



Come Follow Me 2023
Romans 1-6



Gospels and Acts

Gospel According to Matthew
Gospel According to Mark
Gospel According to Luke
Gospel According to John
Acts of the Apostles

Other Letters

Letter of James
Letters of Peter (1 & 2)
Letters of John (1, 2, 3)
Letter of Jude
Revelation to John

Letters of Paul to:

The Romans
The Corinthians (1 & 2)
The Galatians
The Ephesians
The Philippians
The Colossians
The Thessalonians (1 & 2)
Timothy (1 & 2)
Titus
Philemon
The Hebrews

ρμϵ
ΕΝ ΣΑΡΓΑΝΗ ΕΧΑΛΑΣΘΗΝ ΔΙΑ ΤΟΥ ΤΕΙΧΟΥ
ΚΑΙ ΕΞΕΦΥΓΟΝΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ ΚΑΥΧΑΣ
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ΟΥΚ ΕΣΟΜΑΙ ΑΡΚΕΙΟΙ Η ΧΑΙΡΕ
ΔΕ Η ΒΟΥΛΗ

Papyrus 46

A partially deteriorated page of Papyrus 46, one of the oldest surviving Greek manuscripts of the New Testament. Dating to about A.D. 200, the papyrus contains copies of most of the epistles of Paul, first among them the Epistle to the Romans.

Romans

*A Manifesto on Receiving
the Atonement of Jesus Christ*

1:1–7 Greetings

1:8–15 Paul's prayer and desire to visit Rome

1:16–17 The power of the gospel

1:18–32 We all need a Savior, for wickedness alienates man from God

2:1–11 God, not man, will judge everyone for their deeds

2:12–16 Doers of the law, not hearers only, are justified

2:17–29 Avoid hypocrisy; be circumcised of heart

3:1–20 All, both Jew and Gentile, are guilty—none is righteous

3:21–31 We have a Savior in Jesus Christ, not in the law

4:1–17 Abraham was justified by faith, not by the law

4:18–25 Abraham's faith, a model of Christian faith

5:1–5 We are justified by faith

5:6–11 Christ died for the ungodly and sinners

5:12–21 The fall and the atonement: caused by one, applicable to all

6:1–11 Baptism, dead to sin, alive in Christ

6:12–14 Let holiness, not sin, have dominion over you

6:15–19 The Christian becomes servant of righteousness

6:20–23 The fruits of sin and of holiness

7:1–6 Analogy of marriage: Christians are loosed from dead law

7:7–13 The relationship between law and sin

7:14–25 The inward struggle

8:1–13 Live by the spirit, not the flesh

8:14–17 We are children of God

8:18–27 Glory is the destiny of sons of God

8:28–30 Calling and foreordination

New Testament Student Seminary Manual (2016)

The Apostle Paul is the author of the Epistle to the Romans (see Romans 1:1). In writing this epistle, Paul used the assistance of a scribe, Tertius, who wrote his own greeting to the Roman Saints near the conclusion of the epistle (see Romans 16:22).

Paul wrote his epistle to the Romans from Corinth near the end of his third missionary journey. Several clues suggest that Paul wrote this epistle during the three months he stayed in Corinth (see Acts 20:2–3; the term Greece in these verses refers to Corinth), possibly between A.D. 55 and 56. (See Bible Dictionary, “Pauline Epistles.”)

New Testament Student Seminary Manual (2016)

The Epistle to the Romans is addressed to members of the Church in Rome (see Romans 1:7). The origins of the Church in Rome are unknown but probably date to soon after the day of Pentecost, when Jews visiting from Rome heard Peter preach (see Acts 2:10). Though Paul had not yet been to Rome, he wrote greetings to specific Saints he knew either by prior acquaintance or through others who had lived in Rome, such as Priscilla and Aquila (see Acts 18:1–2, 18; Romans 16:1–16, 21).

The Epistle to the Romans is the longest of Paul's epistles and is regarded by many people as his greatest. This epistle contains his most complete explanation of the doctrine of justification by faith in Jesus Christ rather than by the performances of the law of Moses. It contains many teachings about the doctrines of salvation and the practical application of those doctrines to daily life.

New Testament Student Seminary Manual (2016)

There seem to be at least three main reasons why Paul sent the Epistle to the Romans:

(1) To prepare for his future arrival in Rome. For years Paul had wanted to preach the gospel in Rome (see Acts 19:21; Romans 1:15; 15:23). He also hoped the Church in Rome would serve as a base from which he could serve a mission to Spain (see Romans 15:22–24, 28).

(2) To clarify and defend his teachings. Paul faced repeated opposition from individuals who misunderstood or distorted his teachings about the law of Moses and faith in Christ (see Acts 13:45; 15:1–2; 21:27–28; Romans 3:8; 2 Peter 3:15–16). Paul evidently had reason to suspect that such misunderstandings had reached the Church members in Rome, so he wrote to alleviate any concerns before he arrived.

New Testament Student Seminary Manual (2016)

(3) To promote unity between Jewish and Gentile members of the Church. Not long before Paul wrote this epistle, Jewish Christians who had been expelled from Rome by the emperor Claudius (see Acts 18:2) began returning to Rome and to predominantly Gentile Christian congregations. This situation may have given rise to some of the tensions and problems between Jewish and Gentile Christians. As “the apostle of the Gentiles” (Romans 11:13), Paul sought to integrate Gentile converts into the Church; yet as a Jew (see Romans 11:1), Paul also felt a great desire for his own people to accept the gospel. Paul promoted Church unity by teaching how doctrines of the gospel apply to all Saints (see Romans 3:21–4:25; 11:13–36; 14:1–15:13).

Elder Larry Echo Hawk

“I met my drill instructor, a battle-hardened veteran, when he kicked open the door to the barracks and entered while screaming words laced with profanity.

“After this terrifying introduction, he started at one end of the barracks and confronted each recruit with questions. Without exception, the drill instructor methodically found something about each recruit to ridicule with loud, vulgar language. Down the row he came, with each marine shouting back his answer as commanded: ‘Yes’ or ‘No, Sergeant Instructor.’ ... When it was my turn, I could tell he grabbed my duffel bag and emptied the contents onto my mattress behind me. He looked through my belongings, then walked back to face me. I braced myself for his attack. In his hand was my Book of Mormon.”

(“Come unto Me, O Ye House of Israel,” Oct. 2012 GC, Ensign or Liahona, Nov. 2012, 32).

A brown paper bag is positioned in the center of the image, serving as a background for the text. The bag is slightly wrinkled and has a natural, earthy tone.

