

CALLING AND ELECTION – PART I

We will have today and Monday and Tuesday, I talked for those three days. The overall program for presentation and discussion was centered around making your calling and election sure. Now, one phrase of that is this matter of being sealed by the Holy Spirit of Promise. And this, in a very real sense, is a necessary preceding doctrine to understanding what is involved in making one's calling and election sure. What happens in the Church is, in general, that people read in the revelation on marriage, Section 132, they think they read that if a marriage is sealed by the Holy Spirit of Promise, then people can commit all manner of sin and though they pay the penalties, they came forth in due course and enter into their exaltation. And that is a conflict there. The question that recurrently is asked in Church is, how do you know if your marriage was sealed by the Holy Spirit of Promise? When they ask this, what they have in mind is that if it was sealed, then they are assured of exaltation and glory in the eternal world, even though they have to do some suffering in the interim through being unfaithful. Well, unfortunately, this just is not the plan. And there is not any such doctrine as that in the Church, and there is nothing in connection with the Holy Spirit of Promise and Celestial Marriage that guarantees an individual exaltation in the Kingdom of God, just absolutely nothing. Every promise in connection with Celestial Marriage is conditional, meaning that it will transpire in the event that people live in such a way as to merit the blessing and that it will not transpire unless this worthiness is present. Well, since this expression, the Holy Spirit of Promise, is used in connection with the ordinance of Celestial Marriage, and also in connection with making your calling and election sure, and used in those two instances in more dramatic fashion than when it is used in any other way, we have got to begin our consideration of making your calling and election sure by analyzing what is involved in being sealed by the Holy Spirit of Promise. And so, in the indicated sense, this lesson becomes an introduction and is a foundation that necessarily must be laid in order for us to understand the two succeeding lessons that we will have.

Now, before we confine ourselves pretty much to this, this morning, and get a vision of what is involved in it and then we will apply it next week. This expression is in latter-day revelation and is also in the New Testament. However, there is a doctrine in the New Testament that is precisely and identically the same doctrine as this, that goes under an entirely different name than this doctrine has. And so what we will start out to do is to talk about this doctrine under a different name, and the name that we will talk about it under is the one that is used in the sectarian world. Of course, they do not know what they are talking about, but they do talk about the doctrine, and some of the churches have, for all practical purposes, the whole foundation of their theology resting on this doctrine without really knowing, in any sense, what they are talking about. And on the other hand, I have never heard anybody in the Church, in my experience, and I am awaiting the day, it may happen, talk about this doctrine under its New Testament name. We are a little peculiar sometimes, as well as the sectarians; we have a true doctrine and we do not talk about it, we do not understand it maybe, we do not emphasize it like we should. We do not talk much about salvation by grace, and yet we ought to, and we shy away a little from it, because the sectarians talk about it and they are so misinformed.

Well, open to Section 20 of the Doctrine and Covenants now. I suppose, initially, I had better do most of the talking, and so I will just put on the board, to begin with, the synonymous title that is here involved: "The Law of Justification." We are going to use these two principles as synonymous, and I think before we are through, we will be forcefully aware of the fact that they are. Now, to introduce our subject, Section 20; to get the context, look at the beginning of the seventeenth verse, and beginning there, the Lord is summarizing the basic doctrines of the Church. In effect, this is the announcement, the constitutional announcement of what revealed religion contains. Now it contains, first, that there is a God in heaven; that there has been a creation; that Christ came and worked out the infinite and eternal atoning sacrifice; that the plan of salvation for men is faith, repentance, baptism, and getting the Holy Ghost and living righteously, and receiving the gifts of the spirit. Now we are down to verse 30, so get the feel of the fact that the Lord is summarizing the most basic doctrines in the Church. These are the absolute fundamentals, the first principles of revealed religion. And so we came to verse 30, in this setting, "and we know that justification through the grace of our Lord and Savior Jesus Christ is just and true." That is one part of the sentence. "And we also know that sanctification" and so on. Well, I take this as a text, what is written in this relationship, to begin our concept and let us know that something that is called justification is as basic and as fundamental a doctrine in the gospel as almost anything that could be named. It ranks right here after the Atonement of Christ, and after the recitation of what is involved in faith, repentance and baptism. Well, here we begin, then.

