>a</sup>killed all the day long; we are accounted as <sup>b</sup>sheep for the slaughter.

37 Nay, in all these things we are <sup>a</sup>more (abundantly, victorious) than <sup>b</sup>conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to <sup>a</sup>separate us from the <sup>b</sup>love of God, which is in Christ Jesus our Lord.

## CHAPTER 9

*How the law of election (foreordination) operates—Israel chosen (foreordained) to receive the adoption, the covenants, the promises, and the blessings of the gospel; yet they are not all Israel, which are of Israel—They must seek their blessings by faith—The Gentiles also attain to righteousness and salvation by faith.* (Bruce R. McConkie said: “Paul here begins to comment about foreordination or predestination... Paul simply comments about matters already known to and understood by his readers. He does not define or explain the doctrines in any detail. Unfortunately his comments have given rise to major misconceptions in the minds of sectarians who do not have the doctrinal and spiritual background

to know what the Apostle means in the brief allusions he makes to the great gospel truths involved. Since the true doctrines of the gospel have been revealed anew in this day, the Latter-day Saints find themselves in a position comparable to that of the Roman Saints; they can understand Paul's teachings because they already know the doctrinal concepts to which he is alluding." (Bruce R. McConkie, *Doctrinal New Testament Commentary*, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 2: 267) Joseph Smith said: **"The whole of the chapter (Rom. 9) had reference to the Priesthood and the house of Israel; and unconditional election of individuals to eternal life was not taught by the Apostles. God did elect or predestinate, that all those who would be saved, should be saved in Christ Jesus, and through obedience to the Gospel; but He passes over no man's sins, but visits them with correction, and if His children will not repent of their sins He will discard them."** (*Teachings of the Prophet Joseph Smith*, 189))

1 I SAY the truth in Christ, I <sup>a</sup>lie not, my <sup>b</sup>conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 (<sup>a</sup>For **(once)** I could ~~wish~~ **(have wished)** that myself were <sup>b</sup>accursed from Christ) for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; ~~to~~ **(of)** whom *pertaineth* **(are)** the <sup>a</sup>adoption, and the glory, and the <sup>b</sup>covenants, and the giving of the law, and the service of God, and the promises **(which are made unto the fathers)**; ("Israel the chosen seed; Israel the Lord's people; Israel the only nation since Abraham that had worshipped Jehovah; Israel the children of the prophets; Israel who had been cursed and scattered for her sins; Israel in whose veins believing blood flows—the Israel of God shall be gathered, and fed, and nurtured, and saved, in the last days! Let there be no misunderstanding about this; salvation is of the Jews, and if there are believing Gentiles, they will be adopted into the believing family and inherit with the chosen seed. 'And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.' (Rom. 11:26-27.) But sadly: 'They are not all Israel, which are of Israel' (Rom. 9:6), and only those who turn to their God and accept him as the Promised Messiah shall inherit with the chosen seed either in time or in eternity." (*The Mortal Messiah: From Bethlehem to Calvary*, 4 vols. [Salt Lake City: Deseret Book Co., 1979-1981], 4: 332.))

5 ~~Whose are the fathers~~, and of whom as concerning the <sup>a</sup>flesh Christ *came* **(was)**, who is **(God)** over all, ~~God~~ blessed for ever. Amen.

6 Not as though the word of God <sup>a</sup>hath taken none effect **(has been fruitless, ineffectual)**. For they *are* not all Israel, which are of <sup>b</sup>Israel:

7 <sup>a</sup>Neither, because they are ~~the seed~~ **(all children)** of Abraham, *are they all children* **(the seed)**: but, In <sup>b</sup>Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these *are* not the <sup>a</sup>children of God: but the children of the promise are counted for the seed. **(The righteous are counted as the seed of Abraham.)**

9 For this *is* the word of promise, At this time will I come, and Sara**(h)** shall have a <sup>a</sup>son.

10 And not only ~~this~~ **(Sarah)**; but when <sup>a</sup>Rebecca also had conceived by one, *even* by our father Isaac;

11 **(For the children being not yet born, neither having done any good or evil, that the purpose of God according to <sup>a</sup>election might stand, not of works, but of him that calleth;)** **("This election to a chosen lineage is based on pre-existent worthiness and is thus made 'according to the foreknowledge of God.' (1 Pet. 1:2.) Those so grouped together during their mortal probation have more abundant opportunities to make and keep the covenants of salvation, a right which they earned by pre-existent devotion to the cause of righteousness. As part of this election, Abraham and others of the noble and great spirits were chosen before they were born for the particular missions assigned them in this life. (Abra. 3:22-24; Rom. 9.)" (*Doctrinal New Testament Commentary*, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 2: 274.))**

12 It was said unto her, The <sup>a</sup>elder shall serve the younger.

13 As it is written, Jacob have I <sup>a</sup>loved, but Esau have I hated. (In Malachi 1:3 where Paul is quoting

from, the Hebrew word translated to hate carried many shades of meaning including rejection, strong displeasure, or very commonly loving less than. The important point in Paul's discussion is that this acceptance of Jacob and rejection of Esau was on the basis of personal righteousness, not on some arbitrary judgment. God chose Jacob over Esau while the two were yet in Rebecca's womb and before either, as far as the works of this life are concerned, had earned any preferential status. Why? It is a pure matter of pre-existence. Jacob was coming into the world with greater spiritual capacity than Esau; he was foreordained to a special work; he was elected to serve in a chosen capacity. Then through the lineage of Jacob, God sent those valiant spirits, those noble and great ones, who in his infinite wisdom and foreknowledge he knew would be inclined to serve him. Through Esau came those spirits of lesser valiance and devotion. Hence, in the very nature of things, many of Jacob's seed were righteous in this life, and many of Esau's were wicked, causing Malachi to say in the Lord's name, some fifteen hundred years later, that God loved the house of Jacob and hated the house of Esau. DNTC, 2:277)

14 What shall we say then? *Is there* <sup>a</sup>unrighteousness with God? <sup>b</sup>God forbid (may it not be).

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have <sup>a</sup>compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth <sup>a</sup>mercy.

17 For the scripture saith unto Pharaoh, Even for this same <sup>a</sup>purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he <sup>a</sup>mercy on whom he will *have mercy*, and whom he will he <sup>b</sup>hardeneth. (leaves to stubbornness, hardness)

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that <sup>a</sup>replieth against (contradictest, disputest) God? Shall the thing formed say to him that formed *it*, Why hast thou <sup>b</sup>made me thus?

21 Hath not the <sup>a</sup>potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to <sup>a</sup>destruction:

23 And that he might make known the <sup>a</sup>riches of his <sup>b</sup>glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles? (Bruce R. McConkie said: "He says also of members of the Church that God 'hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love,' and that we were foreordained to become the children of Jesus Christ by adoption, thus gaining a 'forgiveness of sins' in this life and an inheritance of eternal glory in the life to come. (Eph. 1:7.)" ("God Foreordains His Prophets and His People," *Ensign*, May 1974, 73))

25 As he saith also in <sup>a</sup>Osee, (Hosea) I will call them my people, which were not my <sup>b</sup>people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the <sup>a</sup>children (sons) of the living God.

27 <sup>a</sup>Esaias (Isaiah) also crieth concerning Israel, Though the <sup>b</sup>number of the children of <sup>c</sup>Israel be as the sand of the sea, a <sup>d</sup>remnant shall be saved:

28 For he will finish the work, and cut *it* short in <sup>a</sup>righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of <sup>a</sup>Sabaoth (Hosts) had left us a <sup>b</sup>seed, (posterity) we had been as Sodoma, and been made like unto Gomorrha. (Paul is teaching the Jews that being a Jew is not enough to receive exaltation (i.e. the promises of Abraham). He has to prove to them two things: 1) that the Gentiles can be saved, and 2) that not all the Jews will be saved. He does this using three scriptural passages: 1) Hosea taught that the Gentiles (those 'which were not my people') will 'be called the children of the living God' (v. 25-26). 2) Isaiah taught that only a 'remnant [of Israel] shall be saved'—

not all of them (v. 27). 3) Again, Isaiah taught that most of Israel was as wicked as Sodom and Gomorrah, but the Lord had preserved a small portion of Israel who were worthy of the blessings as the seed of Abraham (v. 29).)