Romans 1

NT Student Institute Manual

Paul described himself to the Roman Saints as being “separated unto the gospel of God” (Romans 1:1), meaning that he had been set apart to preach the gospel. In Romans 1:1–2 and throughout the Epistle to the Romans, Paul emphasized that the gospel message was not of his own creation but was taught “in the holy scriptures,” meaning the scriptures of the Old Testament... For a list of... Old Testament passages quoted by Paul, see “Quotations from the Old Testament in the New Testament” in the Bible Dictionary.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

CHAPTER 1

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

PAUL, a ^aservant of Jesus Christ, called to be an ^bapostle, ^cseparated unto the gospel of God,

20a Acts 23:6.

25a TG Holy Ghost,

[ROMANS]

Greeting

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son ^aJesus Christ our Lord, which was made of the ^bseed of ^cDavid according to the flesh;

4 And ^adeclared to be the ^bSon of God with ^cpower, according to the spirit of holiness, by the resurrection ^dfrom the dead:

5 By whom we have received ^agrace and apostleship, ^bfor ^cobedience to the faith among all nations, for his name:

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

7 To all that be in Rome, beloved of God, called to be ^asaints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your ^afaith is ^bspoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may

Longing to Go to Rome

impart unto you some spiritual ^agift, to the end ye may be established;

12 That is, that I may be ^acomforted 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 ^alet hitherto,) that I might have some ^bfruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the ^aBarbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ^aready to preach the gospel to you that are at Rome also.

16 For I am not ^aashamed of the ^bgospel of Christ: for it is the ^cpower of God unto ^dsalvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the ^arighteousness of God revealed ^bfrom faith to faith: as it is written, The just shall live by ^cfaith.

18 For the ^awrath of God is revealed from heaven against all ungodliness and unrighteousness of men, ^bwho ^chold the truth in ^dunrighteousness;

19 Because that which may be known of God is manifest ^ain them; for God hath shewed *it* unto them.

20 For the ^ainvisible things of him

The Righteous Shall Live by Faith

3a The Greek text omits the name and title at this point.
b TG Jesus Christ, Birth of.
c TG Jesus Christ, Davidic Descent of.
4a GR appointed, decreed, set forth.
b D&C 10:57; 11:28; 14:9; 45:52.
c TG Jesus Christ, Power of.
d GR from the dead of Jesus Christ our Lord.
5a TG Grace.
b JST Rom. 1:5–6 . . . through obedience, and faith in his name, to preach the gospel among

8a Rom. 16:19.
b GR proclaimed.
11a D&C 46:11 (8–32).
12a TG Sustaining Church Leaders.
13a GR hindered, restrained, prevented.
Rom. 15:22.
b D&C 111:2 (2–11).
14a Acts 28:2.
15a TG Commitment.
16a Ps. 119:46; Matt. 10:33 (32–33); 2 Tim. 1:12; 2:12 (10–15); 2 Ne. 31:14 (12–21); D&C 101:5 (1–5).
TG Loyalty;

TG Jesus Christ, Power of.
d 1 Cor. 15:2.
TG Salvation.
17a Ps. 4:1; 2 Cor. 5:21.
TG God, the Standard of Righteousness.
b JST Rom. 1:17 . . . through faith on his name; as it is written . . .
c TG Faith.
18a TG God, Indignation of.
b JST Rom. 1:18 . . . who love not the truth, but remain in unrighteousness,
c IE restrain the truth by unrighteousness.

I purposed to come unto you, (but was ^alet hitherto,) that I might have some ^bfruit among you also, even as among other Gentiles.

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19 Because that which may be

Habakkuk 2:4

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19 Because that which may be

NT Seminary Manual

As used by Paul, the terms belief and faith mean not just mental agreement that Jesus Christ is the Son of God, but wholehearted acceptance of and trust in Him as the One who offered Himself in Atonement for our sins. This deep trust leads to a life of faithfulness, manifested by repenting of sins, being baptized, and trying to live as Jesus Christ taught (see Acts 16:30–33; Romans 6:1–11; 1 Corinthians 6:9–11). “Faith in Jesus Christ ... is manifested in a life of obedience to the laws and ordinances of the gospel and service to Christ” (Guide to the Scriptures, “Salvation,”).

Elder Larry Echo Hawk

“I expected that he would yell at me; instead, he moved close to me and whispered, ‘Are you a Mormon?’

“As commanded, I yelled, ‘Yes, Sergeant Instructor.’

“Again I expected the worst. Instead, he paused and raised his hand that held my Book of Mormon and in a very quiet voice said, ‘Do you believe in this book?’

“Again I shouted, ‘Yes, Sergeant Instructor’”

(“Come unto Me, O Ye House of Israel,” Oct. 2012 GC, Ensign or Liahona, Nov. 2012, 32).

Elder Larry Echo Hawk

Rather than ridiculing Elder Echo Hawk, the drill instructor carefully laid down the Book of Mormon and continued down the line of recruits.

“I have often wondered why that tough Marine Corps sergeant spared me that day. But I am grateful I was able to say without hesitation, ‘Yes, I am a member of The Church of Jesus Christ of Latter-day Saints’ and ‘Yes, I know the Book of Mormon is true.’ This testimony is a precious gift given to me through the Holy Ghost”

(“Come unto Me, O Ye House of Israel,” Oct. 2012 GC, Ensign or Liahona, Nov. 2012, 32).

New Testament Student Seminary Manual (2016)

In Paul's day, some Gentile Christians sought to excuse immoral or sinful behavior by emphasizing God's mercy and ignoring His perfect justice. Also, some Jewish Christians believed that observance of the law of Moses was necessary for their salvation. Paul sought to correct both of these misconceptions.

New Testament Student Institute Manual (Romans 1:18-32)

Paul taught that “the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men” (Romans 1:18). He then described the sins of humanity that cause the wrath of God to be revealed (see Romans 1:18–32). The “wrath” of God is not hostility toward mankind; rather, it is rejection of sin. Because God is perfectly righteous, He cannot condone sin in any degree: “For I the Lord cannot look upon sin with the least degree of allowance” (D&C 1:31; see also John 3:36; Alma 42:22). Elder Bruce R. McConkie explained: “Deity manifests wrath as one of his attributes. ... Inherent in it is the purpose and intent of meting out a just punishment upon those whose acts have caused it to be aroused. The wrath of God does not fall upon the righteous, but upon the wicked” (Mormon Doctrine, 2nd ed. [1966], 851). The Joseph Smith Translation clarifies that God’s wrath is directed toward those “who love not the truth, but remain in unrighteousness” (Joseph Smith Translation, Romans 1:18 [in Romans 1:18, footnote b]).