Now, turn to the book of Moses, in the sixth chapter. And here again, we have got a setting that is very similar to the setting we were just reading in Section 20. And this time, the Lord has Enoch do over again, in effect, what was just done. Enoch summarizes the plan of salvation. Now you look up at verse 52, you are on faith, repentance and baptism, down to 54, we are on the doctrine of the Atonement, down to 57, 58, 59, we are on the matter of being born again and becoming new creatures of the Holy Ghost, there right down to rock bottom, where basic, fundamental doctrines are concerned. And then verse 60, a summary verse: "For by the water ye keep the commandment, by the Spirit ye are justified and by the blood ye are sanctified." All right, woven right in with the cornerstone doctrines of the Church, is the doctrine of justification.

Now, let us just do the latter difficult hard thing, of seeing what Paul says about it. I think it will warrant our consideration to actually read a few of these verses. The book of Romans, the third chapter, I will put the references here that we will be particularly concerned with. Now, let us remember that the sectarian world has these chapters, and they read them and they talk about them a very great deal. The whole passages are on the subject, but we are just deliberately picking out some of the verses. Let us have one definition before we read those, so that it will be very apparent what we are talking about. Now here, people read this phrase, the Holy Spirit of Promise, and they read it in Section 88, and they equate it with something that is called the Second Comforter because they are used together. Well, this gets us off entirely on the wrong foot. Let us take a definition and we will pick up the scriptures later that establish that this is the definition. The Holy Spirit, period. You go that far, and you have got no problem; it means the Holy Ghost. The Holy Spirit. All right, the Holy Spirit promised the Saints, is the Holy Ghost. Every

member of the Church gets the promise that he will have the Gift of the Holy Ghost. That is the Spirit. That is what the baptismal covenant says: "I will pour out my spirit more abundantly upon you." That is what the sacramental covenant says: "They shall always have his spirit to be with them," the Holy Ghost, for those who enjoy its gift. So, we say the Holy Spirit, promised the Saints, is the Holy Ghost. Or, to dramatize and make a title we say, the Holy Spirit of Promise to the Saints is the Holy Ghost. Or we just simply say the Holy Spirit of Promise, and the concept is that here is the Holy Spirit promised to the Saints. This is the great emphasis, that if the Saints will do such and such, this promise will be fulfilled, and hence the title, "of Promise," to drive home to us that we want to live in such a way as to have the promise fulfilled, carrying ye Jerusalem until ye be infused with power from on high. The promised endowment is what will come if such and such is done. All right, the Holy Spirit of Promise is the Holy Ghost. It is not Christ, it is not the Second Comforter, it is not anything else, as we are going to see in due course now.

Well, Romans now, the third chapter. I guess we will not take time to read it all, but follow down the column, and get a little feel of how Paul is approaching this subject.

The nineteenth verse: "We know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Well, he sees in law sort of a dual sense, but primarily he is using it in the sense of the Law of Moses, with some application in a broader field. But in order for us to crystallize the concept, let us think of it in this field first, and then we can apply it in a little broader field, as he seems to do.

Verse 21: "But now the righteousness of God without the law is manifested . . ." (Something has come in addition to the Law of Moses.) . . . being witnessed by the law and the prophets;"

Verse 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." (Whether they are Jew or gentile it is the same.)

Verse 23: For all have sinned, and come short of the glory of God." (Now he is talking about the law of justification and he's going to apply it to Jew and gentile, everybody alike, whether they have the Law of Moses or whether they didn't have the Law of Moses.)

Verse 24: Being justified freely by his grace . . ." (Now here's something. We are justified by the grace of God and this means the Atonement. The grace of God in that He sent Jesus Christ to work out the Atonement.) ". . . through the redemption that is in Christ Jesus:"

Verse 25: “Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.”