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the <sup>a</sup>righteousness which is of faith.

31 But <sup>a</sup>Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 <sup>a</sup>Wherefore (Why)? ~~Because they sought it not by faith, but as it were by the works of the law. For they~~ <sup>b</sup>stumbled at that stumblingstone (, not by faith, but as it were by the works of the law);

33 As it is written, Behold, I lay in Sion a <sup>a</sup>stumblingstone and <sup>b</sup>rock of <sup>c</sup>offence: (The Jews believed that only a person cursed of God would be crucified. They did not believe that their Messiah would be crucified.) and whosoever believeth on him shall not be ashamed.

## CHAPTER 10

*Salvation comes through righteousness to those who believe in Christ—Faith comes by hearing the gospel taught by legal administrators sent of God.*

1 BRETHREN, my heart's desire and prayer to God for Israel is, that they might be <sup>a</sup>saved.

2 For I bear them record that they have a <sup>a</sup>zeal of God, but not according to knowledge.

3 For they being ignorant of God's <sup>a</sup>righteousness, and <sup>b</sup>going (desiring, endeavoring) about to establish their own righteousness, have not <sup>c</sup>submitted themselves unto the righteousness of God.

4 For Christ is the <sup>a</sup>end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the <sup>a</sup>righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (Joseph Fielding Smith said: "There are throughout the Christian world various opinions regarding what is necessary to bring about the salvation of men. Some there are who have accepted very literally, but without comprehending the meaning of it, the expression that was uttered by Paul to the Ephesians: 'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.' "Those who accept that view as literally as it is recorded, without any reference to the context, disregard or reject the epistle of James which, apparently to them teaches a very different doctrine, for James says this: 'Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?' "And so the controversy has been going on since the days of the Reformation, if not before, in regard to these scriptures. Some men contending for the doctrine of James and some for the doctrine of Paul, both misunderstanding what Paul has written and what James has written, for in reality there is no conflict. "The world is full of good, honest people who believe that all that is necessary for one to do in order to be saved is to confess the name of Jesus Christ with their lips. A professed minister of the gospel once told me that if the entire Bible were lost with the exception of one passage, that one verse would be enough to save the world. It is as follows: 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.' "Now, of course, this is a very extreme view. It

would not be enough to save the world for the very good reason that the Lord has said unto us that we are to live by every word that proceedeth forth from the mouth of God, and we are, as I have read to you, under the necessity of keeping his commandments. “I desire to point out wherein there is no conflict whatever in the teachings of these two apostles of old; that Paul taught the doctrine that was taught by James; and James was in full accord with the doctrine that was taught by Paul—the fact being that thy were approaching the subject from different angles. “Paul was dealing with the class of people who believed that a man could not be saved unless he subscribed to the law of Moses, that a man was under the necessity more or less of saving himself, and who denied the full power of the atonement of Jesus Christ. “James on the other hand was defending the necessity of works, counteracting the idea which prevailed among others, who professed faith in Christ, that if they had faith it was all-sufficient. Therefore they approached this subject from different viewpoints, and each of them taught the truth.” (*Doctrines of Salvation*, 3 vols., edited by Bruce R. McConkie [Salt Lake City: Bookcraft, 1954-1956], 2: 306.)

10 For with the <sup>a</sup>heart man <sup>b</sup>believeth unto righteousness; and with the mouth confession is made unto <sup>c</sup>salvation. (Charles W. Penrose said: “This is the key to the whole matter. The faith that saves is the faith that leads to obedience, which is ‘better than sacrifice;’ that obedience must be given to ‘every word that proceedeth out of the mouth of God.’ Belief, prayer, devotional exercises, of themselves, will not prepare man for the presence and society of his Maker. To dwell with him, man must be assimilated to his likeness. This can be effected only by compliance with his commands.” (*Rays of Living Light from the Doctrines of Christ* [Salt Lake City: Deseret News Press, 1954], 109.)

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no <sup>a</sup>difference between the Jew and the Greek: for the same Lord over all is <sup>b</sup>rich unto all that <sup>c</sup>call upon him.

13 For whosoever shall <sup>a</sup>call upon the name of the Lord shall be saved. (Bruce R. McConkie said: “Prayer is the way ordained of God whereby mortal men can converse, by the power of the Spirit, with their Immortal Father. As a heaven-sent boon, it is offered to all without money and without price. It is a free gift. Those who receive the gift, who learn thereby how to communicate with their Maker, and who conform in full to the true law of prayer are on the path leading to the celestial kingdom of heaven. ‘For whosoever shall call upon the name of the Lord shall be saved.’ (Romans 10:13.) They are the ones for whom prayer becomes in the full and true sense a gift of the Spirit because they learn to pray by the power of the Spirit.” (*A New Witness for the Articles of Faith* [Salt Lake City: Deseret Book Co., 1985], 378.))

14 How then shall they call on him in whom they have not <sup>a</sup>believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a <sup>b</sup>preacher?

15 And how shall they <sup>a</sup>preach, except they be <sup>b</sup>sent? as it is written, How beautiful are the <sup>c</sup>feet of them that preach the <sup>d</sup>gospel of <sup>e</sup>peace, and bring glad tidings of good things!

16 But they have not all <sup>a</sup>obeyed the gospel. For Esaias (**Isaiah**) saith, Lord, who hath <sup>b</sup>believed our report?

17 So then <sup>a</sup>faith cometh by <sup>b</sup>hearing, and hearing by the word of God. (“President Spencer W. Kimball once pled: ‘Stake presidents, bishops, and branch presidents, please take a particular interest in improving the quality of teaching in the Church. ... I fear,’ he said, ‘that all too often many of our members come to church, sit through a class or a meeting, and ... then return home having been largely [uninspired]. It is especially unfortunate when this happens at a time ... of stress, temptation, or crisis [in their life]. We all need to be touched and nurtured by the Spirit,’ he said, ‘and effective teaching is one of the most important ways this can happen. We often do vigorous work,’ President Kimball concluded, ‘to get members to come to Church but then do not adequately watch over what they receive when they do come.’ On this subject President Hinckley himself has said, ‘Effective teaching is the very essence of leadership in the Church.’ May I repeat that. ‘Effective teaching is the very essence of leadership in the Church. Eternal life,’ President Hinckley continued, ‘will come only as men and women are taught with

such effectiveness that they change and discipline their lives. They cannot be coerced into righteousness or into heaven. They must be led, and that means teaching.” (“A Teacher Come from God,” Ensign, May 1998, 25-26))

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their <sup>a</sup>words unto the ends of the <sup>b</sup>world.

19 But I say, Did not Israel know? First (Now) Moses saith, I will provoke you to <sup>a</sup>jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

20 But <sup>a</sup>Esaias (Isaiah) is very bold, and saith, I was found of them that <sup>b</sup>sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a <sup>a</sup>disobedient and <sup>b</sup>gainsaying (contradicting, opposing) people.

## CHAPTER 11

*Israel was chosen (foreordained) according to the election of grace—But some hardened their hearts against it—The Gentiles are grafted into the house of Israel—The gospel goes preferentially to the Gentiles until the fulness of the Gentiles comes in.*

1 I SAY then, Hath God cast away his people? <sup>a</sup>God forbid (May it not be). For I also am an <sup>b</sup>Israelite, of the seed of Abraham, of the tribe of Benjamin. (After the 10 tribes were sacked and taken north by the Assyrians (circa 722 BC), the two tribes left over were Judah and Benjamin. These two tribes comprised the kingdom of Judah. Most of the Jews in Paul’s day would have descended from one of these two tribes. There would have been a few descendants of other tribes as well, particularly Levi, Ephraim, and Manasseh (1 Chron. 9:2-3). Regardless of the tribe, members of the house of Israel considered themselves “Jews.” Hence, Paul referred to himself as ‘a Jew of Tarsus’ (Acts 21:39) even though he was more specifically of the tribe of Benjamin. His Israelite descent is important to demonstrate his loyalty to the Jews in spite of his teachings that demonstrate the apostasy of his people (v. 8-10, 17, 25).)

