

Spiritual Saving and Justification

Romans 4-7



And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

D&C 93:11



Previously...

Salvation comes to those who accept
Jesus as their Redeemer

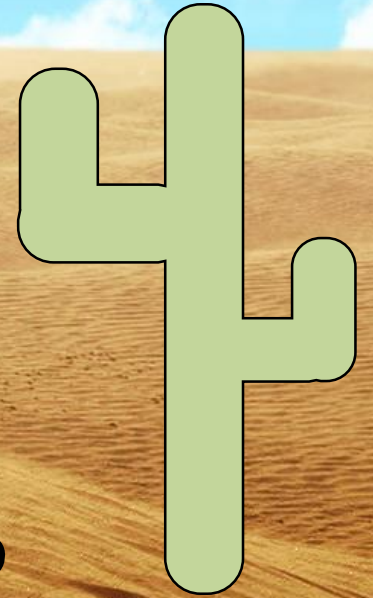
*“For I the Lord
cannot look upon
sin with the least
degree of
allowance...”*



*...Nevertheless, he
that repents and
does the
commandments of
the Lord shall be
forgiven.”*

Which of the Following Will Save You?

- (a) your belief that the water can save you,
- (b) your effort to get to the water and drink it, or
- (c) the water itself?



How do these words relate?
faith, works, and grace

The Power of Water

The water has power to save our lives.

But we must have confidence that the water will save us so that we will make the effort to climb the hill.

We must climb the hill to get the water and we must drink the water to save us.

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

John 4:14



Abraham-Righteous

Since Abraham lived centuries before the law of Moses was given, he was an ideal example of someone who was justified through faith in Jesus Christ and not through the law of Moses.

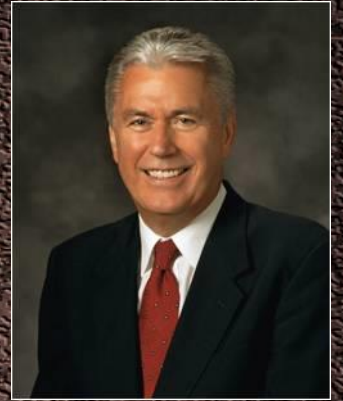
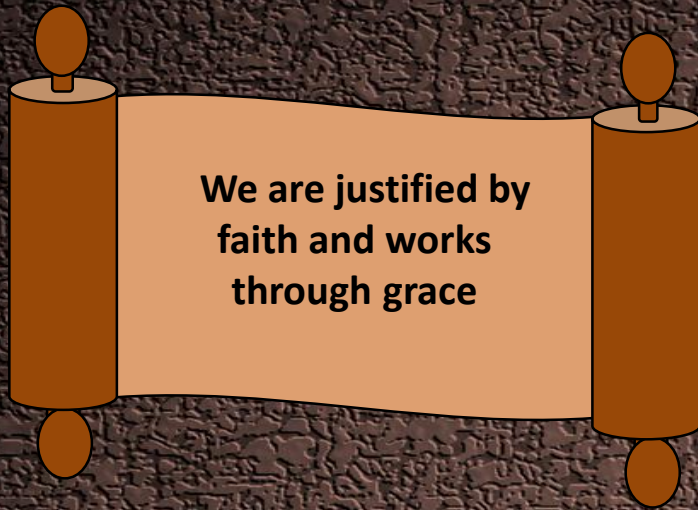
Abraham received this assurance *before* he was circumcised



Abraham believed God, and it was counted unto him for righteousness.

Under the law of Moses, circumcision was the rite by which male Israelites “accepted the responsibilities of the covenant”

Thus, Paul was able to show from scripture that individuals were not justified through obedience to the law of Moses—
they were justified through faith in God’s promises.



"Salvation cannot be bought with the currency of obedience; it is purchased by the blood of the Son of God.

"Grace is a gift of God, and our desire to be obedient to each of God's commandments is the reaching out of our mortal hand to receive this sacred gift from our Heavenly Father."

The Gift -- Unconditional



Original Sin—caused by our first Parents

Outcome--A separation from God

First spiritual death



“...for all man kind, by the fall of Adam being cut off from the presence of the Lord, are considered as dead, both as to things temporal and to things spiritual.” (Helaman 14:16)

“The Atonement corrects the first spiritual death for all men without any effort on their own.”

“For as in Adam all die, even so in Christ shall all be made alive” (1 Cor. 15:22)



“Jesus Christ has redeemed all mankind from all the consequences of the fall of Adam.” (3)

The Gift of Grace -- Conditional

A separation from God caused by our own sins

Second Spiritual Death



“...and there cometh upon them again a spiritual death, yea, a second death for they are cut off again as to things pertaining to righteousness.”

(Helaman 14:18)

Repentance—offered to all but not received by all



“...its benefits can be obtained only through faith, repentance, baptism, the laying on of hands, and obedience to all other requirements of the gospel.”

(4)





“Neither the unconditional nor the conditional blessings of the Atonement are available except through the grace of Christ.

Obviously the unconditional blessings of the Atonement are unearned, but the conditional ones are not fully merited either.

By living faithfully and keeping the commandments of God, one can receive additional privileges; but they are still given freely, not technically earned.”

...there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah. [2 Nephi 2:8]”

A Temporary Reunion



“Every saint or sinner, will return to the presence of God after the resurrection for Judgment.