Greeting

Longing to Go to Rome

2 (Which he had promised afore by his prophets in the holy scriptures,) 3 Concerning his Son ^aJesus Christ our Lord, which was made of the ^bseed of ^cDavid according to the flesh; 4 And ^adeclared to be the ^bSon of God with ^cpower, according to the spirit of holiness, by the resurrection ^afrom the dead: 5 By whom we have received ^agrace and apostleship, ^bfor ^cobedience to the faith among all nations, for his name: 6 Among whom are ye also the called of Jesus Christ: 7 To all that be in Rome, beloved of God, called to be ^asaints: Grace to you and peace from God our Father, and the Lord Jesus Christ. 8 First, I thank my God through Jesus Christ for you all, that your ^afaith is ^bspoken of throughout the whole world. 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; 10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. 11 For I long to see you, that I may

impart unto you some spiritual ^agift, to the end ye may be established; 12 That is, that I may be ^acomforted 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 ^alet hitherto,) that I might have some ^bfruit among you also, even as among other Gentiles. 14 I am debtor both to the Greeks, and to the ^aBarbarians; both to the wise, and to the unwise. 15 So, as much as in me is, I am ^aready to preach the gospel to you that are at Rome also. 16 For I am not ^aashamed of the ^bgospel of Christ: for it is the ^cpower of God unto ^asalvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is the ^arighteousness of God revealed ^bfrom faith to faith: as it is written, The just shall live by ^cfaith. 18 For the ^awrath of God is revealed from heaven against all ungodliness and unrighteousness of men, ^bwho ^chold the truth in ^aunrighteousness; 19 Because that which may be known of God is manifest ^ain them; for God hath shewed *it* unto them. 20 For the ^ainvisible things of him

The Righteous Shall Live by Faith

God's Wrath on Unrighteousness

from the creation of the world are clearly seen, being understood by the things that are made, *even* his ^beternal ^cpower and Godhead; so that they are without excuse: 21 Because that, when they knew God, they glorified *him* not as God, neither were ^athankful; but became ^bvain in their imaginations, and their ^cfoolish heart was ^adarkened. 22 Professing themselves to be ^awise, they became fools, 23 And changed the glory of the ^auncorruptible God into an ^bimage made like to ^ccorruptible man, and to birds, and fourfooted beasts, and creeping things. 24 Wherefore God also ^agave them up to ^buncleanness 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 ^agave them up unto ^bvile ^caffections: for even their ^awomen 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 ^alust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And even as they did not like to ^aretain God in *their* knowledge, God ^bgave them over to a ^creprobate mind, to do those things which are not convenient; 29 Being filled with all unrighteousness, fornication, ^awickedness, covetousness, ^bmaliciousness; full of envy, murder, ^cdebate, ^adeceit, malignity; whisperers, 30 ^aBackbiters, haters of God, ^bdespiteful, ^cproud, ^aboasters, inventors of evil things, ^cdisobedient to parents, 31 Without ^aunderstanding, covenantbreakers, without natural affection, implacable, unmerciful: 32 Who knowing the judgment of God, that they which commit such things are worthy of ^adeath, not only do the same, but ^bhave ^cpleasure in them that do them.

CHAPTER 2

God will render to every person according to his or her deeds—Both Jews and Gentiles will be judged by gospel laws.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou ^ajudgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we ^aare sure that the ^bjudgment of God is according to truth against them which commit such things.

3a The Greek text omits the name and title at this point.	8a Rom. 16:19.	TG Jesus Christ, Power of.
b TG Jesus Christ, Birth of.	b GR proclaimed.	d 1 Cor. 15:2.
c TG Jesus Christ, Davidic Descent of.	11a D&C 46:11 (8–32).	TG Salvation.
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d GR from the dead of Jesus Christ our Lord.	b D&C 111:2 (2–11).	b JST Rom. 1:17 . . . through faith on his name; as it is written . . .
5a TG Grace.	14a Acts 28:2.	c TG Faith.
b JST Rom. 1:5–6 . . . through obedience, and	15a TG Commitment.	18a TG God, Indignation of.
	16a Ps. 119:46;	b JST Rom. 1:18 . . . who love not the truth, but remain in unrighteousness.
	Matt. 10:33 (32–33);	
	2 Tim. 1:12;	
	2:12 (10–15);	
	2 Ne. 31:14 (12–21);	

20b TG God, Eternal Nature of.	b TG Uncleanness.	d TG Deceit.
c TG Jesus Christ, Power of.	26a GR abandoned, delivered.	30a GR Slanderers.
21a TG Ingratitude.	b GR sufferings, passions of dishonor.	TG Backbiting.
b GR corrupt in their reasonings, deliberations.	2 Tim. 3:3.	b GR violent, overbearing.
c Isa. 44:20;	c Judg. 19:22.	c TG Pride.
Hosea 4:12.	d TG Woman.	d TG Boast; Haughtiness.
d TG Darkness, Spiritual.	27a TG Homosexual Behavior; Lust.	e TG Disobedience; Family, Children, Duties of.
		31a TG Understanding.

the things that are made, even his
^beternal ^cpower and Godhead; so
that they are without excuse:

21 Because that, when they knew
God, they glorified *him* not as God,
neither were ^athankful; but became
^bvain in their imaginations, and
their ^cfoolish heart was ^ddarkened.

22 Professing themselves to be
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23 And changed the glory of the
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24 Wherefore God also ^agave them
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lusts of their own hearts, to dis-
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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 ^agave them

God ^agave them over to a reprobate
mind, to do those things which are
not convenient;

29 Being filled with all unright-
eousness, fornication, ^awickedness,
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of envy, murder, ^cdebate, ^ddeceit,
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30 ^aBackbiters, haters of God, ^bde-
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CHAPTER 2

*God will render to every person accord-
ing to his or her deeds—Both Jews and
Gentiles will be judged by gospel laws*

New Testament Student Institute Manual (Romans 1:18-32)

Paul taught that those who worshipped idols and indulged in sexual sins were worshipping and serving “the creature” (created things) more than “the Creator” (Romans 1:25). The first commandment God gave to Moses on Mount Sinai was “Thou shalt have no other gods before me” (Exodus 20:3).

President Russell M. Nelson

“If we break God’s first commandment, we cannot escape retribution. If we allow any other person or cause to come before allegiance to him, we will reap a bitter harvest. Paul foresaw ‘destruction’ for those ‘whose God is their belly’ [Philippians 3:19]. ... Any who choose to serve ‘the creature more than the Creator’ [Romans 1:25] deprive themselves of spiritual reward. Thus, our priorities should be honestly evaluated in terms of that first commandment.”

(“Thou Shalt Have No Other Gods,” Apr 1996 GC, Ensign, May 1996, 15).

28 And even as they did not like to ^aretain God in *their* knowledge, God ^bgave them over to a ^creprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, ^awickedness, covetousness, ^bmaliciousness; full of envy, murder, ^cdebate, ^ddeceit, malignity; whisperers,

30 ^aBackbiters, haters of God, ^bdespiteful, ^cproud, ^dboasters, inventors of evil things, ^edisobedient to parents,

31 Without ^aunderstanding, covenantbreakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, that they which commit such things are worthy of ^adeath, not only do the same, but ^bhave ^cpleasure in them that do them.