2 God hath not cast away his <sup>a</sup>people which he <sup>b</sup>foreknew. <sup>c</sup>Wæt (Know) ye not what the Scripture saith of <sup>d</sup>Elias (Elijah)? how he maketh <sup>e</sup>intercession (complaint) to God against Israel, saying,

3 Lord, they have <sup>a</sup>killed thy prophets, and digged down thine altars; and I am <sup>b</sup>left alone, and they seek my life.

4 But what saith the answer of God unto him? I have <sup>a</sup>reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*.

5 Even so then at this present time also there is a remnant according to the <sup>a</sup>election of grace. (We learn from Abraham 2:22, that in the premortal existence, the spirit offspring of God were not all the same. Abraham saw that there were both noble and great and less than noble and great spirits in the premortal realm. President Joseph Fielding Smith explained: “The spirits of men had their free agency, some were greater than others, and from among them the Father called and foreordained his prophets and rulers. Jeremiah and Abraham were two of them. . . . The spirits of men were not equal. They may have had an equal start, and we know they were all innocent in the beginning; but the right of free agency which was given to them enabled some to outstrip others, and thus, through the eons of immortal existence, to become more intelligent, more faithful, for they were free to act for themselves, to think for themselves, to receive the truth or rebel against it.” Joseph Fielding Smith, *Doctrines of Salvation*, 1:59. Those who were more valiant in the premortal world earned certain blessings in mortality. One of the major blessings they earned is the right to have access to the gospel in mortality. To ensure this right, the valiant of God’s spirit children were foreordained to be born into a particular lineage: the House of Israel. “There was a group of tested, tried and proven souls before they were born into the world,” Elder Melvin J. Ballard taught. “And the Lord provided a lineage for them. That lineage is the House of



Israel, the lineage of Abraham, Isaac and Jacob and their posterity. Through this lineage were to come the true and tried souls that had demonstrated their righteousness in the spirit world before they came here. We came through that lineage. Our particular branch is the House of Joseph through his son Ephraim. That is the group from whence shall come the majority of the candidates for celestial glory.” Melvin J. Ballard, *Three Degrees of Glory*, p. 20. Likewise, President Harold B. Lee taught: “It would seem very clear, then, that those born to the lineage of Jacob, who was later to be called Israel, and his posterity, who were known as the children of Israel, were born into the most illustrious lineage of any of those who came upon the earth as mortal beings. All these rewards were seemingly promised, or foreordained, before the world was. Surely these matters must have been determined by the kind of lives we had lived in that premortal spirit world. Some may question these assumptions, but at the same time they will accept without any question the belief that each one of us will be judged when we leave this earth according to his or her deeds during our lives here in mortality. Isn't it just as reasonable to believe that what we have received here in this earth [life] was given to each of us according to the merits of our conduct before we came here?” *Understanding Who We Are Brings Self Respect*, Ensign, Jan 1974, p. 4-5. As members of the House of Israel, the valiant were rightful heirs of the gospel. Of this Elder McConkie stated: “Israel is an eternal people. Members of that chosen race first gained their inheritance with the faithful in the pre-mortal life. Israel was a distinct people in pre-existence. Many of the valiant and noble spirits in that first estate were chosen, elected, and foreordained to be born into the family of Jacob, so as to be natural heirs of all of the blessings of the gospel.” DNTC, 2:284. This is the election of grace Paul spoke of. Elder McConkie explained further: “This election of grace is a very fundamental, logical, and important part of God's dealings with men through the ages. To bring to pass the salvation of the greatest possible number of his spirit children the Lord, in general, sends the most righteous and worthy spirits to earth through the lineage of Abraham and Jacob. This course is a manifestation of his grace or in other words his love, mercy, and condescension toward his children. “This election to a chosen lineage is based on pre-existent worthiness and is thus made "according to the foreknowledge of God." (1 Pet. 1:2.) Those so grouped together during their mortal probation have more abundant opportunities to make and keep the covenants of salvation, a right which they earned by pre-existent devotion to the cause of righteousness. As part of this election, Abraham and others of the noble and great spirits were chosen before they were born for the particular missions assigned them in this life. (Abra. 3:22-24; Rom. 9.) “As with every basic doctrine of the gospel, the Lord's system of election based on pre-existent faithfulness has been changed and perverted by an apostate Christendom. So absurd have been the false conclusions reached in this field that millions of sincere though deceived persons have devoutly believed that in accordance with the divine will men were pre-destined to receive salvation or damnation which no act on their part could change. (*Teachings*, p. 189.) “Actually, if the full blessings of salvation are to follow, the doctrine of election must operate twice. First, righteous spirits are elected or chosen to come to mortality as heirs of special blessings. Then, they must be called and elected again in this life, an occurrence which takes place when they join the true Church. (D. & C. 53:1.) Finally, in order to reap eternal salvation, they must press forward in obedient devotion to the truth until they make their "calling and election sure" (2 Pet. 1), that is, are "sealed up unto eternal life." (D. & C. 131:5.) MD, p. 216 The LDS Bible Dictionary states that the election of grace “has reference to one's situation in mortality; that is, being born at a time, at a place, and in circumstances where one will come in favorable contact with the gospel. This election took place in the premortal existence.” Election LDS Bible Dictionary, p. 662-3.)

6 And if by <sup>a</sup>grace, then *is it* no more of <sup>b</sup>works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. (Neal A. Maxwell said: “The foreseeing of those who will accept the gospel in mortality, gladly and with alacrity, is based upon their parallel responsiveness in the premortal world. No wonder the Lord could say, as he did to Jeremiah, ‘Before I formed thee in the belly I knew thee; ... and I ordained thee a prophet unto the nations’ (Jer. 1:5). Paul,

when writing to the Saints in Rome, said, 'God hath not cast away his people which he foreknew' (Rom. 11:2). Paul also said of God that 'he hath chosen us in him before the foundation of the world' (Eph. 1:4). "The Lord, who was able to say to his disciples, 'Cast the net on the right side of the ship' (John 21:6), knew beforehand that there was a multitude of fishes there. If he knew beforehand the movements and whereabouts of fishes in the little Sea of Tiberias, should it offend us that he knows beforehand which mortals will come into the gospel net? "It does no violence even to our frail human logic to observe that there cannot be a grand plan of salvation for all mankind, unless there is also a plan for each individual. The salvational sum will reflect all its parts. "Once the believer acknowledges that the past, present, and future are before God simultaneously—even though we do not understand how—then the doctrine of foreordination may be seen somewhat more clearly." ("A More Determined Discipleship," *Ensign*, Feb. 1979, 71))

7 What then? Israel hath not obtained that which ~~he seeketh~~ (they seek) for; but the election hath obtained it, and the rest <sup>a</sup>were blinded (became callous)

8 (According as it is written, God hath given them the spirit of <sup>a</sup>slumber, (deep sleep, stupor) eyes that they should not see, and ears that they should not <sup>b</sup>hear;) unto this day.

9 And David saith, Let their table be made a <sup>a</sup>snare, and a trap, and a stumblingblock, and a <sup>b</sup>recompence (retribution, requital) unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? <sup>a</sup>God forbid (may it not be): but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to <sup>b</sup>jealousy.

12 Now if the fall of them *be* the riches of the world, and the <sup>a</sup>diminishing (default, failure) of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you <sup>a</sup>Gentiles, inasmuch as I am the apostle of the Gentiles, I <sup>b</sup>magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* (is) the <sup>a</sup>reconciling of the world, what *shall* the ~~receiving~~ (restoring) of them *be*, but life from the dead?

16 For if the firstfruit *be* holy, the lump *is* also *holy*: and if the <sup>a</sup>root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive <sup>a</sup>tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18 <sup>a</sup>Boast not against the branches. ~~But if thou boast,~~ (for) thou bearest not the root, but the root thee.

19 (For if thou boast,) Thou wilt say ~~then,~~ The branches were broken off, that I (we) might be grafted in.