*“...No unclean thing can dwell with God.”
(1 Nephi 10:21)*

“For I the Lord cannot look upon sin with the least degree of allowance;

Nevertheless, he that repents and does the commandments of the Lord shall be forgiven.” (D&C 1:31-32)

We Are Free to Choose

“Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man...

2 Nephi 2:27



...And they are free to choose liberty and eternal life, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil.”

Grace – The Free Gift

Grace = charis and charisma (Greek) = free gift

Blessings, mercy, help, and strength available to us because of Jesus Christ's Atonement.



"The power of the Atonement makes repentance possible and ... strengthens us to see, do, and become good in ways that we could never recognize or accomplish with our limited mortal capacity." (6)



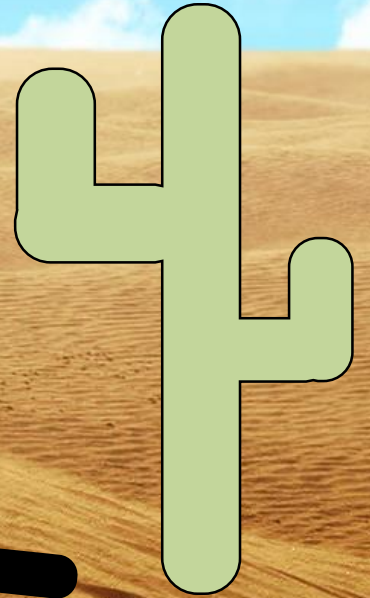
Chad Winks

Read Doctrine and Covenants 93:11-14

Spiritual Saving

But for His Atonement to be of full effect in our lives we must:

1. Have Faith in the Lord---have faith the water will save us
2. Do what He requires of us ---Climb to the top
3. Partake of the Atonement ---Drink



“It is *grace* that we are saved, after all we can do.”

(2 Nephi 25:23)

The Natural Man

When we sin we estrange ourselves from God:

We cut off the relationship we had with him.

When we sin we become “the natural man”.



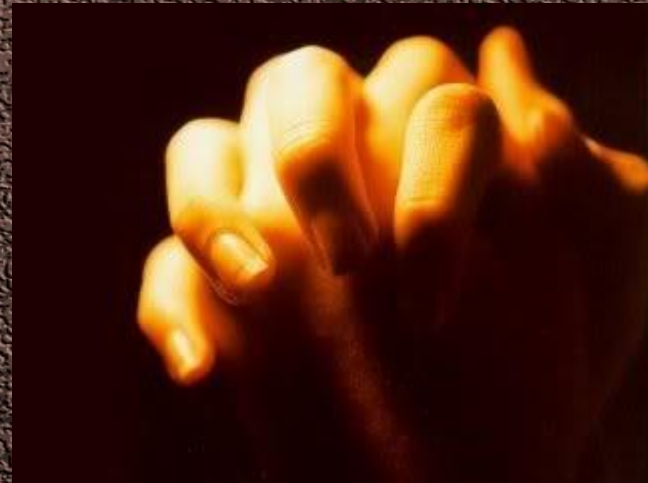
*The “natural man” is an enemy to God.
“For the natural man is an enemy to God, and
has been from the fall of Adam and will be
forever and ever, unless...*

Can You Save Yourself?

Jesus Christ was the only person who was justified by his works.

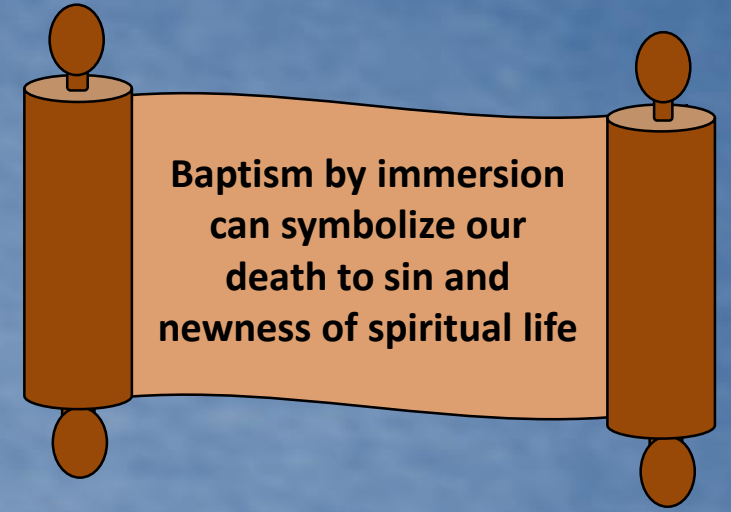


The rest of us must be justified, or made righteous, or be put back into the proper relationship with God, by faith in Jesus Christ.