Verse 26: “To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.” (We are justified by faith in Christ. We are justified if we believe in Jesus because of the Atonement and not because of the Law of Moses. Now that’s the meaning and concept here.)

Verse 27: “Where is boasting then” It is excluded. By what law: of works? Nay: but by the law of faith.”

Therefore we conclude that a man is justified by faith without the deeds of the law. This is Luther’s perch where the whole Lutheran kingdom rests. “Man is justified by faith without the deeds of the law.” Now what really he is saying is, man is justified if he has faith in Christ and he does not need the Mosaic law to say it. He does not need the performances and the rituals. “Is he the God of the Jews only? Is he not also of the Gentiles? Yea, of the Gentiles also.” That is, salvation is now to the Gentiles, and they are justified through the blood of Christ and faith in him and believing in him, and they do not have to go back to the Law of Moses.

Well, we might take occasion to talk back and forth about this to see that we understand it, but suppose we do not, suppose I just read it and comment a little, and if you want to continue some good scriptural analysis, you reread it, and you figure out what Paul is saying. Now the fourth verse:

What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God.

All right, we are justified by faith, and not by works. And the works that he is talking about are the type of performances that are involved in that law, but he is going back even to Abraham, and showing that even he before the law, could not have done some works that would have saved him. The salvation has to be in the Atonement of Christ, and his blood.

Romans 4:3: For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Verse 4: Now to him that worketh is the reward not reckoned of grace, but of debt.

Verse 5: But to him that worketh not, but believeth on his that is justifieth the ungodly, his faith is counted for righteousness.

Now do you see what he is doing, he is saying, “You Jews are not going to be saved, salvation does not come because you work the works of the Law of Moses. But salvation

comes through the blood of Christ, and you are justified by faith and not by works,” meaning the works of the law. You are justified by faith, and we are going to discover when we look at James’ account, that the faith involved in his account is synonymous with works. He is talking from an entirely different perspective.

What would salvation have meant in the fifth, well the first verse of the fifth chapter of Romans?

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”

Now eighteen and nineteen in that chapter:

Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Well, we might amplify these but I think we have before us, or should have, the concept that Paul is saying. That people, he is talking about this great thing, the law of justification, that people are justified by faith only and not by works, meaning the works of the law. But when he says that a man is justified by faith, he is talking about faith in the Lord Jesus Christ, which consists of what? Good works, righteous conduct, gospel work, the performance of the kinds of things that help you earn and qualify for the seat of salvation.

Well, before we talk about that, let us take the contrasting passage now, and of course the sectarian world quarrels everlastingly about this—James, the second chapter, 14 through 26. Now let us not take time to read this whole thing, but to get a feeling of it.

James 2:14: What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?

Now James is now talking about righteous works, about the works of righteousness. He is not talking about obedience. He is not talking about the works of the Mosaic law. He is talking really about what Paul is talking about, when he says faith. Remember Moroni’s statement that says, “If a man hath faith, he will cleave unto every good thing.” You do not have faith unless you work the works of righteousness. It is impossible. Nobody can have faith without the works of righteousness. But people can have faith without the works of the Mosaic law. So Paul has said, “You are not justified by the works of the law, but you are justified by the works of righteousness, which I call faith in Christ.” Now James says, “What does it profit if you have work if you claim faith and not works only.” And so he makes an argument here, that it says you have to work the works of righteousness, and he comes down to verse 24, and you see then how, “That by works a

man is justified, and not by faith only.” And that is his conclusion. Well, you read the whole column; you are familiar with it anyway. Now this is the problem that people face on the law of justification in the sectarian world, and they quarrel about what Paul said, and they even (some of them) reach the conclusion that all you have to do is to confess to the Lord with your lips, and any good work that you do is incidental and supplemental, and that salvation comes by the grace of God through the Atonement, independent of good works, just by having faith in the sense of confession and believing in him, without trying to live right and be moral and upright and have integrity and so on. This is a wonderful substitute for a true system of religion.