20 Well; because of <sup>a</sup>unbelief they were <sup>b</sup>broken off, and thou standest by <sup>c</sup>faith. Be not highminded, but <sup>d</sup>fear:

21 For if God spared not the <sup>a</sup>natural branches, *take heed* lest he also <sup>b</sup>spare not thee. ("In Paul's allegory, the cultivated olive (*kallielaios*) is Israel, from which some of the branches were broken off (usually understood as Jews who rejected Christ, and so lost their place as God's people), while shoots of the wild olive (*agrielaos*) were grafted in their place (interpreted as the inclusion of Gentiles in the people of God). Eventually, however, God is able to graft the natural branches back into their own stock (Jews who 'do not persist in their unbelief' will be restored, and so 'all Israel will be saved'). The stock remains the same; it is only in the branches that changes occur. Similarly Israel, the people of God, is a continuous entity (cf. the Old Testament use of the olive as a symbol for Israel), but its membership is subject both to the exclusion of native Israelites and the inclusion of the alien stock of Gentile believers." (Stephen D. Ricks and John W. Welch, eds., *The Allegory of the Olive Tree: The Olive, the Bible, and Jacob 5* [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1994], 467.) "There is no finer statement in all of holy writ as to God's infinite love and patience with Israel than the allegory of Zenos (Jacob 5). Jacob, the brother of Nephi, delivered this metaphorical marvel—unfolded this 'mystery' (see Romans 11:25; 16:25; Ephesians 3:3)—to his people as a means of dramatizing Jehovah's tender regard for his chosen people over the millennia of their existence. 'How merciful is our God unto us,' Jacob exclaimed in retrospect, 'for he remembereth the

house of Israel, both roots and branches; and he stretches forth his hands unto them all the day long.' In pleading fashion, Jacob applied the symbolism of the allegory and encouraged his people to 'cleave unto God as he cleaveth unto you' (Jacob 6:4-5). It may well be that Paul the apostle was drawing upon his knowledge of the allegory of Zenos when he wrote his epistle to the Saints at Rome." Robert L. Millet, *The Power of the Word: Saving Doctrines from the Book of Mormon* [Salt Lake City: Deseret Book Co., 1994], 30.) "It takes little or no imagination to see a connection between Jacob 5 and Romans 11:8-24. Both texts use the olive tree to explain God's salvation of Israel, and in both texts the metaphor of grafting is central...Both of these passages use the metaphor of grafting to discuss the same theme, the restoration of Israel. As part of that discussion, both Romans and Jacob use the idea of grafting as part of a discussion of the remnant of Israel reserved to God, a discussion that answers the question of whether Israel's apostasy means that she has been rejected. And both passages focus on the operation of grace in the work of Israel's salvation. That there is a connection between these two passages of scripture is obvious." (James E. Faulconer, *The Allegory of the Olive Tree: The Olive, the Bible, and Jacob 5*, ed. by Stephen D. Ricks and John W. Welch, [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1994], 347.) 'But there is a possibility that a man may fall from grace and depart from the living God; Therefore let the church take heed and pray always, lest they fall into temptation.' D&C 20:32 "Paul's letters also make it clear that 'the elect' can fall from grace and thus lose their reward. (See Rom. 11:17-21.) In fact, Paul claimed no guarantee of his own salvation; one of his favorite themes was the necessity of holding 'stedfast unto the end.' (Heb. 3:14; see also 1 Cor. 9:27.) Such constant exhortations to righteousness would hardly seem necessary if he had believed that human beings did not help determine their own eternal destinies by their conduct during mortality. "From these scriptures, it seems clear that Paul did not believe in predestination—at least as a Calvinist defines the term." (Eldon R. Taylor, "I Have a Question," *Ensign*, Dec. 1990, 30))

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own <sup>a</sup>conceits; that <sup>b</sup>blindness (*callousness*) in part is happened to Israel, *until the <sup>c</sup>fulness of the <sup>d</sup>Gentiles be come in.* (Joseph Fielding Smith said: "We may observe that the times of the Gentiles are rapidly nearing their close by watching the signs of the times. One of the first signs that the days of the Gentiles are nearing their close was given when Palestine was turned over to Great Britain and a Jewish state proclaimed. Another indication is the fact that the Jews are beginning to believe in Christ. They have not yet reached the point where they are willing to receive him as their Redeemer, and they will not, only here and there an individual, until Christ comes as their Deliverer. During the past one hundred years, however, there has come a wonderful change in belief and attitude on the part of our Jewish brethren towards Jesus Christ. One hundred years ago, they had no good words to say about him, but now many of their influential men accept him as one of their prophets. A remarkable thing about this is that Nephi prophesied and said: 'And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightsome people.'—II Nephi 30:7." (*The Restoration of All Things* [Salt Lake City: Deseret News Press, 1945], 164. For the nearly two thousand years between Abraham and Christ, the statutes and judgments of God were reserved almost exclusively for the seed of Abraham and for the house of Israel. During the mortal ministry of our Lord, the message was limited to Israel, to the Jews, and it was not then offered to the Gentiles. After Jesus' resurrection, Peter opened the door to the preaching of the gospel of the Gentiles, and Paul became their chief apostolic advocate and

teacher. Thus, there was a period or time for the Gentiles to take precedence. The times of the Gentiles is the period during which the gospel goes to them on a preferential basis, and this will continue until they have had a full opportunity to accept the truth, or in other words until the fullness of the Gentiles. Then the message will go again to the Jews, meaning to the Jews as a nation and as a people. DNTC, 2:290. See also, D&C 45:19, 25, 28-30.)

26 And ~~so~~ (then) all <sup>a</sup>Israel shall be saved: as it is written, There shall come out of <sup>b</sup>Sion the <sup>c</sup>Deliverer, and shall turn away ungodliness from Jacob: (Bruce R. McConkie said: “All Israel shall be justified; all Israel shall be saved—meaning, all those who keep the commandments shall be saved and justified, and those so doing shall be called by the name *Israel*. As Paul expressed it: ‘They are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: . . . That is, They which are the children of the flesh, these are not children of God.’ (Rom. 9:6-8.) In the eternal sense, Israel consists of the members of the Church who keep the commandments and are thereby justified in this life and saved in the life to come. The wicked, of course, are not justified. (Alma 41:13-15.)” (*The Promised Messiah: The First Coming of Christ* [Salt Lake City: Deseret Book Co., 1978], 345.))

27 For this *is* my <sup>a</sup>covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers’ sakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past <sup>a</sup>have not believed (were disbelieving, disobedient to) God, yet have now obtained mercy through their <sup>b</sup>unbelief; (disobedience, disbelief)

31 Even so have these also now not <sup>a</sup>believed, (obeyed) that through your mercy they also may obtain mercy.

32 For God hath <sup>a</sup>concluded (closed up together) them all in unbelief, that he might have mercy upon all.

33 O the depth of the <sup>a</sup>riches both of the <sup>b</sup>wisdom and <sup>c</sup>knowledge of God! how <sup>d</sup>unsearchable *are* his judgments, and his ways past <sup>e</sup>finding out! (John Taylor said: “We see, then, the power of God manifested in [the heavens]; but when we reflect a little further, that while our planetary system rolls in perfect order round the sun, there are other systems which perform their revolutions round their suns; and the whole of these, our system with its center, and other systems with their centers, roll round another grand center: and the whole of those, and innumerable others, equally as great, stupendous, and magnificent, roll round another more great, glorious, and resplendent, till numbers, magnificence, and glory, drown the thought, we are led to exclaim with the prophet, ‘O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!’ Romans 11:33. Without referring again to the motions of our earth, and the beautiful regularity and precision of the whole of this elegant machinery, we will turn our attention a little to the works of creation as found on the earth. The make, construction, and adaptation of each for its proper sphere, are the work of God; and they are all controlled by His wisdom and power, independent of man. In the conformation of the birds, the beasts, the fishes, the reptiles, the grains, herbs, plants, and trees, we see a striking exemplification of this fact. No matter which way we turn our attention, the same order and intelligence are displayed.” (*The Government of God* [Liverpool: S. W. Richards, 1852], 4 - 5.))

