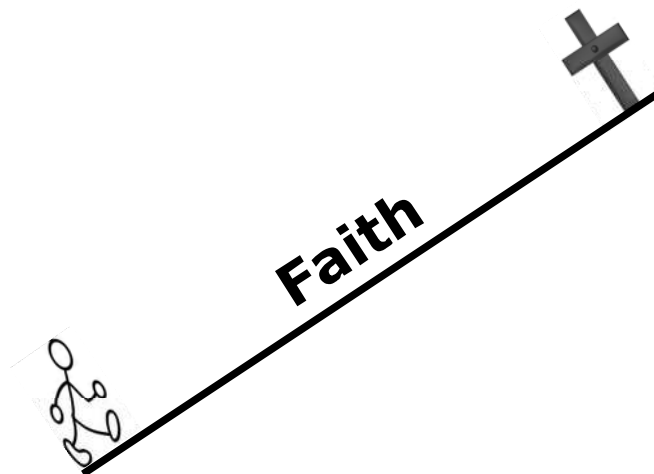


The above diagram represents ten of the most common obstacles both biblical Christians and Latter-day Saints encounter when attempting to understand, share and defend their respective faiths. Any number of these “rocks” may come into play during the course of dialog or debate.

Note that the path to the cross for Latter-day Saints is on an incline. This is because many LDS will suffer incredible loss (e.g. family, friends, social acceptance/status, financial security, etc.) for exchanging the LDS gospel of *works* for the biblical gospel of *grace*.

The below diagram represents the ideal sharing scenario—all potential “rocks” have been cleared from the road to redemption. In other words, the only thing standing between Latter-day Saints and being forgiven of ALL their sins (besides the potential losses mentioned above) is pure and simple faith in the FINISHED work of Christ on the cross and acceptance of His absolutely free gift of salvation.



Rock #10 Power Point

**Biblical
Gospel**

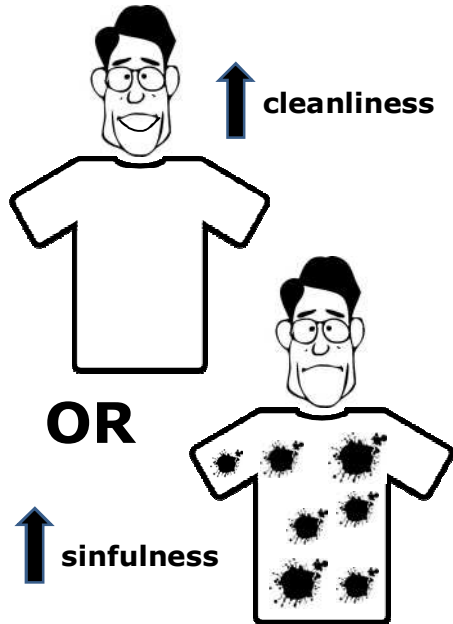


...becomes a rock on the road to redemption when Evangelicals are unable to use biblical Scripture to magnify it!

Eternal life in the presence of God requires that we be *perfectly clean* and thus forgiven of all our sins—on this the LDS Church and biblical revelation agree. The irreconcilable difference between the LDS and biblical gospels, however, is on *whose* “work” we ultimately depend to render us perfectly clean: The LDS gospel depends on Christ’s work to make forgiveness *possible* and OUR WORK to make forgiveness *actual*; the biblical gospel depends on Christ’s work to make forgiveness *possible* and OUR FAITH in His work to make forgiveness *actual*.

The aim of this lesson is to (1) demonstrate the purpose and effect of God’s laws, (2) shed light on *the mutual exclusivity* of biblical faith and “works” (i.e. commandment-keeping) unto salvation, and (3) magnify the “work” of Christ to secure salvation for ALL believers in “the new Jerusalem” (Rev. 21:2)—all three concepts of which are diametrically opposed to the LDS plan of salvation.

Purpose?



... Reflect God's Moral Character.

- God is "holy" (Ps. 99:9), "righteous" (Da. 9:14), and "perfect" (Mt. 5:48).

¹² So then, the law is holy, and the commandment is holy, righteous and good. (Ro. 7:12 NIV)

... Must Be Kept Perfectly.

- God's laws require perfection because God IS *perfection*. Therefore, breaking one law is like breaking all laws because both result in *imperfection*.