Now, let us read two more passages, and then we will see what we are coming up with as the doctrine is. We will read these and we will have our passages before us now. Section 132, and here is the guide to enable us to know how to handle the subject of being sealed by the Holy Spirit. If we talked about baptism, we would not have any problems. Everybody wants to talk about marriage. Nobody ever asked me a question that said, has my baptism been sealed by the Holy Spirit of Promise, but I have had thousands of people ask me to tell them whether such and such meant that their marriage was sealed by the Holy Spirit of Promise. If we could please forget marriage until we knew the doctrine, and talk only about baptism, we would end up knowing what the doctrine is, and then we would apply it to marriage. Now the context for this statement in Section 132 is this: the Prophet has asked the Lord about plural marriage. The Lord cannot tell him about plural marriage until he first tells him something else so he will have a basis for understanding plural marriage. And the first thing he has to tell him is that all blessings come in a certain way. So he tells him in verse 5 that you have to live the law to get all blessings; and over again in verse 6. Then he comes to verse 7 and we get what I am wont to call a one sentence summary of the whole law of the gospel. Now you follow this through. “Verily I say unto you, that the conditions of [the gospel] law are these.” This summarizes what is involved in everything in the gospel. “All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations,” now, did he leave anything out? Here is every conceivable thing that the mind can think of, everything that God gives. This is legal language because it is a covenant, this is like a contract. Section 132:7:

All covenants (now) that are not made and entered into and sealed by the Holy Spirit of Promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a tie on whom (this priesthood) this power and the keys of this priesthood are conferred),” that is what we talked about yesterday on Keys of the Kingdom, “are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.

Behold, mine house is a house of order, saith the Lord God, and not a house of confusion.

All right, have that in your mind, and we will read out one more passage, and then we will see what we have.

This Section 76, talking about those who are destined to inherit a celestial glory, exaltation in it, as a matter of fact, the revelation says, in verse 50, those who “come forth in the resurrection of the just;” verse 51, “those who were baptized in his name;” verse 52, “that by keeping the commandments they are washed, they receive the Holy Spirit by the laying on of hands.” Now verse 53, “And who overcome by faith, and are sealed by the Holy Spirit of Promise, which the Father sheds forth upon all those who are just and true.” Everybody who is just and true is sealed by the Holy Spirit of Promise.

All right, take your unabridged dictionary and look yourself up some words. Look up the word “seal,” “sealed,” and you will find a number of definitions; one of them will give you the synonyms that you want in the right sealed. And the synonyms that you will get will be “ratified,” “approved,” and “justified.” And so you have some synonymous expressions. People are sealed by the Holy Spirit of Promise. That is one phrase. Another phrase says people are justified by the spirit. Both of those we have now read in the revelation. And a third phrase says that something is approved—this is not in the revelation but I take it as a synonym—approved by the Lord. And the fourth one says that something is ratified by the Holy Ghost. Now, what I have done is simply take the synonyms that are in the book for seal and I have taken them and applied them to a scriptural setting and written four phrases down that are synonyms that mean precisely and exactly the same thing, in order to get the context over.

So someone, in order to have a baptism, in order to have a baptism that is enduring, well, let us put it over here. Now, we have got these references, but let us leave the other column, let us leave this and those other statements on the board, and let us take baptism as our illustration. So, somebody learned that he has to have baptism in order to be saved. Well now, out of that seventh verse in Section 132, we learn that if a baptism is going to be binding on earth and sealed in heaven, a third thing has to happen. Obviously, you have got to have the right ordinance. You have to find the baptism which is the Lord’s baptism. You find some other baptism; it is nothing to be endured.

Now, from what we read, the baptism has to be performed by a legal administrator. Well, wonderful. We are all right on this, are we not? We found the right ordinance. Baptism by immersion is the Lord’s ordinance. Now we are in a favored position of having found a legal administrator to perform it for us. The authority has been brought back in its reformed capacity to perform baptisms.