34 For who hath known the <sup>a</sup>mind of the Lord? or who hath been his <sup>b</sup>counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and <sup>a</sup>through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

## CHAPTER 12

*Paul counsels the saints to present their bodies as a living sacrifice; to use their own grace-given gifts; to live as becometh saints.*

1 I BESEECH you therefore, brethren, by the mercies of God, that ye present your <sup>a</sup>bodies a living <sup>b</sup>sacrifice, (Elder Bruce R. McConkie said: To present [oneself] as a living sacrifice is to come forth with a broken heart and a contrite spirit through obedience.” DNTC, 2:292) holy, <sup>c</sup>acceptable unto God, *which is your reasonable* <sup>d</sup>service. (Neal A. Maxwell said: “So it is that real, personal sacrifice never was placing an animal on the altar. Instead, it is a willingness to put the animal in us upon the altar and letting it be consumed! Such is the ‘sacrifice unto the Lord ... of a broken heart and a contrite spirit,’ (D&C 59:8), a prerequisite to taking up the cross, while giving ‘away all [our] sins’ in order to ‘know God’ (Alma 22:18) for the denial of self precedes the full acceptance of Him.” (“Deny Yourselves of All Ungodliness,” *Ensign*, May 1995, 68)

2 And be not conformed to this <sup>a</sup>world: but be ye <sup>b</sup>transformed by the <sup>c</sup>renewing of your <sup>d</sup>mind, that ye may <sup>e</sup>prove (test, try, prove) what *is* that good, and acceptable, and perfect, <sup>f</sup>will of God (is). (Similarly, the Book of Mormon states: “And now, my beloved brethren, I would that ye should come unto Christ, who is the Holy One of Israel, and partake of his salvation, and the power of his redemption. Yea, come unto him, and offer your whole souls as an offering unto him, and continue in fasting and praying, and endure to the end; and as the Lord liveth ye will be saved” (Omni 1:26).)

3 For I say, through the grace given unto me, to every man that is among you, not to <sup>a</sup>think of himself more highly than he ought to think; but to think <sup>b</sup>soberly, according as <sup>c</sup>God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same <sup>a</sup>office: (function, operation)

5 So we, *being* many, are <sup>a</sup>one <sup>b</sup>body in Christ, and every one members one of another.

6 Having then gifts differing according to the <sup>a</sup>grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of <sup>b</sup>faith;

7 Or ministry, *let us wait* on our ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with <sup>a</sup>cheerfulness. (Bruce R. McConkie said: “Members of the Church should use, and be called to positions which enable them to use, the specific talents and gifts with which they are endowed. Musicians belong in the choir, preachers in the pulpit, teachers in the classroom, and prophets in positions of presidency. Those who can influence the young and rising generation for good should be appointed to do so; those having converting power and zeal should labor as missionaries; and those with financial and business ability should be assigned to build up the kingdom temporally. A bishop may not be a farmer, nor an apostle a financier; but there will be others who can serve in these areas. And one of the talents of superior leaders is their ability to call the right person to serve in the right position at the right time.” (*Doctrinal New Testament Commentary*, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 2: 293.))

9 *Let* love be <sup>a</sup>without dissimulation (sincere, unfeigned, real). Abhor that which is <sup>b</sup>evil; (and) cleave to that which is good.

10 *Be* kindly <sup>a</sup>affectioned one to another with <sup>b</sup>brotherly <sup>c</sup>love; in honour preferring one another;

11 Not slothful in <sup>a</sup>business; (haste, diligence) <sup>b</sup>fervent in spirit; serving the Lord;

12 Rejoicing in hope; <sup>a</sup>patient in <sup>b</sup>tribulation; <sup>c</sup>continuing (constantly persisting in) instant in prayer;

13 Distributing to the necessity of saints; given to <sup>a</sup>hospitality.

14 Bless them which <sup>a</sup>persecute you: bless, and <sup>b</sup>curse not.

15 Rejoice with them that do rejoice, and <sup>a</sup>weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but <sup>a</sup>condescend to men of low estate (conforming willingly with the humble). Be not wise in your own <sup>b</sup>conceits. (Joseph Smith said: “...remember those who are in bondage, and in heaviness, and in deep affliction for your sakes. And if there are any among you who aspire after their own aggrandizement, and seek their own opulence, while their brethren are groaning in poverty, and are under sore trials and temptations, they cannot be benefited by the intercession of the Holy Spirit, which maketh intercession for us day and night with

groanings that cannot be uttered. “We ought at all times to be very careful that such highmindedness shall never have place in our hearts; but condescend to men of low estate, and with all long-suffering bear the infirmities of the weak.” (*Teachings of the Prophet Joseph Smith*, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 141.)

17 <sup>a</sup>Recompense to no man <sup>b</sup>evil for evil. Provide things <sup>c</sup>honest in the <sup>d</sup>sight of all men.

18 If it be possible, as much as lieth in you, live <sup>a</sup>peaceably with all men.

19 Dearly beloved, <sup>a</sup>avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

20 Therefore if thine <sup>a</sup>enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but <sup>a</sup>overcome evil with good. (Gordon B. Hinckley said: “Should we be surprised if we are called upon to endure a little criticism, to make some small sacrifice for our faith, when our forebears paid so great a price for theirs? “Without contention, without argument, without offense, let us pursue a steady course, moving forward to build the kingdom of God. If there is trouble, let us face it calmly. Let us overcome evil with good. This is God's work. It will continue to strengthen over the earth, touching for good the lives of countless thousands whose hearts will respond to the message of truth. No power under heaven can stop it. This is my faith and this is my testimony.” (*Conference Report, April 1970, First Day—Morning Meeting 23.*))

## CHAPTER 13

*Paul counsels: Be subject unto God's ministers; keep the commandments; love one another; righteousness leads to salvation.*

1 LET every soul <sup>a</sup>be subject (be submissive, render obedience) unto the higher <sup>b</sup>powers. (authorities) (James E. Talmage said: “Governments are instituted of God, sometimes by His direct interposition, sometimes by His permission. When the Jews had been brought into subjection by Nebuchadnezzar, king of Babylon, the Lord commanded through the prophet Jeremiah (27:4-8) that the people render obedience to their conqueror, whom He called His servant; for verily the Lord had used the pagan king to chastise the recreant and unfaithful children of the covenant. The obedience so enjoined included the payment of taxes and extended to complete submission. After the death of Christ the apostles taught obedience to the powers that be, which powers, Paul declared ‘are ordained of God.’ See Rom. 13:1-7; Titus 3:1; 1 Tim. 2:1-3; see also 1 Pet. 2:13, 14. Through the medium of modern revelation, the Lord has required of His people in the present dispensation, obedience to and loyal support of the duly established and existing governments in all lands. See D&C 58:21-22; 98:4-6; and section 134 throughout. The restored Church proclaims as an essential part of its belief and practice: ‘We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.’” (*Jesus the Christ: A Study of the Messiah and His Mission According to Holy Scriptures Both Ancient and Modern* [Salt Lake City: Deseret Book Co., 1983], 522, footnote 2.)) For there is no <sup>c</sup>power (in the church) <sup>d</sup>but of God: the <sup>e</sup>powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that <sup>a</sup>resist shall receive to themselves <sup>b</sup>damnation (punishment).

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the <sup>a</sup>power (authority)? do that which is <sup>b</sup>good, and thou shalt have praise of the same:

4 For he is <sup>a</sup>the minister of God (a servant) to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword (rod) in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for <sup>a</sup>conscience sake.

6 <sup>a</sup>For, for this cause pay ye ~~tribute~~ (your consecrations) also (unto them): for they are God's ministers,

attending continually upon this very thing.

7 (But first) Render ~~therefore~~ to all their dues, (according to custom,) tribute to whom tribute *is due*; custom to whom custom; (that your consecrations may be done in) fear (of him) to whom fear (belongs; and in); <sup>a</sup>honour (of him) to whom honour (belongs).