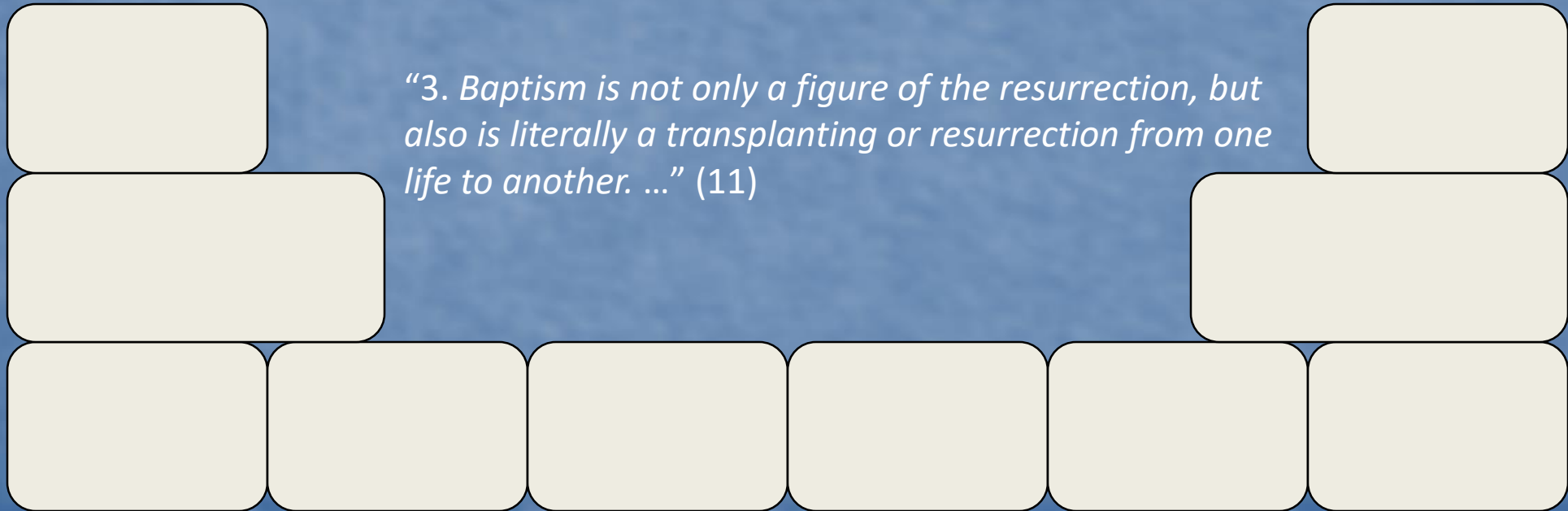
“Baptism cannot be by any other means than immersion of the entire body in water, for the following reasons:



“1. It is in the similitude of the death, burial, and resurrection of Jesus Christ, and of all others who have received the resurrection.

“2. Baptism is also a birth and is performed in the similitude of the birth of a child into this world.

“3. Baptism is not only a figure of the resurrection, but also is literally a transplanting or resurrection from one life to another. ...” (11)





“All of us can remember times in our lives when we felt a pull to be better than we were, to rise higher.”

Sometimes we have these feelings:

Is there something better than this?

Maybe this feeling of being miserable is what life is like

I don't deserve to be where I am

I am the only one who feels like this

No one else knows what I'm going through

Could I live with the way things are?

No one can help me, I have to do it alone

Why can't I be happy like everyone else?