Now the third requirement in that seventh verse was if this baptism is going to be binding in eternity, it has to be sealed by the Holy Spirit of Promise. Now I have written this on the board for baptism, but it applies to everything. Apply it to marriage; you want a marriage that is going to be good in eternity you have got to get the right ordinance—temple marriage by a legal administrator, someone whom God has given the sealing power. And then that marriage has to be sealed by the Holy Spirit of Promise. And that formula applies to all covenants, contracts, bonds, obligations, oaths, vows,

performances, connections, associations, or expectations. That applies to every conceivable thing. It does not work unless you get the right thing: the legal administrator, and the seal placed upon it.

Now the seal is placed upon it if somebody is just and true, meaning if they are worthy. "The Holy Spirit of Promise which the Father sends forth upon all those that are just and true." Now that is what our revelation says. But James said, "The seal is placed upon it if somebody works the works of righteousness, not just faith only, but righteous works." And Paul said, "The seal is placed upon it if they have faith in Christ," if they accept the gospel plan and believe it and, in effect, live it. But the seal is not placed upon it by the works of the Mosaic law.

All right, come back over here to our column, and say the same thing over again in different words. If somebody is worthy to be baptized and he gets baptized, having repented, then that baptism is sealed by the Holy Spirit of Promise, or in other words, he is justified by the spirit in what he does, or in other words, his baptism is approved by the Lord, or in other words, it is ratified by the Holy Ghost. Now this is the doctrine of justification. This is the doctrine of justification, is the bar that the Lord places so that nobody ever gets an unearned blessing. Nobody gets a blessing in unrighteousness. You have to be worthy to get it. You have to be just and true. You have to be working the works of righteousness. You have to be obedient to the law that is involved, and in that event, the spirit justifies you in what you do. In that event a seal is placed upon what you do. The Lord approves and He ratifies by the Holy Ghost, and so the thing becomes binding on earth and in heaven. And if this does not happen, it is not binding on earth and in heaven.

Well, those are the general principles that are involved in the field of being sealed by the Holy Spirit. Now let us have whatever discussion we ought to have, in this connection as a preview to what we will talk about Monday. Yes, Dr. Redd?

Comment: Can you enlarge on just and true?

BRM: Well, I do not know really how, very well, to enlarge on just and true, except it just seems that that language that embraces within it conformity to the gospel plan. You became just and true if you conform and the works of righteousness and obedience and being just and true sort of fall in the same category as being somewhat synonymous in my context, whom the Prophet sets forth on all those who are just and true, upon all those who keep the commandments, upon all those who work the works of righteousness.

Comment: Who are true to their covenants.

BRM: Yes, all those who are true to their covenants, all those who endure in faith to the end, all those who are living after the manner that Saints live.

Comment: (Inaudible.)

BRM: I cannot think of any, can you think of one? Justification abounds in the New Testament. As we have indicated, we can make this field a controversy in sectarianism, but I do not think it is used in any other way than this, not that I can think of.

Comment: If we cannot be justified without receiving the remission of sins, speaking in terms of the baptismal covenant, if the spirit justifies, the spirit then must remain.

BRM: Right, that would have to be the case.

Comment: So in the sense of a just man, as a situation, I would like to delve in and expand the term justification to say remove ratification, and it also means to bring that man into the state of justification before God, as a just man.

BRM: I think that is exactly what it does. He is in a state of grace and the blessings of the Lord are his, because he has conformed to the law, and the spirit approves what he did.

Comment: Well, this comes then, by grace, does it not. Not by works. In other words, he hasn't said, I'm thinking of 2 Nephi 31, he relies wholly upon the merits of Christ, to the point of remission.

BRM: Well, it is done by grace, within this phrase that Nephi said, "It is by grace that we are saved, after all that we can do." That is, the grace does not become operated in our lives unless we conform. There are two places in the Book of Mormon where that is. One of them says it is by grace that ye are saved after all that ye can do, or we, it is one or the other. You have to work good works. That is probably the twenty-fifth chapter, the tenth verse, I think, by grace coupled with good works. Well, Paul is saying you are justified by grace, justified through the Atonement by the grace of God that he gave, if you have faith, in the sense that Moroni . . . if you have faith, you will cleave unto every good thing—so good works, coupled with the grace of God.