8 (Therefore) <sup>a</sup>Owe no man any thing, (“Clearly scripture cautions us against incurring unnecessary debt. Modern prophets and apostles have echoed that plea... President Gordon B. Hinckley has said: ‘Reasonable debt for the purchase of an affordable home and perhaps for a few other necessary things is acceptable. But from where I sit, I see in a very vivid way the terrible tragedies of many who have unwisely borrowed for things they really do not need’ (“I Believe,” *Ensign*, Aug. 1992, 6).” (Scott Nash, “Understanding Interest on Debt,” *Ensign*, Sept. 1997, 64)) but to love one another: for he that <sup>b</sup>loveth another hath fulfilled the law.

9 For this, Thou shalt not commit <sup>a</sup>adultery, Thou shalt not kill, Thou shalt not <sup>b</sup>steal, Thou shalt not bear false witness, Thou shalt not <sup>c</sup>covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy <sup>d</sup>neighbour as thyself.

10 <sup>a</sup>Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the <sup>b</sup>law.

11 And that, knowing the time, that now *it is* high <sup>a</sup>time to awake out of <sup>b</sup>sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the <sup>a</sup>day is at hand: let us therefore cast off the works of <sup>b</sup>darkness\*, and let us put on the <sup>c</sup>armour of <sup>d</sup>light.

13 Let us walk <sup>a</sup>honestly, (with propriety) as in the day; not in <sup>b</sup>rioting and <sup>c</sup>drunkenness, not in <sup>d</sup>chambering (lewdness, whoredoms) and wantonness, not in strife and <sup>e</sup>envying.

14 But <sup>a</sup>put ye on the Lord Jesus Christ, and make not provision for the flesh, to ~~fulfil~~ (gratify) the <sup>b</sup>lusts thereof.

## CHAPTER 14

*Avoid doubtful disputations and unrighteous judgment of each other—Every knee shall bow to Christ—Kingdom of God embraces righteousness, peace, and joy in the Holy Ghost.*

1 HIM that is <sup>a</sup>weak in the faith receive ye, *but* not to <sup>b</sup>doubtful <sup>c</sup>disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth <sup>a</sup>herbs. (vegetables)

3 Let not him that eateth despise him that eateth not; and let not him which eateth not <sup>a</sup>judge him that eateth: for God hath received him.

4 Who art thou that <sup>a</sup>judgest another man’s servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one <sup>a</sup>day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us <sup>a</sup>liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we <sup>a</sup>die unto the Lord: whether we live therefore, or die, we are the Lord’s.

9 For to this end Christ both died, and rose, and revived, that he might be <sup>a</sup>Lord both of the <sup>b</sup>dead and living.

10 But why dost thou <sup>a</sup>judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the <sup>b</sup>judgment seat of Christ.

11 For (I live, saith the Lord, as) it is written, ~~As I live, saith the Lord,~~ (And) every <sup>a</sup>knee shall bow to me, and every tongue shall <sup>b</sup>confess (swear) to God. (Joseph Fielding Smith said: “The time will come

when ‘every knee shall bow to me, and every tongue shall *confess to God,*’ that Jesus is the Christ, (Romans 14:11; italics added.) and all who are worthy of a place in any of the kingdoms of glory will have to learn to be obedient to the divine laws by which they will be governed. All who refuse [to submit to Christ] will have to go with the devil and his angels into perdition.” (*Answers to Gospel Questions*, 5 vols. [Salt Lake City: Deseret Book Co., 1957-1966], 1: 77.)

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a<sup>a</sup> stumblingblock or an occasion to fall in *his* brother’s way.

14 I know, and am persuaded by the Lord Jesus, that *there is nothing* <sup>a</sup>unclean (ceremonial unclean) of itself: but to him that <sup>b</sup>esteemeth any thing to be unclean, to him *it is* unclean. (Is an alcoholic beverage unclean? Is it the alcohol or tobacco which tarnishes our souls? The answer is no, for ‘*there is nothing unclean of itself*’ and it is ‘not that which goeth into the mouth [that] defileth a man; but that which cometh out of the mouth, this defileth a man’ (Matt. 15:11). A man who has not been taught the Word of Wisdom is not made unclean by a cigarette or a glass of beer. His choice may be unwise, but it is not sinful. Nevertheless, he may find some Mormons looking down on him. Like the judgmental Romans, we sometimes fall prey to judgmental attitudes about those who smoke and drink. But how can we hold him accountable for violating a law he has never covenanted to keep? Paul would ask us, ‘why dost thou judge thy brother? Or why dost thou set at naught thy brother?’ (v. 10) When a member of the church breaks the Word of Wisdom, he is unclean—not because the substance itself is unclean but because he has broken his covenants to be obedient to God’s law. Faith, hope, charity, peace and joy are the fruits of the Spirit and are much more important than our latter-day dietary code. Word of Wisdom “faddists,” as Elder McConkie calls them, sometimes forget to place this law in its proper perspective. If we liken the scriptures to ourselves, we might correctly declare, ‘For the kingdom of God is not *abstinence from tobacco and alcohol*; but righteousness, and peace, and joy in the Holy Ghost’ (v. 17). “In the field of the Word of Wisdom, for instance, it is a sin for a Latter-day Saint to use tea, coffee, tobacco, or liquor, but it is not a sin for a nonmember of the Church so to do. DNTC, 2:302)

15 But if thy brother be grieved with *thy* meat, <sup>a</sup>now (thou) walkest ~~thou~~ not <sup>b</sup>charitably (according to love) (if thou eatest. Therefore,) destroy not him <sup>c</sup>with thy meat (on account of food), for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not <sup>a</sup>meat and drink (food); (Bruce R. McConkie said: “Some unstable people become cranks with reference to [our] law of health. It should be understood that the Word of Wisdom is not the gospel, and the gospel is not the Word of Wisdom. As Paul said, ‘The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.’ (Rom. 14:17.) “There is no prohibition in Section 89, for instance, as to the eating of white bread, using white flour, white sugar, cocoa, chocolate, eggs, milk, meat, or anything else, except items classified under the headings, tea, coffee, tobacco, and liquor. As a matter of fact those who command that men should not eat meat, are not ordained of God, such counsel being listed by Paul as an evidence of apostasy. God has created ‘meats,’ he says, ‘to be received with thanksgiving of them which believe and know the truth.’ (1 Tim. 4:3.) If some particular food or drink disagrees with an individual, then that person should act accordingly without reference to the prohibitions in this particular law of health.” (*Mormon Doctrine*, 2d ed. [Salt Lake City: Bookcraft, 1966], 846.) but <sup>b</sup>righteousness, and <sup>c</sup>peace, and <sup>d</sup>joy in the Holy Ghost.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for <sup>a</sup>peace, and things wherewith one may <sup>b</sup>edify another. (Marvin J. Ashton said: “Be one who nurtures and who builds. Be one who has an understanding and a forgiving heart, who looks for the best in people. Leave people better than you found them. Be fair with your competitors, whether in business, athletics, or elsewhere. Don’t get drawn into some of the parlance of our day and try to ‘win’ by intimidation or by undermining someone’s character. Lend a hand to those who are frightened, lonely, or burdened. “If we could look into each



other's hearts and understand the unique challenges each of us faces, I think we would treat each other much more gently, with more love, patience, tolerance, and care." ("The Tongue Can Be a Sharp Sword," *Ensign*, May 1992, 20))

20 <sup>a</sup>For meat (because of food) destroy not the <sup>b</sup>work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is <sup>a</sup>offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself <sup>a</sup>in that thing which he alloweth (by what he tries, approves).

23 And he that <sup>a</sup>doubteth is ~~damned~~ (condemned) if he eat, because ~~he eateth~~ (it is) not of faith: for **whatsoever is not of <sup>b</sup>faith is <sup>c</sup>sin**. (Joseph Smith said: "By faith in this Atonement, or plan of redemption, Abel offered to God a sacrifice that was accepted, which was the firstlings of the flock. Cain offered of the fruit of the ground and was not accepted, because he could not do it in faith. He could have no faith, or could not exercise faith, contrary to the plan of heaven. It must be the shedding of the blood of the Only Begotten to atone for man, for this was the plan of redemption, and without the shedding of blood was no remission. And as the sacrifice was instituted for a type by which man was to discern the great sacrifice which God had prepared, to offer a sacrifice contrary to that, no faith could be exercised, because redemption was not purchased in that way, nor the power of atonement instituted after that order. Consequently, Cain could have no faith, and 'whatsoever is not of faith is sin' [Rom. 14:23]. But Abel offered an acceptable sacrifice by which he obtained witness that he was righteous, God himself testifying of his gifts [Heb. 11:4]. Certainly, the shedding of the blood of a beast could be beneficial to no man, except it was done in imitation, or as a type or explanation, of what was to be offered through the gift of God himself, and this performance done with an eye looking forward in faith on the power of that great sacrifice for a remission of sins." (Kent P. Jackson, comp. and ed., *Joseph Smith's Commentary on the Bible* [Salt Lake City: Deseret Book Co., 1994], 16 - 17.))