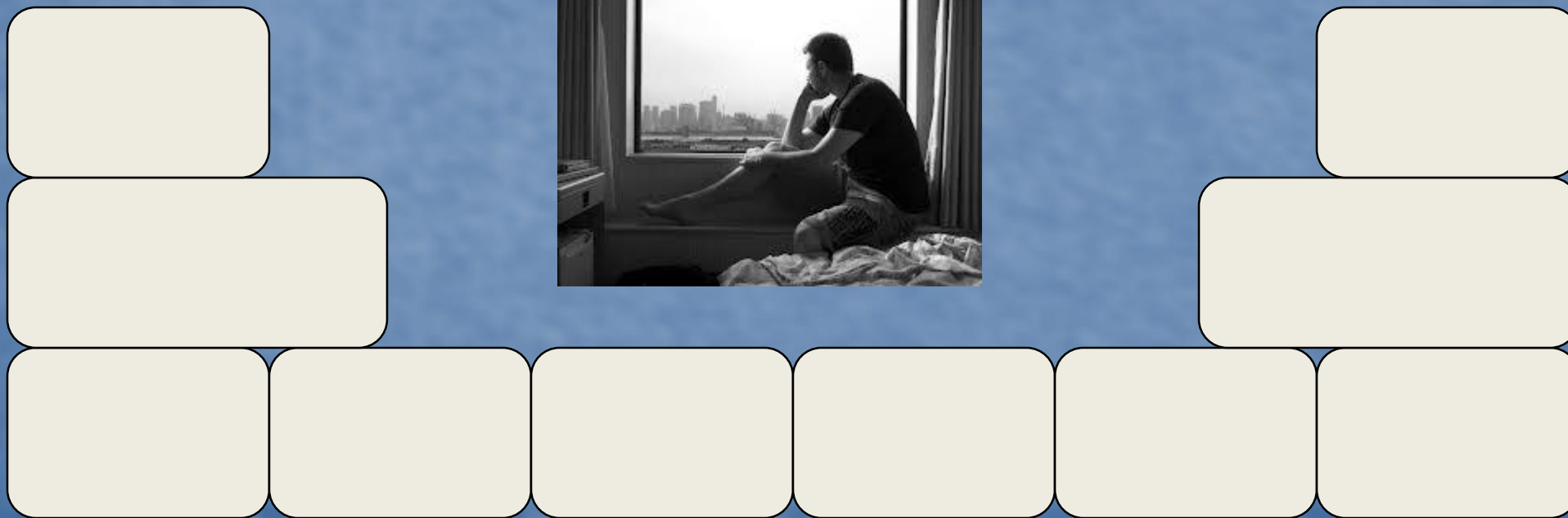


Maybe I'll just give up

Maybe I need to learn to live with it

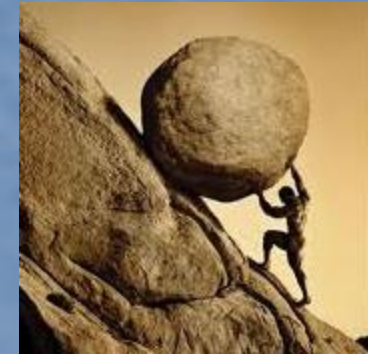
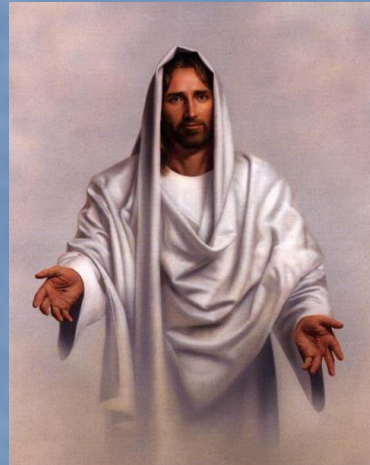


“But some time in their lives, maybe just once that they can remember, they felt that upward pull, that thought that there just had to be something better and higher.”



Comfort And Hope Scripture #1

Moroni 10:32-33



Come unto
Christ

Deny yourselves of all
ungodliness

His grace is
sufficient for
you

His grace may
be perfect in
Christ

Then you can
nowise deny
the power of
God

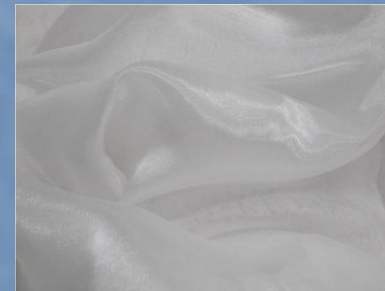
Ye are sanctified
in Christ through
His shedding of
blood

Receive a
remission of sins
through the
covenant of the
Father

Be perfected in
Him

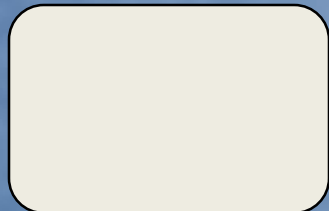
Love God with all your
might, mind, and
strength

That you
become holy
without spot

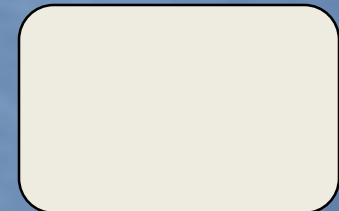


Comfort and Hope Scripture #2

Isaiah 40:30-31



Even the youths shall faint and be weary



And the young men shall utterly fall

Wait upon the Lord

Hebrew word "wait" is hope or anticipation

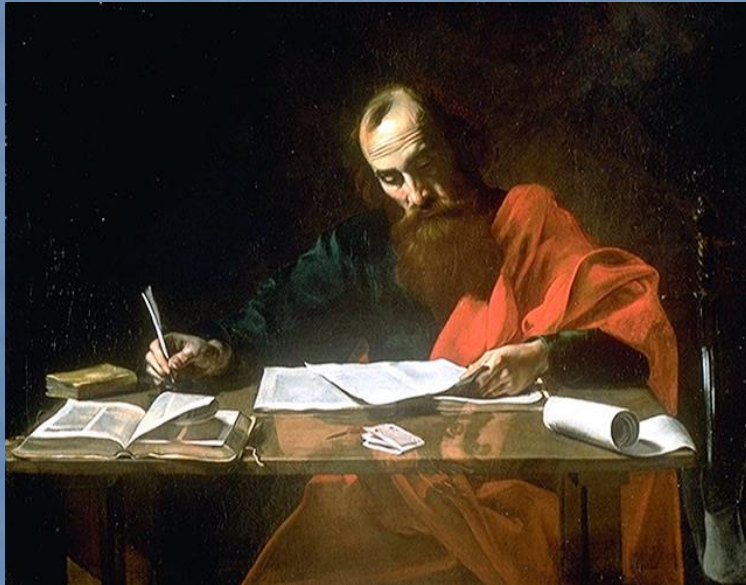
Renew their strength

Mount up with wings as eagles

They shall run and not be weary

They shall walk and not faint

Many people Paul was writing to were still committed to the law of Moses and did not understand that the Atonement had fulfilled it.



They needed someone to teach them that they could overcome sin through Jesus Christ, not through the law.



“Heavenly Father does more than allow you to feel that upward pull...



...He has provided a way to rise higher—almost beyond our limits of imagination...



What Has He taught?