Comment: Now to justified person is ratified and he is also sanctified. Is that not right? What is the relationship between justification and sanctification?

BRM: Well, if you are justified to the full, you are sanctified. But you can begin to apply justification to individual things when you can be justified in an individual act. You can be justified in some dealing that you have with your brethren because it is right and proper. You can apply justification to every step along the way. You have to be justified by the spirit in a host of things. And the ultimate end of this is to be sanctified; all proper covenants, contracts, bonds, obligations, and so on, every one of them, you have to be justified in. And the ultimate end is purity of life, and being spotless. Now, the thing about this is this: where these covenants are concerned, you enter into these covenants, and you take these obligations, and we have baptism as our illustration, so when you are baptized, what you get is a conditional promise. In the covenant of baptism, you are promised the Celestial Kingdom, if you keep the commandments. You are not promised the Celestial Kingdom unconditionally. There is a condition attached. So you come and

you get baptized, and you are worthy, the Lord ratifies what you have done, and you are in a state of grace. So then if you keep the commandments this seal remains in force and you get salvation. But if you do not keep the commandments, you did not have an unconditional guarantee of salvation. Now you grow up and get married in the temple; Celestial Marriage. And when you are married in the temple, you get the promise of exaltation, in the Celestial Kingdom, if you thereafter live righteously. You do not get a promise in Celestial Marriage that says you are going to the celestial world, to exaltation, unconditionally. Now what I suggest on this is that you go to the temple and you listen to somebody get married. And then you pay attention to the words. And in the words you hear language indicative to the promises made upon the subsequent faithfulness of the participating parties.

So baptism and marriage are ideal illustrations. You get a conditional promise and not an absolute promise in both of them. But, because it is conditional, you can get every conceivable blessing that is possible to get out of them, provided you keep the covenant, the terms of the covenant.

Now, somebody comes to get baptized. Well, baptism is no good unless somebody has repented. So here is a fellow, and he is in love with a girl and she will not marry him unless he joins the Church. So he has not repented and he does not believe the gospel, but he likes the church, and he has not repented. So he joins the Church. So he's baptized and he has the right ordinance, he has the legal administrator, but his baptism is not sealed by the Holy Spirit of Promise. Well, this girl gets hold of him, takes him by the shoulders and has more influence than he has and after a little while she works on him just briefly and he receives a testimony. He discovers for the first time in his life . . . (Inaudible) . . . and he realizes that the blessings come from it. So he repents in his heart at this time. Well, his baptism is past, but the seal now takes force. His baptism is now ratified and approved and every blessing that the sealing power gives is his. On the same basis he is ordained an elder, he goes to the temple and he's not worthy. So the seal is not put on the temple marriage, he's not justified in what he did. But he subsequently repents and everything comes out all right because the seal is then put on.

Conversely, somebody who is worthy goes to the temple and the seal attends his marriage, but he comes out of the temple and lives after the manner of the world. He takes his garments off; he joins the bridge club and tea, coffee, tobacco and liquor are for him. So he breaks his covenant and the seal which was once in force is now broken. The reason that these seals become subsequently removed or that they remove themselves is that the ordinances which you are talking about are all conditional ordinances without absolute promises involved. You are guaranteed salvation through baptism if you keep the commandments, exaltation through marriage if you keep the commandments. In each instance, this is after the performance of the marriage.

Question: (Inaudible) . . . Section 40 where the Lord . . . (inaudible).

BRM: Well, it's related, but let's read that because it's a much broader implication and we will take that up next week. That has an application that is beyond what is involved in our discussion.

Question: (Inaudible.)

BRM: All right. Tune in next week at the same time, at the same station. What we are doing here is laying the foundation for "the lessons on making our calling and election sure. You just can't understand from scriptures that talk about that and use the expression Holy Spirit of Promise in relation to having the Second Comforter unless you first actually know what is involved in the sealing by the Holy Spirit of Promise. Today we are deliberately limiting ourselves to ordinances that are conditional so that we get the concept in our minds.