Contrast this list with the gifts of the Spirit:

1 Corinthians 13:4-8

Moroni 7:45-47

D&C 121:41-46

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ESV Bible Translation

...they not only do them [all the wickedness Paul just listed] but give approval to those who practice them.

Grace Is Not God's Backup Plan

an urgent paraphrase
of paul's letter to
the romans

Brave and beautiful.
—Jana Riess

Adam S. Miller

KJV Romans 1:21-23

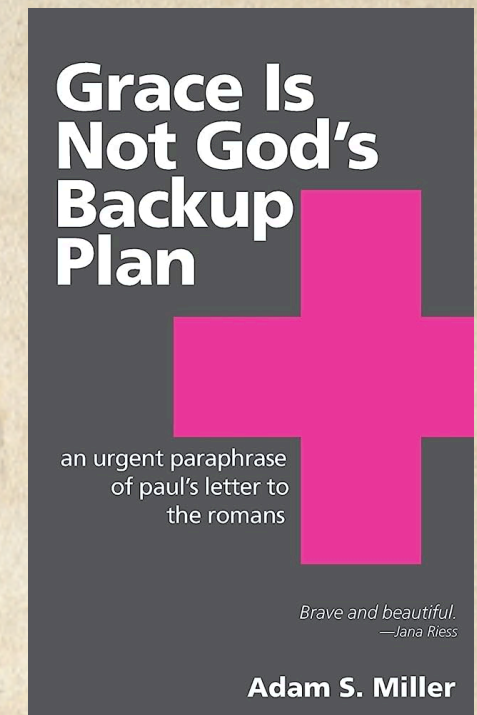
21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Romans 1:21-23 (Adam S. Miller)

Deny it if you want. But if you see what's given and then fail to respond to that grace with grace of your own, your mind will go dark. You won't be able to think straight and you'll get stuck in your own head, left to cook in your own fears and fantasies. Claiming to be wise you'll be an idiot. You'll have exchanged a life pulsing with Spirit for a wishful menagerie of dead things and dying applause.



A brown paper bag is positioned in the center of the image, serving as a background for the text. The bag is slightly wrinkled and has a natural, earthy tone.

Romans 2

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

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20 An instructor of the foolish, a teacher of babes, which hast the ^aform of knowledge and of the truth in the law.

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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:

29 But he *is* a Jew, which is one inwardly; and ^acircumcision *is that* of the heart, in the ^bspirit, *and* not in the letter; whose praise *is* not of men, but of God.

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New Testament Student Institute Manual

These verses are an example of a “diatribe,” an ancient rhetorical style in which authors would state their readers’ possible objections and then respond to them. Some of the diatribes in Paul’s epistles may reflect real conversations Paul had experienced during his years of teaching the gospel. In Romans 2:1–3, the rhetorical dialogue proceeds as follows: Verse 1—Paul, having just taught about humanity’s sins (see Romans 1:18–32), now turns to an imaginary listener and declares the man to be guilty of judging others of sins the man has committed himself. Verse 2—The man protests that it is only just that God would condemn people who had committed such sins. Verse 3—Paul replies that if it is right for God to condemn people for their sins, then the man, who has also sinned, cannot expect to escape the judgment of God.

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16 In the day when God shall ^ajudge the secrets of men by Jesus Christ according to my ^bgospel.

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;

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20 An instructor of the foolish, a teacher of babes, which hast the ^aform of knowledge and of the truth in the law.

21 Thou therefore which teachest another, ^ateachest thou not thyself? thou that ^bpreachest a man should not ^csteal, dost thou steal?

22 Thou that sayest a man should

3a Ezek. 16:52.

b D&C 10:28.

b TG Disobedience.

c TG God, Indignation of.

13a TG Good Works.

b Acts 13:39 (26–41).

3 And thinkest thou this, O man, that ^ajudgest them which do such things, and doest the same, that thou shalt escape the ^bjudgment of God?

4 Or despisest thou the ^ariches of his ^bgoodness and ^cforbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

5 But ^aafter thy ^bhardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will ^arender to every man ^baccording to his ^cdeeds:

7 To them who by ^apatient ^bcontinuance in well doing seek for glory and honour and ^cimmortality, eternal life:

8 But unto them that are ^acontentious, and do not ^bobey the truth,

sinned in the law shall be judged by the law;

13 (For not the hearers of the law are just before God, but the ^adoers of the law shall be ^bjustified.

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

15 ^aWhich shew the work of the ^blaw written in their hearts, their ^cconscience also bearing ^awitness, and *their* thoughts the mean while accusing or else excusing one another;)

16 In the day when God shall ^ajudge the secrets of men by Jesus Christ according to my ^bgospel.

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

18 And knowest *his* will, and ap-

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Romans 2:12 is where Paul first mentioned “the law” in his Epistle to the Romans. Here “the law” refers to the law of Moses—the commandments and ceremonies God gave to ancient Israel through Moses. Those “in the law” were the Jews, while those “without law” were the Gentiles. Some Jews believed that God would condemn Gentiles but judge Jews favorably because they were His chosen people and possessed His law. Paul emphasized that “there is no respect of persons with God” (Romans 2:11); God’s judgment of Jews and Gentiles is impartial (see Romans 2:5–11). Since both Gentiles and Jews were guilty of sin, without the Atonement of Christ they would all perish. But since the Jews had sinned against the law, they would also “be judged by the law” (Romans 2:12; see also 2 Nephi 9:27). The Prophet Joseph Smith (1805–44) taught, “God judges men according to the use they make of the light which He gives them” (Teachings of Presidents of the Church: Joseph Smith [2007], 405).

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Paul recognized that some Gentiles intuitively lived moral lives—doing “by nature the things contained in the law” (Romans 2:14). These Gentiles were following the Light of Christ, which is “an influence for good in the lives of all people (John 1:9; D&C 84:46–47)” (Guide to the Scriptures, “Light, Light of Christ”; scriptures.lds.org). Though they did not have the law of Moses, Paul said they had “the work of the law written in their hearts” (Romans 2:15).

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28 And even as they did not like to ^aretain God in *their* knowledge, God ^bgave them over to a ^creprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, ^awickedness, covetousness, ^bmaliciousness; full of envy, murder, ^cdebate, ^ddeceit, malignity; whisperers,

30 ^aBackbiters, haters of God, ^bdespightful, ^cproud, ^dboasters, inventors of evil things, ^edisobedient to parents,

31 Without ^aunderstanding, covenantbreakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, that they which commit such things are worthy of ^adeath, not only do the same, but ^bhave ^cpleasure in them that do them.

CHAPTER 2

God will render to every person according to his or her deeds—Both Jews and Gentiles will be judged by gospel laws.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou ^ajudgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we ^aare sure that the ^bjudgment of God is according to truth against them which commit such things.