The purpose of Life

Live by the commandments

Provides covenants

With covenants come ordinances

“If I do this for Him”

“He will do this for me”

A two way Promise

Between God and myself

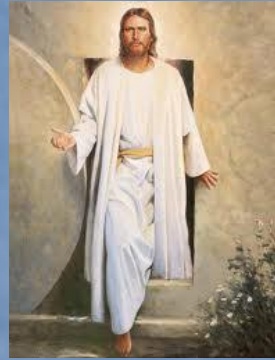


The Plan of Salvation

Through Prophets and scriptures

Paul teaches the Romans how to turn away from sin

Romans 3-7



Buried with
Him by baptism
into death

Through the
Atonement

Walking in a
newness of
life

Being
resurrected

In the
likeness of
His death

Just as He
died and was
resurrected

Our old self is
destroyed and
our new self is
without sin

Making and
Keeping
covenants

Burying our
sins

Our sins are
“covered”

Baptism into death

I Have a Question

Does baptism wash away sin?

Yes

No

Is baptism a time to commit to become clean?

Yes

No

Is baptism a time to walk in a newness of life?

Yes

No

Are sins remitted in the waters of baptism?

Yes

No

Do you receive a newness of life after baptism?

Yes

No

Is baptism a time to prepare to receive the gift of the Holy Ghost?

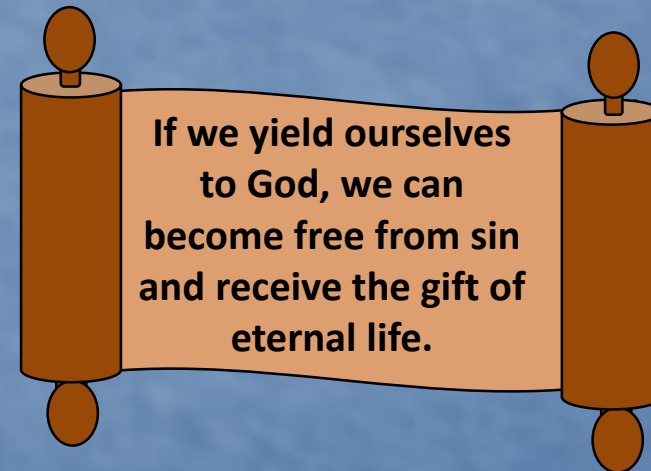
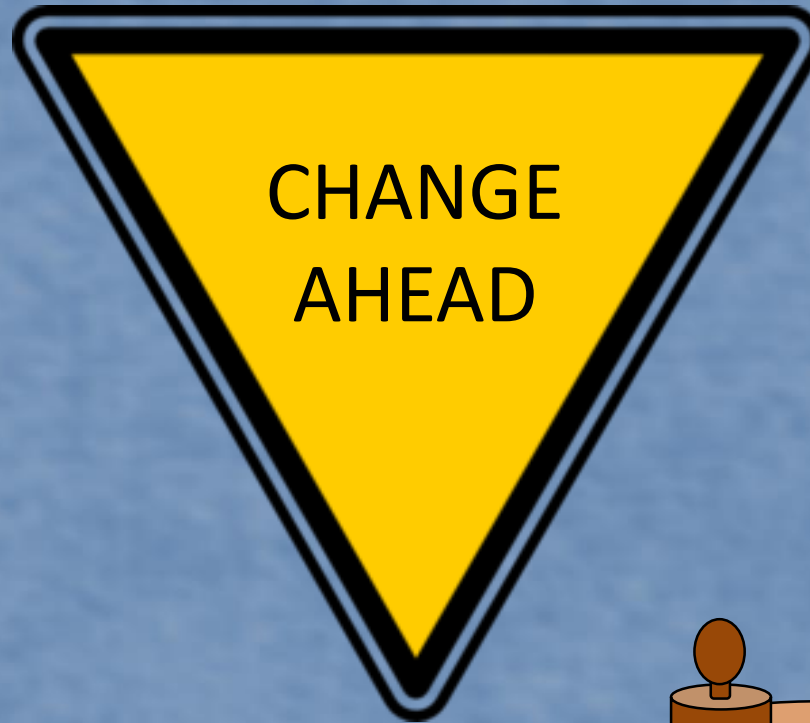
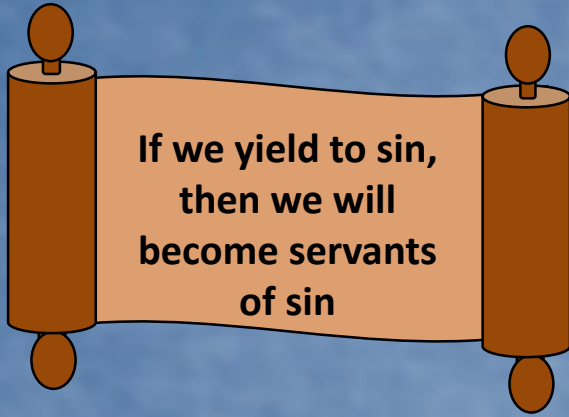
Yes

No

Is the Holy Ghost the power in which we are actually cleansed?

Yes

No





“Sins are remitted not in the waters of baptism, as we say in speaking figuratively, but when we receive the Holy Ghost...



...It is the Holy Spirit of God that erases carnality and brings us into a state of righteousness...

...We become clean when we actually receive the fellowship and companionship of the Holy Ghost.



...It is then that sin and dross and evil are burned out of our souls as though by fire.”

“...For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost.”

(2 Nephi 31:17)



“And after they had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost,...”