¹⁰ For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it. (Jas. 2:10 NIV)

... Increase Our Sin.

- God's laws increase our sins simply because we are unable to keep them perfectly. Indeed, God's laws are intended to make us "conscious of sin" (Ro. 3:20 NIV), not hopeful of perfection.

²⁰ The law was added so that the trespass might increase. (Ro. 5:20a NIV)

... Do Not Impart Life.

- Because God's laws increase our sins they in no way can be looked to as a means of righteousness or perfection.

²¹ Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. (Gal. 3:21 NIV)

... Impart Death.

- Those who look to God's laws for life are *deceived* by sin because God's laws are intended to bring death.

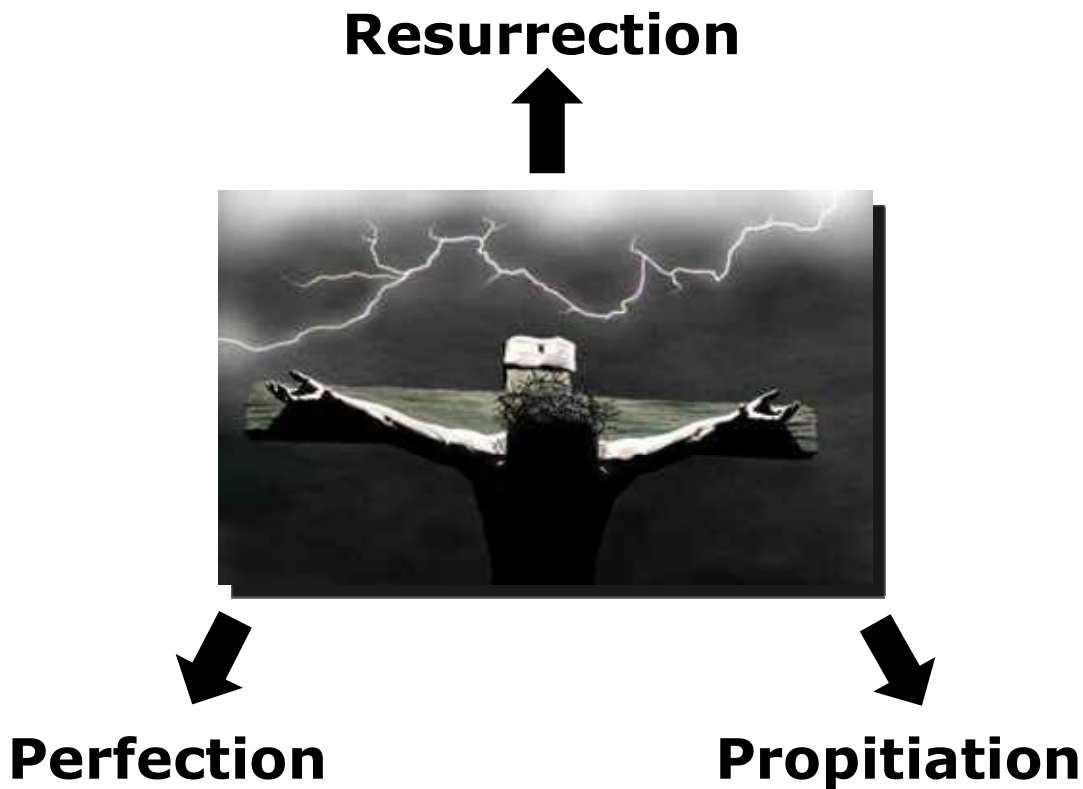
¹⁰ I found that the very commandment that was intended to bring life actually brought death.
¹¹ For sin, seizing the opportunity afforded by the commandment, deceived me, and through the commandment put me to death. (Ro. 7:10-11 NIV)

... Should Drive Us to Christ.

- Law-keeping and faith unto perfection are *mutually exclusive*, because the former depends on our "work" and the latter depends on Christ's.
- **Question:** How can the LDS gospel of *obedience* and *perfect repentance* be reconciled with the demands, purpose and effect of God's laws?

²⁴ So the law was put in charge to lead us to Christ that we might be justified by faith. (Gal. 3:24 NIV)

The Only Remedy for God's Laws—Christ's "Work"



Christ Fulfilled God's Laws Perfectly.