God's Righteous Judgment

3 And thinkest thou this, O man, that ^ajudgest them which do such things, and doest the same, that thou shalt escape the ^bjudgment of God?

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9 ^aTribulation and ^banguish, upon every soul of man that doeth evil, of the Jew first, and also of the ^cGentile;

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God's Judgment and the Law

not commit ^aadultery, dost thou commit adultery? thou that abhorrest idols, dost thou ^bcommit ^csacrilege?

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

24 For the name of God is ^ablasphemed among the Gentiles through you, as it is written.

25 For ^acircumcision 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:

29 But he *is* a Jew, which is one inwardly; and ^acircumcision *is that* of the heart, in the ^bspirit, *and* not in the letter; whose praise *is* not of men, but of God.

CHAPTER 3

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

^aWHAT ^badvantage then hath the Jew? or what profit *is there* of ^ccircumcision?

22a TG Adulterer.
b GR rob shrines, temples.
c TG Sacrilege.
24a TG Blaspheme.
25a Gal. 5:3.
TG Circumcision.
29a Acts 7:51; 2 Ne. 9:33

the heart? But he who is a Jew from the heart, I say hath much every way . . .
b GR preeminence.
c TG Circumcision.
2a Acts 7:38;
2 Ne. 29:4 (4, 6)

b TG Uncleaness.
26a GR abandoned, delivered.
b GR sufferings, passions of dishonor.
2 Tim. 3:3.
c Judg. 19:22.
d TG Woman.
27a TG Homosexual Behavior;
Lust.

d TG Deceit.
30a GR Slanderers, TG Backbiting.
b GR violent, overbearing.
c TG Pride.
d TG Boast; Haughtiness.
e TG Disobedience; Family, Children, Duties of.
31a TG Understanding.

3a Ezek. 16:52.
b D&C 10:28.
TG Judgment, the Last.
4a TG Treasure.
b Mosiah 4:20 (19–20).
c TG Forbear.
5a GR in accordance with.
b TG Hardheartedness; Stiffnecked.
6a GR give back, recompense, restore.

b TG Disobedience.
c TG God, Indignation of.
9a Ps. 32:10.
b TG Sorrow.
c GR Greek.
10a TG Peace of God.
b TG Work, Value of.
c GR Greek.
11a GR partiality.
Deut. 10:17;
Acts 10:34;

13a TG Good Works.
b Acts 13:39 (26–41).
15a GR Who.
b Jer. 31:33 (31–34); D&C 84:46 (44–47).
c 2 Ne. 32:5.
TG Conscience.
d D&C 6:23 (22–23).
16a 1 Cor. 4:5.
TG Jesus Christ, Judge.
b TG Gospel.

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Paul reminded the Roman Saints that circumcision, which had been required by the law of Moses, was no longer required of God's people, for the Savior's earthly mission and atoning sacrifice had fulfilled the law of Moses. Any outward ordinance—whether circumcision in the Abrahamic covenant or baptism and the sacrament in the gospel covenant—has meaning only if it is done with sincerity and real intent (see Romans 2:25–29; Moroni 7:6).

President Dallin H. Oaks

“In the second chapter of Romans, the Apostle Paul teaches that God will ‘judge the secrets of men’ (Romans 2:16). His judgment will be ‘according to truth’ (Romans 2:2). In describing that judgment, Paul contrasted the position of those Jews who preached the law and then did not practice it with Gentiles who did not have the law but whose actions ‘shew the work of the law written in their hearts’ (Romans 2:15). He concluded his example with this teaching:

““For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

President Dallin H. Oaks

“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.

“... 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” (Pure in Heart [1988], 138–39).

A brown paper bag is positioned in the center of the image, serving as a background for the text. The bag is slightly wrinkled and has a natural, earthy tone.

Romans 3

not commit ^aadultery, dost thou commit adultery? thou that abhorrest idols, dost thou ^bcommit ^csacrilege?

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c TG Circumcision.

2a Acts 7:38;

2 Ne. 29:4 (4–6)

c 2 Ne. 26:7;
Alma 42:1 (1, 13–25).

6a GR May it not be!

b TG Jesus Christ, Judge.

7a GR in, by, because of.

8a TG Damnation.

10a Ps. 14:2–3; 53:1 (1–3)

2 Much every way: chiefly, because that unto them were committed the ^aoracles of God.

3 For what if some did not believe? shall their ^aunbelief make the faith of God without effect?

4 ^aGod forbid: yea, let God be true, but every man a ^bliar; as it is written, That thou mightest be ^cjustified in thy sayings, and mightest overcome when thou art judged.

5 ^aBut if our unrighteousness ^bcommend the righteousness of God, what shall we say? *Is God* ^cunrighteous who taketh vengeance? (I speak as a man)

6 ^aGod forbid: for then how shall God ^bjudge the world?

7 For if the truth of God hath more abounded ^athrough my lie unto his glory; why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose ^adamnation is just.

9 What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

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12 They are all gone out of the ^away, they are together become ^bunprofitable; there is none that doeth ^cgood, no, not one.

13 Their ^athroat *is* an open sepulchre; with their tongues they have

God's Righteousness Upheld

No One Is Righteous

used deceit; the ^bpoison of asps *is* under their lips:

14 Whose mouth *is* full of cursing and ^abitterness:

15 Their feet *are* swift to ^ashed blood:

16 Destruction and ^amisery *are* in their ways:

17 And the way of ^apeace have they not known:

18 There is no ^afear 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 ^amouth may be stopped, and all the world may become ^bguilty before God.

20 Therefore by the ^adeeds of the ^blaw there shall no flesh be ^cjustified in his sight: for ^aby the law *is* the knowledge of sin.

21 But now the ^arighteousness of God ^bwithout 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 ^asinned, and come short of the glory of God;

24 ^aBeing ^bjustified freely by his ^cgrace through the ^dredemption that is in Christ Jesus:

25 Whom God hath ^aset forth *to be* a ^bpropitiation through faith in

13b Ps. 140:3 (1–13).

14a Alma 41:11;
Morm. 8:31.

15a Isa. 59:7 (7–8).

16a Mosiah 3:25;
Morm. 8:38.

17a 1 Ne. 20:22 (18–22).

18a D&C 10:56 (55–56).

19a Ezek. 16:63.

b TG Guilt.

20a 2 Ne. 25:23.

b TG Law of Moses.

c 2 Ne. 2:5 (5–8).

1 Ne. 10:6.

TG Man, Natural, Not Spiritually Reborn; Sin.

24a JST Rom. 3:24 *Therefore being justified only by his grace . . .*

b D&C 20:30.

c TG Grace.

d TG Jesus Christ, Redeemer.

25a GR purposed, designed beforehand.

his ^cblood, to declare his righteousness for the ^aremission of sins that are past, through the ^eforbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be ^ajust, and the justifier of him which believeth in Jesus.