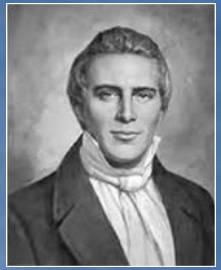
(Moroni 6:4)

*“And the remission of sins
bringeth meekness, and
lowliness of heart; and because
of meekness and lowliness of
heart cometh the visitation of
the Holy Ghost...”*



*...which Comforter filleth with
hope and perfect love, which love
endureth by diligence unto
prayer, until the end shall come,
when all the saints shall dwell
with God.”*

Baptism and Resurrection



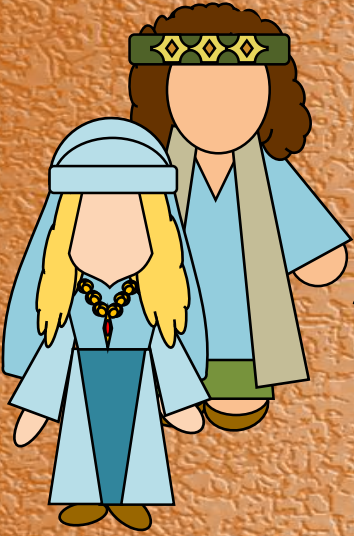
“Baptism is not only a figure of resurrection, but also is literally a transplanting or resurrection from one life to another...”



Romans 7: The Law of Moses VS the Law of Christ



The Law of Moses VS the Law of Christ



Wife and Husband

As long as her husband lives she is bound to her husband.

She is required to obey his (husband's) law.

If she be with another,

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 provision.

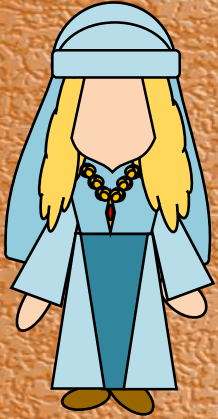
If she (Israel) went with other gods, or follow other religions,

She is an adulteress.

It was as adultery.

But when the husband dies,

*But now the law is fulfilled;
it no longer lives;*



*He can no longer direct her
actions*

*It has become dead in
Christ;*



*And she is free to marry
another;*

*And Israel is married to
another; even to Christ*

*She can no longer be
subject to him that is dead.*

*Whose gospel law must
now be obeyed.*

Why Did God give Israel the Law of Moses?

“...it is expedient that there should be a law given to the Children of Israel, ye, even a very strict law; for they were a stiffnecked people, quick to do iniquity, and slow to remember the Lord their God.”



Romans 7:7-25



Romans 7 letters explains the difficulty in which Paul, himself had in explaining, and keeping the new Higher Law of Christ; let alone to the New Christians and Gentiles in Rome.

JST---JST---JST---JST---JST---JST---JST---JST

New Testament

Joseph Smith Translation

5. which were by the law,

*5. which were not
according to the law,*

*6. that being dead wherein
we were held;*

6. Being dead to the law,

*9. For I was alive without
the law once; but when the
commandment came,*

*9. For once I was alive
without transgression of
the law, but when the
commandments of Christ
came,*



JST---JST---JST---JST---JST---JST---JST---JST

10. And the commandment, which was ordained to life, I found to be unto death



11. For sin, taking occasion by the commandment, deceived me, and by it slew me.

10. And when I believed not the commandment of Christ which came, which was ordained to life, I found it condemn me unto death.

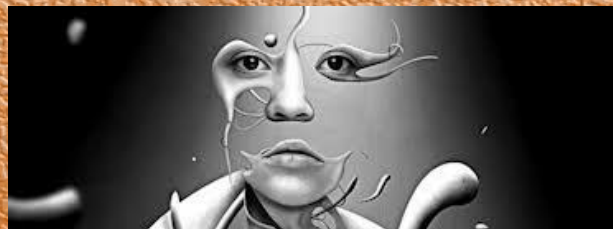
11. For sin, taking occasion, denied the commandment, and deceived me; and by it I was slain.

JST---JST---JST---JST---JST---JST---JST---JST

12. Wherefore the law is holy, and the commandment holy, and just, and good.

13. that which is good;

14. For we know that the law is spiritual: but I am carnal, sold under sin.



12. Nevertheless, I found that the law to be holy, and the commandment to be holy, and just, and good.

13. that which is good working death in me;

14. For we know that the commandment is spiritual; but when I was under the law, I was yet carnal, sold under sin.

JST---JST---JST---JST---JST---JST---JST---JST

15. For that which I do I allow not; for what I would, that do I not; but what I hate, that do I.

15. But now I am spiritual; for that which I am commanded to do, I do; and that which I am commanded not to allow, I allow not.

16. If then I do that which I would not, I consent unto the law that it is good.

16. For what I know is not right I would not do; for that which is sin, I hate.



JST---JST---JST---JST---JST---JST---JST---JST

17. Now then it is no more I that do it, but sin that dwelleth in me.

17. If then I do not that which I would not allow, I consent unto the law, that it is good; and I am not condemned.

18. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

18. No, then it is no more I that do sin; but I seek to subdue that sin which dwelleth in me.



JST---JST---JST---JST---JST---JST---JST---JST

19. For the good that I would I do not: but the evil which I would not, that I do.



20. Now if I do that I would not, it is no more I that do it, but sin that swelleth in me.

19. For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but to perform that which is good I find not, only in Christ.