Question: (Inaudible.)

BRM: Well, listen, let's not take the time to do that right now. But I took that passage and I quoted the entire passage. I put in brackets after every phrase what the interpretation ought to be in order to show that it was not talking about anything except righteous works. I would suppose that would be under the heading here of "Salvation by Grace." It is; it's on page 672 in the edition that my friend, Brother Hyrum, says is the expurgated edition. In Ephesians second chapter "by grace ye be saved" and actually what Paul is saying in that, and you don't know it unless you have some understanding, is in . . . (inaudible) . . . same thing here as he said here . . . (inaudible) . . . the Law of Moses, the works of the Mosaic law with the grace of Christ. He has the same problem Abinadi had when he asked that question of the priest, "Are you saved by the Law of Moses?" The answer is not by the Law of Moses alone, but you have to have the Atonement of Christ come to bring the salvation.

Question: You know, I assume there is a correlation between the terms you put on the board . . . (inaudible).

BRM: I don't catch the vision of what you are asking.

Question: You are assuming that justification comes from the individual approval that the Lord in effect . . . (inaudible).

BRM: No. Justification comes by the spirit. The sealing comes by the spirit and justification comes from the spirit. The approval comes from the spirit; the ratification comes from the spirit provided I live the law that qualifies me to receive the blessings, provided I am just and true and keep my covenants. This is something that the Lord gives as a stamp of approval, a seal, a ratification and endorsement of my conduct. It comes from God because I earned the right to get it.

Question: (Inaudible.)

BRM: Sanctified by the spirit. I don't know what. That's in the revelation. Sanctify yourselves, but what that means is cleanse, do everything that you can. This is precisely Paul's point. You don't sanctify yourself by your own power, it takes the grace of God. It has to come from God and when it says sanctify yourself, it means you do everything you can do so that you can have the spirit. That is the way you sanctify yourself. What Paul is doing everlastingly here is putting the emphasis on the fact that the sanctification, the justification, the blessings, the grace, the goodness and the salvation come because of the atoning sacrifice of Christ whom he is preaching, whom they do not receive and instead rely for salvation on the mechanical performances of the Law of Moses. He's trying to shift the emphasis over to Christ and His goodness and grace to show that everything comes from him. He had to approach these subjects this way because he's dealing with these people who were relying on the Law of Moses. He had to get their minds off the performances of the law and on to the goodness and mercy, the love, the grace of Christ and of God. So I think they understood these things, but we aren't confronted with this Mosaic problem so we have misinterpreted, well, not we, the sectarians, to mean something that Paul never intended that they should mean.

Question: (Inaudible) . . . it isn't sealed by the spirit and if there is no contract . . . (inaudible) you do have a contract and you are still accountable for it, the Lord will keep His end.

BRM: The contract is not in force until the Lord signs it. That's a pretty good way to say it, you have no contract. "I the Lord am bound when ye do what I say, but when ye do not what I say, ye have no promise." You are accountable, but you have no promise. To have a contract takes two parties. You can't have a covenant with just one party. You have to make it and God has to make it. In order for you to make the contract, you have to be just and true and worthy in which event God puts His stamp of approval on you.

Question: (Inaudible.)

BRM: No. That is only part way. He has only drawn up the papers; He hasn't put His signature on the line. The contract is not in force until it's sealed; it's not a valid, binding contract until it's sealed. Now that revelation says "All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations or expectation that are not made and entered into and sealed by the Holy Spirit of Promise are of no efficacy, virtue or force in and after the resurrection." It has had no efficacy; it's not binding unless it's sealed by the Holy Spirit. Now they've drawn the papers up but both parties haven't signed it. You have gone through the ritual of signing it and God has said all right, just as soon as you conform to the law I will put my signature on it, as it were. The contract is not in force until it is sealed, in other words, until man is justified in his course of conduct. Well, this is our foundation. If you haven't handed me your papers, let's have them.