27 Where *is* ^aboasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is ^ajustified by ^bfaith ^cwithout the deeds of the law.

29 *Is he* the ^aGod of the Jews only? *is he* not also of the Gentiles? Yes, of the ^bGentiles also:

30 Seeing *it is* ^aone God, which shall justify the ^bcircumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? ^aGod forbid: ^byea, we establish the law.

CHAPTER 4

Abraham's faith was accounted to him for righteousness—Man is justified by faith, righteous works, and grace.

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

2 ^aFor if Abraham were justified by works, he hath ^bwhereof to glory; but not before God.

3 For what saith the scripture?

e TG Forbear.

26a TG God, Justice of.

27a Alma 26:36 (10–12, 36);
D&C 3:4; 84:73.

28a TG Justification.

b TG Faith.

c GR apart from, without intervention of.

29a 2 Ne. 30:2 (1–2).

b TG Gentiles.

30a 1 Tim. 2:5;
D&C 121:28.

b TG Circumcision.

2 Much every way: chiefly, because that unto them were committed the ^aoracles of God.

3 For what if some did not believe? shall their ^aunbelief make the faith of God without effect?

4 ^aGod forbid: yea, let God be true, but every man a ^bliar; as it is written, That thou mightest be ^cjustified in thy sayings, and mightest overcome when thou art judged.

5 ^aBut if our unrighteousness ^bcommend the righteousness of God, what shall we say? Is God ^cunrighteous who taketh vengeance? (I speak as a man)

6 ^aGod forbid: for then how shall God ^bjudge the world?

7 For if the truth of God hath more abounded ^athrough my lie unto his glory; why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose ^adamnation

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As recorded in Romans 3:3–8, Paul posed a series of rhetorical questions and provided some brief answers on subjects to which he would return later in the epistle. These preliminary questions prepared Paul’s readers for more complete answers to come.

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Question: If some of God's chosen people were unfaithful, does this nullify God's faithfulness? Answer: "God forbid!" Or, translated differently, "may it not be!" or "absolutely not!" Even if everyone lies, God is always honest and true to His word. (Paul addressed the problem of Israel's unfaithfulness in more depth in Romans 9–11.)

^aoracles of God.

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9 What then? are we better *than they*? No, in no wise: for we have be-

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Question: If our sin makes God's righteousness even more clear for people to see, isn't it unfair for God to punish us? Answer: Absolutely not! If God were unjust, He could not judge the world.

5 ^aBut if our unrighteousness ^bcommend the righteousness of God, what shall we say? Is God ^cunrighteous who taketh vengeance? (I speak as a man)

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12 They are all gone out of the ^away, they are together become ^bun-

NT Student Institute Manual

Question: How can God condemn me as a sinner if my dishonesty highlights His truthfulness and brings Him glory? Why shouldn't I say (as some people slanderously reported Paul as saying), "Let us do evil, that good may come"? Answer: The people who are saying such things are rightly condemned. (In Romans 6, Paul returned to the false idea that the gospel condoned sin; for more insight, see the commentary for Romans 6:1-11.)

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Psalm 14:3

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his ^cbloodness for are past, of God;

26 To c his right ^ajust, and believet

27 Whe excluded Nay: but

28 Ther man is ^a the deed

29 Is he is he not of the ^bC

30 Seei shall jus faith, an faith.

31 Do v through we estab

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Paul's statement that "by the deeds of the law [of Moses] there shall no flesh be justified" (Romans 3:20) might lead some to wonder: If salvation could not come by the law, then why did God give the law? Paul provided part of the answer: "By the law is the knowledge of sin" (see also Romans 3:19; 7:7). The commandments and the law help people become conscious of their own sinfulness and, thus, their need for the Atonement. For more insight on the purposes and limitations of the law of Moses, see the commentaries for Romans 7:5–14; 8:3–4 and for Galatians 3:19–25.

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Paul's statement that no person can be justified by the deeds of the law also helps us understand the need for the Savior's Atonement. While theoretically one way to be justified (made guiltless) would be never to do wrong, no one can really attain justification in this way, for everyone has sinned (see Romans 3:9, 23). Only Jesus Christ has perfectly kept God's law (see Romans 3:9–20). It is only through the Atonement of Christ that anyone can be justified (see Romans 3:21–31).

Justification - being “pardoned from punishment for sin and declared guiltless” (Guide to the Scriptures, “Justification, Justify”).

Propitiation - atoning sacrifice and source of mercy.

Grace - “divine means of help or strength, given through the bounteous mercy and love of Jesus Christ” (Bible Dictionary, “Grace”).

used deceit; the ^bpoison of asps is under their lips:

14 Whose mouth is full of cursing and ^abitterness:

15 Their feet *are* swift to ^ashed blood:

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17 And the way of ^apeace have they not known:

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19 Now we know that what things soever the law saith, it saith to them who are under the law: that every ^amouth may be stopped, and all the world may become ^bguilty before God.

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21 But now the ^arighteousness of God ^bwithout 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 ^asinned, and come short of the glory of God;

24 ^aBeing ^bjustified freely by his ^cgrace through the ^dredemption that is in Christ Jesus:

25 Whom God hath ^aset forth to be a ^bpropitiation through faith in

his ^cblood, to declare his righteousness for the ^dremission of sins that are past, through the ^eforbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be ^ajust, and the justifier of him which believeth in Jesus.

27 Where is ^aboasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

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14^a Alma 41:11; Morm. 8:31.

15^a Isa. 59:7 (7–8).

16^a Mosiah 3:25; Morm. 8:38.

17^a 1 Ne. 20:22 (18–22).

18^a D&C 10:56 (55–56).

19^a Ezek. 16:63.

^b TG Guilt.

20^a 2 Ne. 25:23.

^b TG Law of Moses.

^c 2 Ne. 2:5 (5–8).

1 Ne. 10:6.

TG Man, Natural, Not Spiritually Reborn; Sin.

24^a JST Rom. 3:24 *Therefore being justified only by his grace . . .*

^b D&C 20:30.

^c TG Grace.

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25^a GR purposed, designed beforehand.

^e TG Forbear.

26^a TG God, Justice of.

27^a Alma 26:36 (10–12, 36); D&C 3:4; 84:73.

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Elder Dallin H. Oaks

“The commandments, ordinances, and covenants of the gospel are not a list of deposits required to be made in some heavenly account. The gospel of Jesus Christ is a plan that shows us how to become what our Heavenly Father desires us to become.”

(GC Oct 2000)

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In Romans 3 and in Galatians, the word works does not appear to refer to righteous deeds or efforts to obey God. Instead, in these passages, works refers specifically to performances of the law of Moses (see Romans 3:20, 28; Galatians 2:16). Furthermore, the context of Romans and Galatians indicates that these “deeds of the law” (Romans 3:28) refer not to the law’s universal commandments (like the commandments not to kill or commit adultery), but to distinctively Jewish observances like circumcision, dietary regulations, and special feast days—parts of the law that were not required of Gentile Saints (see Acts 15:1–11, 19–20).