20. For the good that I would have done when under the law, I find not to be good; therefore, I do it not.

JST---JST---JST---JST---JST---JST---JST---JST

*21. I find then a law, that,
when I would do good, evil
is present with me.*

*22. For I delight in the law
of God after the inward
man:*



*21. But the evil which I
would not do under the law,
I find to be good; that, I do.*

*22. ...through the assistance
of Christ, I would not do
under the law, I am not
under the law; and it is no
more that I seek to do
wrong, but to subdue sin
that dwelleth in me.*

JST---JST---JST---JST---JST---JST---JST---JST

23. But I see another law in my member, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.



23. I find then that under the law, that when I would do good evil was present with me; for I delight in the law of God after the inward man.

24. And now I see another law, even the commandment of Christ, and it is imprinted in my mind.

25. But my members are warring against the law of my mind, and bringing me into captivity to the law of which is in my members.

JST---JST---JST---JST---JST---JST---JST---JST

24. Oh wretched man that I am! who shall deliver me from the body of this death?

25. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

26. And if I subdue no the sin which is in me, but with the flesh serve the law of sin; O wretched...

27. I than God through Jesus Christ our Lord, then, that so with the mind I myself serve the law of God.



Sources:

Suggested Hymn: #234 *Jesus, Mighty King in Zion*

Video:

Faith and Works (8:25)

“The Savior Wants to Forgive” (5:50)



1. New Testament Institute Student Manual Chapter 36
2. President Dieter F. Uchtdorf (“The Gift of Grace,” *Ensign* or *Liahona*, May 2015, 109, 110).
3. Tad R. Callister “Infinite Atonement” page 45-46
4. Orson Pratt “Doctrines of Salvation” 2:9-10
5. Elder Jeffrey R. Holland (“The Atonement of Jesus Christ,” *Ensign* or *Liahona*, Mar. 2008, 36).
6. Elder David A. Bednar (“Therefore They Hushed Their Fears,” *Ensign* or *Liahona*, May 2015, 47).
7. Bruce R. McConkie “Life and Teachings of Christ” pg. 319
8. Elder Henry B. Eyring *Upward Pull* CES fireside Sept. 1996
9. Bruce R. McConkie—A New Witness for the Articles of Faith 290
10. Joseph Smith—Doctrines of Salvation 2:323-24
11. President Joseph Fielding Smith *Doctrines of Salvation*, 2:323–24.)

PAUL'S LETTERS TO THE ROMANS

Abraham Was Justified by Faith, Works, and Grace	4:1–25
Man Is Justified Through the Blood of Christ	5:1–11
Adam Fell, Christ Atoned, Man Saved	5:12–21
A New Life Begins with Baptism	6:1–11
Holiness, Not Sin, Should Be One's Master	6:12–14
The Christian Is Freed from the Slavery of Sin	6:15–19
The Reward of Sin and the Reward of Holiness	6:20–23
A New Life Begins with Baptism	6:1–11
The Law of Moses Is Fulfilled in Christ	7:1–6
The Law of Christ Replaces the Law of Moses	7:7–25

Life and Teachings of Jesus and His Apostles Chapter 39-40

Losing the Gift of Grace Romans 4:2, 4-5:

“The Redemption of the one is compulsory; the reception of the other is voluntary. Man cannot, by any possible act, prevent his redemption from the fall; but he can utterly refuse and prevent his redemption from the penalty of his own sins.” (4)

Divine Grace:

Allows all men and women to lay hold on eternal life and exaltation after they have expended their own best efforts. Bible Dictionary

Justification:

...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...

“...all covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations or expectations in which men must abide to be saved and exalted, must be entered into and performed in righteousness so that the holy spirit can justify the candidate for salvation in what has been done.” (7)

Atonement Romans 5:11:

This verse is the only verse in the King James Version of the New Testament that uses the word *atonement*; however, a related term, *reconciliation*, is found in other New Testament passages (see Romans 5:10; 11:15; 2 Corinthians 5:18–20; Ephesians 2:16; Colossians 1:20–21). Both of these words denote a change from hostile to friendly terms, the reestablishment of an interrupted or broken relationship, and the restoration of harmony between two parties. (1)

Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles defined reconciliation as “the process of ransoming man from his state of sin and spiritual darkness and of restoring him to a state of harmony and unity with Deity” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 2:422).

New Testament authors also used other terms, translated as *redemption* or *ransom*, to refer to the Atonement of Jesus Christ.

“Ponder the deep meaning of the word *atonement*. In the English language, the components are *at-one-ment*, suggesting that a person is at one with another. Other languages employ words that connote either *expiation* or *reconciliation*. *Expiation* means ‘to atone for.’ *Reconciliation* comes from Latin roots *re*, meaning ‘again’; *con*, meaning ‘with’; and *sella*, meaning ‘seat.’ *Reconciliation*, therefore, literally means ‘to sit again with.’

“Rich meaning is found in study of the word *atonement* in the Semitic languages of Old Testament times. In Hebrew, the basic word for atonement is *kaphar*, a verb that means ‘to cover’ or ‘to forgive.’ Closely related is the Aramaic and Arabic word *kafat*, meaning ‘a close embrace.’ ...