## CHAPTER 15

*True saints fellowship one another—Paul recounts his diligence in preaching the gospel—Gifts of the Spirit poured out upon the Gentiles.*

1 WE then that are strong ought to <sup>a</sup>bear (remove, endure, bear with) the infirmities of the <sup>b</sup>weak, and not to please ourselves.

2 Let every one of us please *his* <sup>a</sup>neighbour for *his* good to <sup>b</sup>edification.

3 For even Christ pleased not himself; but, as it is written, The <sup>a</sup>reproaches (revilings, insults) of them that reproached thee fell on me.

4 For whatsoever things were <sup>a</sup>written aforetime were <sup>b</sup>written for our <sup>c</sup>learning, that we through <sup>d</sup>patience and comfort of the <sup>e</sup>scriptures might have <sup>f</sup>hope.

5 Now the God of patience and <sup>a</sup>consolation (comfort) grant you to be <sup>b</sup>likeminded one toward another according to Christ Jesus:

6 That ye may with one mind *and* one mouth glorify God, even the <sup>a</sup>Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

8 Now I say that Jesus Christ was a minister of the <sup>a</sup>circumcision for the truth of God, to <sup>b</sup>confirm (establish, make constant) the <sup>c</sup>promises *made* unto the fathers: (Paul frequently speaks of those "of the circumcision" in reference to the Jews (Rom 4:12; Gal 2:7-12; Col. 4:11; Titus 1:10). So when Paul refers to Christ as 'a minister of the circumcision,' he is referring to his lineage through the house of Israel and his ministry among the Jews, for Jesus said, 'I am not sent but unto the lost sheep of the house of Israel' (Matt. 15:24).)

9 And that the Gentiles might glorify God for *his* <sup>a</sup>mercy; as it is written, For this cause I will <sup>b</sup>confess

(profess openly, praise) to thee among the <sup>c</sup>Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye <sup>a</sup>Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, <sup>a</sup>Esaias (Isaiah) saith, There shall be a root of <sup>b</sup>Jesse, (Christ) and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and <sup>a</sup>peace in believing, that ye may abound in <sup>b</sup>hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all <sup>a</sup>knowledge, able also to <sup>b</sup>admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in <sup>a</sup>some (part) sort, as putting you in mind, because of the <sup>b</sup>grace that is given to me of God,

16 That I should be the <sup>a</sup>minister (servant's at ones own expense) of Jesus Christ to the Gentiles, ministering the gospel of God, that the <sup>b</sup>offering up of the Gentiles might be acceptable, being <sup>c</sup>sanctified by the Holy Ghost.

17 I have therefore whereof I may <sup>a</sup>glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty <sup>a</sup>signs and wonders, by the power of the <sup>b</sup>Spirit of God; so that from Jerusalem, and round about unto Illyricum (Present day Albania and Macedonia), I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's <sup>a</sup>foundation:

21 But as it is written, To whom he was not <sup>a</sup>spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much <sup>a</sup>hindered from coming to you.

23 But now having no more <sup>a</sup>place (opportunity) in these parts, and having a great desire these many years to come unto you;

24 ~~Whenever~~ I take my journey into Spain, I will come to you: ("Paul was in Corinth at the time he informed the Romans of his intention to visit Spain. But he said that he must first go to Jerusalem. To go to Jerusalem from Corinth would add about 1,600 miles to the trip. In terms of the overall distance, this meant about a 7,000-mile trip from Corinth, to Jerusalem, to Spain, and back to Jerusalem—a most ambitious and time-consuming undertaking when we consider the mode of travel available. Whether Paul ever got to Spain we do not know, but his plans are certainly impressive. The subject is chiefly of interest to us in this article because the whole idea of a trip to Spain is to be learned only from Paul's epistle to the Romans." (Robert J. Matthews, "St. Paul Writes about the Church," *New Era*, Apr. 1977, 33) "Did Paul ever get to Spain? "The record of Acts ends with Paul's first imprisonment, and the official account of Paul's known life is closed. From that point on, the scholars are uncertain, but there is strong evidence that Paul was eventually acquitted and freed, during which time he would naturally have continued his missionary labors. Since he had expressed intent to go to Spain, many have assumed he succeeded in doing so before he was arrested again and put to death under a wave of Christian persecution. Clement of Rome (about A.D. 100) states that Paul had 'gone to the extremity of the west,' which would seem to imply Spain. Others of the early Christian fathers also reported that he labored in Spain. Thus, Paul's intentions to go to Spain may have been eventually realized." (Institute Manual, *The Life and Teachings of Jesus & his Apostles*, 2<sup>nd</sup> ed., p. 335)) for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled ~~with your company~~ (through your prayers).

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain <sup>a</sup>contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their <sup>a</sup>spiritual things, their <sup>b</sup>duty is also to minister unto them in <sup>c</sup>carnal things (material, temporal).

28 When therefore I have performed this, and have sealed to them this <sup>a</sup>fruit, I will come by you into Spain. (There is no record of Paul going to Spain.)

29 And I am sure that, when I come unto you, I shall come in the <sup>a</sup>fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that <sup>a</sup>do not believe (refuse belief, or obedience) in Judaea; and that my service which *I have* for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be <sup>a</sup>refreshed.

33 Now the God of peace *be* with you all. Amen.

## CHAPTER 16

*Paul salutes divers saints—He counsels the saints to avoid those who cause divisions—They should be wise concerning good, and simple concerning evil.*

1 I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus: (“Aquila and his wife Priscilla had ‘lately come from Italy’ when the Emperor Claudius had expelled the Jews ‘from Rome’ (Acts 18:2). They were strong missionaries, for they had convinced Apollos that he had only part of the truth (Acts 18:26). Paul found them so valuable that he brought them to Ephesus (Acts 18:18), from which place they sent greetings (1 Cor. 16:19). Afterward they were free to return to Rome... They had shared their knowledge of Jewish-Christian tensions at Rome when they labored with Paul on two missionary journeys after their expulsion. They probably kept in contact with the Saints there when they were away; there was a church ‘in their house’ after returning to Rome (Rom. 16:5)” (Richard Lloyd Anderson, *Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 171 - 172.))

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet the church that is in their house. Salute my wellbeloved Epaphroditus, who is the firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' <sup>a</sup>household (church).