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Paul had encountered some Jewish Christians who were teaching the false doctrine that Gentile Christians would not be saved unless they were circumcised (see Acts 15:1–2; Galatians 5:2). Though this ordinance was one of many performances of the law that God gave to ancient Israel, those performances were not the means of obtaining forgiveness of sins. Forgiveness was available only through the Atonement of Christ (see Romans 3:24–25). Thus, the way of salvation for all, both Jew and Gentile, was through faith in Christ and commitment to His gospel (see Romans 3:29–30).

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Paul's use of the phrase "the law of faith" (Romans 3:27) shows that even though salvation does not come by the law of Moses, individuals must follow laws in order to be saved. Faith in Christ is the law of faith, a way of life that does not "make void the law," but rather, through faith, "we establish the law" (Romans 3:31; compare Matthew 5:17; Romans 8:2). Faith leads to repentance and striving to live as Jesus Christ taught.

A brown paper bag is positioned in the center of the image, serving as a background for the text. The bag is slightly wrinkled and has a natural, earthy tone.

Romans 4

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
- (c) the water itself



his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

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5 But to him that worketh not, but believeth on him that justifieth 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 works,

7 Saying, Blessed are they 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 sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the 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 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 heir of the world, was not to Abraham, or to his 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 law is, there is no transgression.

16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the 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 quickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

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

20 He staggered 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 promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

The Promise Realized Through Faith

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

24 But for 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 offences, and was raised again for our justification.

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

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4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

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3a See JST Gen. 15:9–12 (Appendix).

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d TG Family, Patriarchal.

17a TG God, Power of; Resurrection.

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JST, Romans 4:2–5 (In Bible Appendix)

2 For if Abraham were justified by the law of works, he hath to glory in himself; but not of God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him who is justified by the law of works, is the reward reckoned, not of grace, but of debt.

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

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Paul was teaching that if a man were justified by the works of the law, then he would have reason to glory, for then the reward he received from the Father would be compensation for services rendered and not a gift of grace. But, of course, no man can earn salvation on his own.

Elder Jeffrey R. Holland

“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. The Book of Mormon declares emphatically that ‘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]” (“The Atonement of Jesus Christ,” *Ensign or Liahona*, Mar. 2008, 36).

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Salvation by grace is a doctrine on which Paul elaborated later in the Epistle to the Romans (see Romans 4:4–16; 5:1–21; 6:1–16; 11:1–6) and in other epistles (see Ephesians 2:8–10; 2 Timothy 1:9; Titus 2:11–14; 3:3–8).

Grace is a “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” (Bible Dictionary, “Grace”).

his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

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JST, Romans 4:16

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President Dieter F. Uchtdorf

“Salvation cannot be bought with the currency of obedience; it is purchased by the blood of the Son of God [see Acts 20:28]. ...

“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 of Grace,” Apr. 2015 GC, Ensign or Liahona, May 2015, 109, 110).

Elder David A. Bednar

“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”

(“Therefore They Hushed Their Fears,” Apr. 2015 GC, Ensign or Liahona, May 2015, 47).



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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 ^asinners, ^bChrist died for us.

9 Much more then, being now ^ajustified by his ^bblood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were ^areconciled to God by the ^bdeath 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 ^aatonement.

12 Wherefore, as by one man ^asin entered into the world, and ^bdeath by sin; and so ^cdeath passed upon all men, for that all have ^asinned:

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15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by ^aone man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

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d TG Man, Natural, Not Spiritually Reborn.

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10 For in that he died, he died unto ^asin ^bonce: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin,

23 Now it was not written for his sake alone, that it was imputed to him;
24 But for ^aus 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 ^aoffences, and was raised again for our ^bjustification.

CHAPTER 5

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

THEREFORE being ^ajustified by ^bfaith, we have ^cpeace with God through our Lord Jesus Christ:

2 By whom also we have access by ^afaith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in ^atribulations also: knowing that ^btribulation worketh ^cpatience;

4 And patience, experience; and experience, hope:

5 And ^ahope maketh not ashamed; because the ^blove of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without ^astrength, in due time Christ died for the ungodly.

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 ^asinners, ^bChrist died for us.

9 Much more then, being now ^ajustified by his ^bblood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were ^areconciled to God by the ^bdeath of his Son, much more, being reconciled, we shall be saved by his life.

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President Boyd K. Packer

“Save for the exception of the very few who defect to perdition, there is no habit, no addiction, no rebellion, no transgression, no apostasy, no crime exempted from the promise of complete forgiveness. That is the promise of the atonement of Christ.”

(“The Brilliant Morning of Forgiveness,” Oct. 1995 GC, Ensign, Nov. 1995, 20).

New Testament Student Institute Manual

Romans 5:11 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.

President Russell M. Nelson

“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.’

President Russell M. Nelson

**“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” (“The Atonement,” Oct 1996 GC, Ensign, Nov. 1996, 34).

A brown paper bag is positioned in the center of the image, serving as a background for the text. The bag is slightly wrinkled and has a natural, earthy tone.

Romans 6

that life by Jesus Christ our Lord.

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New Testament Student Institute Manual

Paul reminded members of the Church that they had been “baptized into Jesus Christ,” thus entering into a covenant relationship with Christ (see Romans 6:1–4). For Church members to choose to continue in sin was incompatible with that covenant relationship. Further, Paul taught that baptism symbolized being “buried with [Christ]” and becoming “dead ... unto sin, but alive unto God” (Romans 6:4, 11). Baptism is a rebirth, symbolized by coming up out of the waters of baptism. Just as we were born into the world and became a living soul, so we must be born again and become a member of God’s kingdom—both births involve the common elements of water, blood, and spirit (see Moses 6:59–60).

Elder Robert D. Hales

“Many members of the Church do not fully understand what happened when they went into the waters of baptism. It is very important for us to understand the marvelous gift of the remission of sins, but there is much more. Do you understand and do your children understand that when they are baptized they are changed forever? ...

“When we are baptized, we take upon ourselves the sacred name of Jesus Christ. Taking upon us His name is one of the most significant experiences we have in life. Yet sometimes we pass through that experience without having a full understanding.

Elder Robert D. Hales

“How many of our children—how many of us—really understand that when we were baptized we took upon us not only the name of Christ but also the law of obedience? ...

“... I pray that each of us as members of His kingdom will understand that our baptism and confirmation is the gateway into His kingdom. When we enter, we covenant to be of His kingdom—forever!”

(“The Covenant of Baptism: To Be in the Kingdom and of the Kingdom,” Oct 2000 GC, Ensign, Nov. 2000, 8–9).