“I weep for joy when I contemplate the significance of it all. To be redeemed is to be atoned—received in the close embrace of God, with an expression not only of His forgiveness, but of our oneness of heart and mind” Elder Russell M. Nelson (“The Atonement,” *Ensign*, Nov. 1996, 34).

SOME TEACHINGS ABOUT GRACE IN ROMANS

SCRIPTURE	EXPLANATION
Joseph Smith Translation, Romans 3:24. “ <i>Therefore being justified only by his grace through the redemption that is in Christ Jesus</i> ” (in Romans 3:24, footnote <i>a</i>).	It is only by the grace of God—made available to everyone through the Atonement of Jesus Christ—that we may be forgiven of sin. (See the commentary for Romans 3:23–2.)
Joseph Smith Translation, Romans 4:4, 16. “ <i>To him that worketh is the reward not reckoned of grace, but of debt. ... Therefore ye are justified of faith and works, through grace</i> ” (in Romans 4:16, footnote <i>a</i>).	Salvation from sin is not something that God owes us, like a debt, nor is it something we earn solely by our actions (see Romans 3:23; 5:8). Like the promise God gave Abraham, salvation is something that God has graciously offered us. We receive this gift by placing our faith in Jesus Christ. But even after all we do to receive this gift of salvation, it remains a gift from God (see 2 Nephi 25:23).
Romans 5:1–2. “By [Jesus Christ] also we have access by faith into this grace wherein we stand.”	To “stand” can mean to be in a condition or state (our standing) and to remain firm or upright. Thus, when we have placed our faith in Jesus Christ by entering the gospel covenant, we then (1) stand in a state of favor with God and (2) receive strength from God to remain faithful.
Romans 5:20–21. “Where sin abounded, grace did much more abound.”	The Atonement of Jesus Christ, which is the supreme manifestation of God’s grace, completely overcame the effects of the Fall (see Romans 5:14–21) and is more than ample in its power to enable us to overcome sin and be forgiven. The Lord’s grace is “sufficient” for us (see 2 Corinthians 9:8; Ether 12:26–27; Moroni 10:32; D&C 17:8).
Romans 6:1–2, 14–15. “Shall we continue in sin, that grace may abound? God forbid. ... Sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid.”	God’s grace does not condone sin; it is empowering. It enables us to become “dead to sin” (Romans 6:2).

Content of the Law

The content of the Law is spread among the books of Exodus, Leviticus, and Numbers, and then reiterated and added to in Deuteronomy (*deutero-nomy* is Latinised Greek for "Second reading of the Law").

This includes the Ten Commandments:

Moral laws - on murder, theft, honesty, adultery, etc.

Social laws - on property, inheritance, marriage and divorce.

Food laws - on what is clean and unclean, on cooking and storing food.

Purity laws - on menstruation, seminal emissions, skin disease and mildew, etc.

Feasts - the Day of Atonement, Passover, Feast of Tabernacles, Feast of Unleavened Bread, Feast of Weeks etc.

Sacrifices and offerings - the sin offering, burnt offering, whole offering, heave offering, Passover sacrifice, meal offering, wave offering, peace offering, drink offering, thank offering, dough offering, incense offering, red heifer, scapegoat, first fruits, etc.

Instructions for the priesthood and the high priest including tithes.

Instructions regarding the Tabernacle, and which were later applied to the Temple in Jerusalem, including those concerning the Holy of Holies containing the Ark of the Covenant (in which were the tablets of the law, Aaron's rod, the manna). Instructions and for the construction of various altars.

Forward looking instructions for time when Israel would demand a king.

Instructions for Proselytes and the Noahide Laws.

The law as given through Moses was a good law, although adapted to a lower spiritual capacity than is required for obedience to the gospel in its fulness. However, the Jewish leaders had added many unauthorized provisions, ceremonies, and prohibitions to the original law, until it became extremely burdensome. These innovations were known as the "traditions of the elders." By New Testament times among the Jews the law had become so altered it had lost much of its spiritual meaning. It is this form of the law that is so harshly spoken against by Jesus and by Paul (see Matt. 15:1–9; Mark 7:1–13; Gal. 2:16–21). There is no evidence that the law of Moses had become as altered among the Nephites as among the Jews, and this may partially explain why the Nephites had less trouble in giving it up when the Savior came.

One of the major questions the early Church in Palestine had to decide was about the obligation of Christians to the ceremonial law of Moses. The matter was partially solved by the conference held in Jerusalem, as recorded in Acts 15 and Gal. 2. The Jewish Christians in particular had difficulty giving up the ritual of the law of Moses. The Nephites, on the other hand, seemed to have had much less of a problem doing so (see 3 Ne. 15:1–5). Bible Dictionary

What the Law Could Not Do:

Some devout Jews had accused Paul of speaking blasphemously against the law of Moses (see Acts 21:28). In Romans 7–8, Paul clarified his position by explaining that the law of Moses was good, but it had limitations. The law taught what sin was—"for by the law is the knowledge of sin"—and therefore the law was holy (see Romans 3:20; 7:7, 12–13). But the law could not overcome the effects of the Fall, which makes mankind "carnal, sold under sin" (Romans 7:14), and the law alone could not correct the problem of human weakness or provide means for people to be transformed by the Spirit (see Romans 8:3–4; Galatians 3:21). For that, we need the grace made available through the Atonement of Jesus Christ. (1)