11 Salute Herodion my kinsman. Greet them that be of the <sup>a</sup>household (church) of Narcissus, which are in the Lord. (“The first mention [of the Christian community at Rome] occurs in Paul's epistle to the Romans, written about A.D. 58 or 59. By that time, there was a substantial group of Christians in the city. Although we possess no account of the first missionaries who preached there, we can infer from the way Paul arranges his greetings that at least five separate congregations or branches met in the homes of various members of the Church. (See Rom. 16:3–5, 10–11, 14–15.) Since no Christian meetinghouses were built until long after the first century, it would have been natural for branches to meet in private homes for worship.” (S. Kent Brown, “Whither the Early Church?” *Ensign*, Oct. 1988, 8))

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine. (Neal A. Maxwell said: “Simon, the Cyrenian, wandered into Jerusalem on the very day of Christ’s crucifixion and was pressed into service by Roman soldiers to help carry the Savior’s cross. Simon’s son, Rufus, joined the Church and was so well thought of by the Apostle Paul that the latter mentioned Rufus in his epistle to the Romans, describing him as ‘chosen in the Lord’ (Rom. 16:13) Was it, therefore, a mere accident that Simon ‘who passed by, coming out of the country,’ was asked to bear the cross of Jesus? (Mark 15:21).” (“A More Determined Discipleship,” *Ensign*, Feb. 1979, 73))

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. (It is truly remarkable that Paul sends greetings to so many individuals when, by tradition, he has not as yet visited Rome. How could he have known so many Roman saints? “Romans has the longest list of greetings to individuals of any letter. Part of this is Paul’s desire to cultivate friendships in an important place to be visited. The fact that he knew so many shows the effective communication network of the Early Church. The faith of the Saints at the world capital was ‘spoken of throughout the whole world’ (Rom. 1:8; also 16:19). Although Paul had not yet been there, he had no doubt met travelers and members from Rome, to whom he sent greetings. Before Paul was converted, Jewish visitors heard the apostles at Pentecost (Acts 2:10), a process of investigation open thereafter at the three annual feasts that drew pilgrims from the world. When such contacts grew to conversions or when missionaries first visited Rome is not known. Now the apostle to the Gentiles sought to visit the Gentile political center, to build up the Church ‘even as among other Gentiles’ (Rom. 1:13). “Romans 16 sends greetings to twenty-eight individuals in Rome, about a fourth of which were women. Families and Church circles were also included. And Paul sent greetings from nine members in Greece. Although identities are mostly obscure, these names show the intense personal relationships that Christ’s gospel produced. Paul’s letters shared eternal ideas, but his personal messages show the effective fellowship of the Church.” (Richard Lloyd Anderson, *Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 170 - 171.))

16 Salute one another with an holy <sup>a</sup>kiss (salutation). The <sup>b</sup>churches of Christ salute you.

17 Now I beseech you, brethren, <sup>a</sup>mark (watch, beware of) them which cause <sup>b</sup>divisions and <sup>c</sup>offences (stumbling blocks, scandals) contrary to the <sup>d</sup>doctrine which ye have learned; and <sup>e</sup>avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and <sup>a</sup>fair speeches deceive the hearts of the <sup>b</sup>simple. (innocent, guileless)

19 For your <sup>a</sup>obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you <sup>b</sup>wise unto that which is good, and <sup>c</sup>simple (blameless, innocent) concerning evil. (Spencer W. Kimball said: “Now, my brothers and sisters, as we move into the last half of the Church’s second century, let us keep our faith beautifully simple. May we, as Paul said, be ‘wise unto that which is good, and simple concerning evil’ (Rom. 16:19). Learn to recognize evil, and shun it always. May we keep Church programs and organizations simple. If we do, we will build to a thrilling and rewarding momentum in the days and months and years ahead. The Savior urged his followers to be ‘wise as serpents, and harmless as doves’ (Matt. 10:16). Let us follow that counsel today. Let us so live that if people speak critically of us they must do so falsely and without justification.” (“Let Us Not Weary in Well Doing,” *Ensign*, May 1980, 81))

20 And the God of <sup>a</sup>peace shall <sup>b</sup>bruise (break the power of, crush) <sup>c</sup>Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote this epistle, salute you in the Lord. (“[In writing the epistles] it appears that Paul did not actually do the writing with his own hand, but dictated to a scribe, although he would sign the epistle himself. Hence we find in Rom. 16:22, ‘I Tertius, who wrote this epistle, salute you’; and in 1

Cor. 16:21, 'The salutation of me Paul with mine own hand'; and in 2 Thes. 3:17, 'The salutation of Paul with mine own hand, which is the token in every epistle: so I write' (see also Col. 4:18; Philem. 1:19; Gal. 6:11)." (Robert J. Matthews, *Behold the Messiah* [Salt Lake City: Bookcraft, 1994], 325.)

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The <sup>a</sup>grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is of power to <sup>a</sup>stablish you according to ~~my~~ (the) gospel, and the preaching of Jesus Christ, according to the revelation of the <sup>b</sup>mystery, which was kept secret since the world began, (To an endowed latter-day saint, there is nothing so mysterious about "the mysteries of godliness." Properly understood, they are the powerful, saving principles of the gospel and the sealing power which makes them binding. "As commentators note, Paul's 'mystery' is not an eternal obscurity, something mystically beyond the understanding of unquestioning believers. Paul does not proclaim the mystery but 'the revelation of a mystery kept secret for endless ages' (Rom. 16:25, JB)... The best dictionary of New Testament Greek says of 'mystery': 'Our literature uses it to mean the secret thoughts, plans, and dispensations of God which are hidden from the human reason . . . and hence must be revealed to those for whom they are intended.' In Ephesians and Colossians Paul mingles mystery and dispensation and revelation of salvation to the Gentile world. He is clearly talking of the premortal plan of salvation, a mystery to the world during times of apostasy, but known and proclaimed by the prophets in Paul's day." (Richard Lloyd Anderson, *Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 267))

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the <sup>a</sup>everlasting God, made known to all nations for the <sup>b</sup>obedience of faith:

27 To God only wise, be glory through Jesus Christ for ever. Amen.

### **Additional Reading:**

#### **BIBLE DICTIONARY GRACE**

A word that occurs frequently in the New Testament, especially in the writings of Paul. The main idea of the word is divine means of help or strength, given through the bounteous mercy and love of Jesus Christ.

It is through the grace of the Lord Jesus, made possible by his atoning sacrifice, that mankind will be raised in immortality, every person receiving his body from the grave in a condition of everlasting life. It is likewise through the grace of the Lord that individuals, through faith in the atonement of Jesus Christ and repentance of their sins, receive strength and assistance to do good works that they otherwise would not be able to maintain if left to their own means. This grace is an enabling power that allows men and women to lay hold on eternal life and exaltation after they have expended their own best efforts.

Divine grace is needed by every soul in consequence of the fall of Adam and also because of man's weaknesses and shortcomings. However, grace cannot suffice without total effort on the part of the recipient. Hence the explanation, "It is by grace that we are saved, after all we can do" (2 Ne. 25: 23). It is truly the grace of Jesus Christ that makes salvation possible. This principle is expressed in Jesus' parable of the vine and the branches (John 15: 1-11). See also John 1: 12-17; Eph. 2: 8-9; Philip. 4: 13; D&C 93: 11-14.

**Epistle to the Romans**, written from Corinth toward the end of the stay recorded in Acts 20: 3. Paul was then contemplating a visit to Jerusalem, which was certain to be dangerous (Rom. 15: 31). If he escaped with his life he hoped afterwards to visit Rome. The letter was meant in part to prepare the

Church there to receive him when he came. It may also be regarded as containing a statement of those doctrines which had been in dispute with the Judaizing Christians, and which Paul now regarded as finally established.

### *Analysis of Romans*

1. Salutation and thanksgiving (Rom. 1: 1-15).

2. Doctrinal (Rom. 1: 16 - 11: 36).

a. His main thesis, the doctrine of righteousness by faith (Rom. 1: 16-17).

b. Such a doctrine met a crying need of the whole world, for God's wrath against sin was only too evident, and this included both Jew and gentile (Rom. 1: 18 - 2: 29).

c. The Jew's position of privilege (Rom. 3: 1-8; see also ch. 9).

d. Jew and gentile shown from scripture to be alike under sin (Rom. 3: 9-20).

e. Righteousness by faith now made possible and all boasting excluded (Rom. 3: 21-31).

f. Illustration of the doctrine from the case of Abraham (Rom. 4: 1-25).

g. Joy through the Lord Jesus (Rom. 5: 1-11).

h. The first and second Adam (Rom. 5: 12-19).

i. The moral consequences of our deliverance, namely, union with Christ, release from sin, and life in the Spirit (Rom. 5: 20 - 8: 39).

j. Israel's rejection, the reason for it (Rom. 9: 1 - 10: 21), yet not final (Rom. 11: 1-36).

3. Practical exhortations.

a. The duty of holiness of life and the law of love (Rom. 12: 1 - 13: 14).

b. The treatment of weaker brethren (Rom. 14: 1 - 15: 13).

4. Personal.

a. His reasons for writing (Rom. 15: 14-33).

b. Greetings (Rom. 16: 1-23).

c. Benediction and doxology (Rom. 16: 24 - 27).