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16 Know ye not, that to whom ye yield yourselves ^aservants to obey, his servants ye are to whom ye ^bobey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have ^aobeyed from the heart that form of doctrine which was delivered you.

18 Being then made ^afree from ^bsin, 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 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 ^afree from righteousness.

21 What ^afruit had ye then in those

to them that the a man a

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3 So th eth, she she sha but if h free fro adultere to anoth

4 Whe are bec the bod be marr who is we shou God.

5 ^aFor the ^bmo

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Death of.
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New Testament Student Institute Manual

After baptism our master should be righteousness, not sin. We can be free from the servitude of sin through the emancipating and life-giving powers of the Atonement. Many sins that involve addictive behavior tend to have “dominion over” the sinner (Romans 6:14).

President Russell M. Nelson

“From an initial experiment thought to be trivial, a vicious cycle may follow. From trial comes a habit. From habit comes dependence. From dependence comes addiction. Its grasp is so gradual. Enslaving shackles of habit are too small to be sensed until they are too strong to be broken. ... Addiction surrenders later freedom to choose.”

(“Addiction or Freedom,” Oct 1988 GC, Ensign, Nov. 1988, 6–7).

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21 What ^afruit had ye then in those things whereof ye are now ashamed?

to them that know the law,) how that the ^alaw hath dominion over a man as long as he liveth?

2 For the ^awoman which hath an ^bhusband is bound by the law to *her* husband so long as he liveth; but 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.

4 Wherefore, my brethren, ye also are become ^adead to the ^blaw 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 ^aFor when we were in the flesh, the ^bmotions of sins, which were by the law, did work in our members

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21 What ^afruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made ^afree from sin, and become servants to God, ye have your ^bfruit unto ^choliness, and the end everlasting life.

23 For the ^awages of ^bsin is ^cdeath; but the ^dgift of God is ^eeternal life through Jesus Christ our Lord.

CHAPTER 7

The law of Moses is fulfilled in Christ—

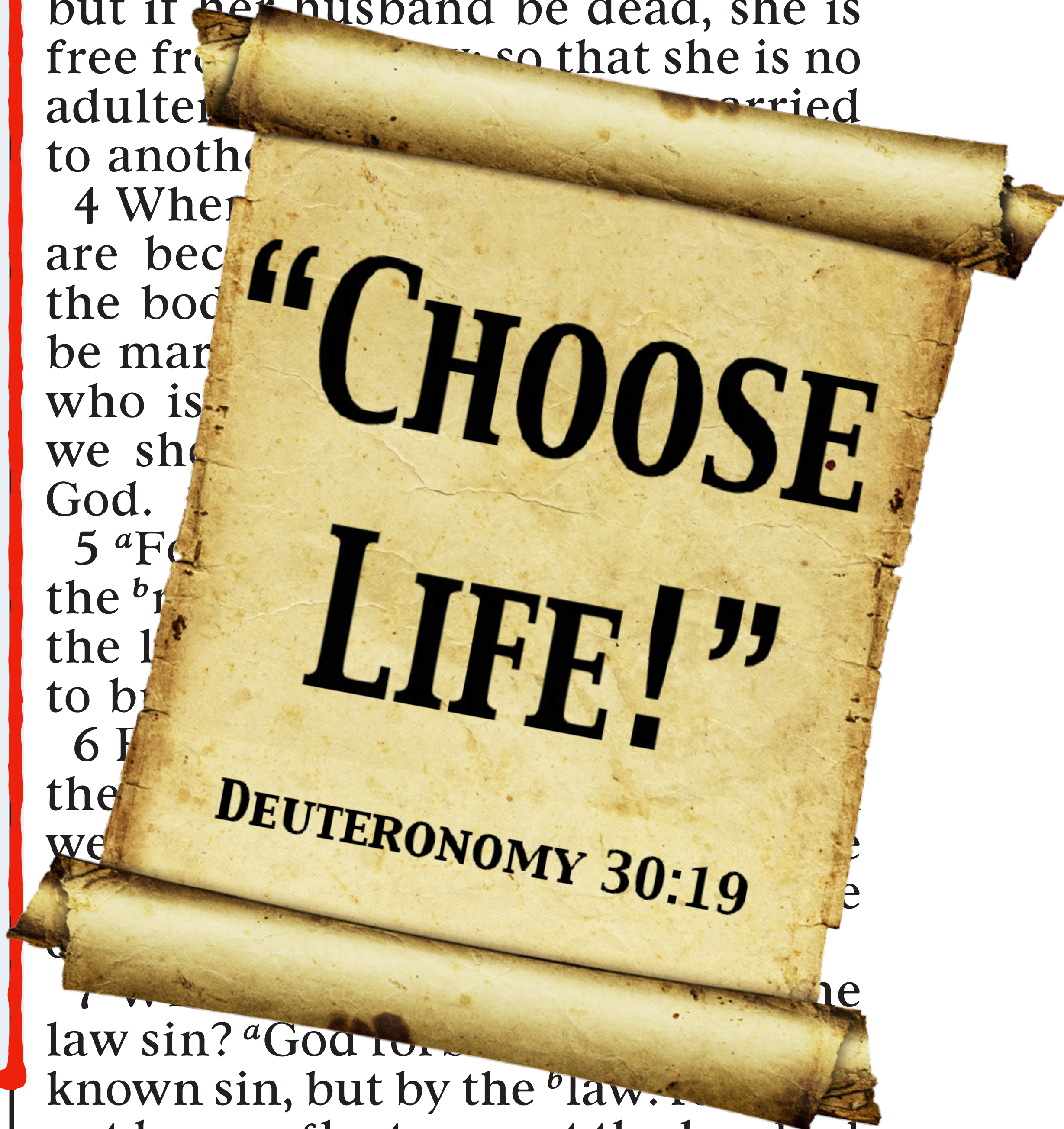
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5 ^aFor the ^bthe ^cthe ^dto be

6 For the we

7 For the law sin? ^aGod for known sin, but by the ^blaw. not known ^clust, except the law had said, Thou shalt not ^dcovet.



New Testament Student Institute Manual

Frequently in Paul's writing, the Greek word translated "servant" also means "slave," and Paul used the imagery of slavery to teach about the spiritual consequences of choosing to sin. Since slavery was a common institution in the Roman Empire, Paul's audience would have readily identified with metaphors like yielding to God as servants would yield to their master (see Romans 6:13) and being slaves to sin (see Romans 6:17, 20).

Slaves in ancient Rome could purchase their freedom or be freed by their masters. Continuing his slavery analogy, Paul taught that the price of freedom from sin was paid by Jesus Christ through His Atonement (Romans 3:24); however, freedom could be realized in the lives of His followers only as they chose to abandon sin and become "servants of righteousness" (Romans 6:18).