- God's laws reflect God's perfection. Man is unable to meet God's requirement for perfection. Therefore, the Father sent the Son who could and DID!

¹⁷ [Jesus declared] "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them." (Mt. 5:17 NIV)

²⁶ Such a high priest meets our need--one who is holy, blameless, pure, set apart from sinners, exalted above the heavens. (Heb. 7:26 NIV)

Christ Conquered Sin.

- God requires a perfect sacrifice for sin. Man, being imperfect, is unable *to atone for sin*. Therefore, the Father sent the Son to receive the full punishment for our sins.
- Christ is the atonement or “the **propitiation** for our sins” (1 Jn. 2:2a KJV).

⁵ But he [Christ] was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. (Isa. 53:5 NIV)

Christ Conquered Death.

- Having made the perfect sacrifice for sin Christ then had to secure victory over death. Therefore, He was resurrected to secure “eternal life” for all who believe in Him (Jn. 3:16 NIV).

²⁵ He [Christ] was delivered over to death for our sins and was raised to life for our justification. (Ro. 4:25 NIV)

***Our Faith Is in 100%
of Christ's "Work" and
0% of Our Own!***

**God presented him [Jesus Christ] as a sacrifice
of atonement, through faith in his blood.
(Romans 3:25a NIV)**

How Faith in Christ's "Work" Renders Us Perfectly Clean

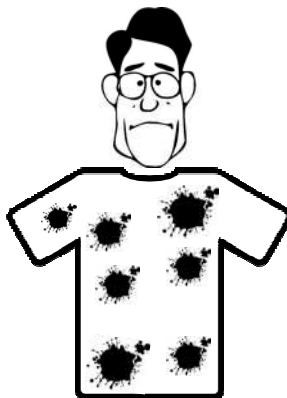
God's Laws

- Increase our sin
- Drive us to Christ

Christ's Work

- All laws kept
- All sins punished

Our Faith

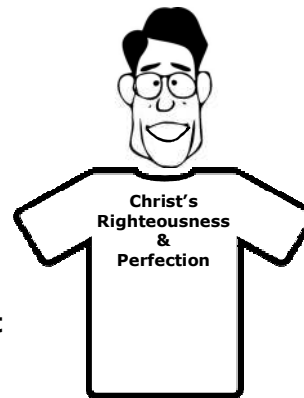


UNCLEAN

Unforgiven
Unrighteous
Guilty
Condemned
Separated
Dead
w/o Spirit
w/o Christ

CLEAN

Forgiven
Righteous
Justified
Saved
Reconciled
Eternal life
Given Spirit
In Christ

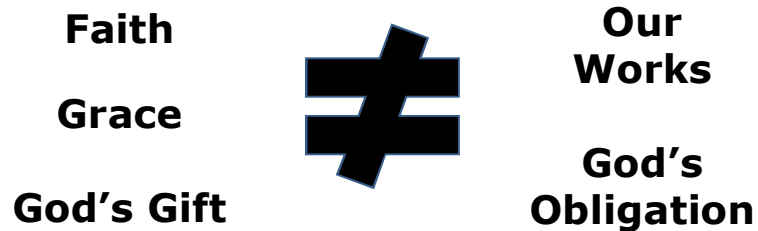


Therefore, no one will be declared righteous in his [God's] sight by observing the law; rather, through the law we become conscious of sin. But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus. (Romans 3:20-24 NIV)

The Faith-Grace-Gift Principle Excludes "Works"

Mutually Exclusive

"Faith," "grace" and the "gift"
unto salvation can in no way depend
on our "works"!



Know the Difference!

- If salvation at all depended on **our works**, then it would be **God's obligation** or debt to us and **NOT His free gift of grace**.
- Our faith in Christ's work is **the mechanism** of our salvation—our works are **the manifestation** of our salvation.
- Our faith in Christ's work is **the root** of our salvation—our works are **the fruit** of our salvation.
- We do good works **because we are** saved, **NOT to be** saved.
- We do good works **because we are** perfectly clean in Christ, **NOT to be** perfectly clean in Christ.

The Faith-Grace-Gift Principle Excludes "Works"—Jn. 6

John 6:27-29 NIV

²⁷ [Jesus said] "Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you. On him God the Father has placed his seal of approval."

²⁸ Then they [His disciples] asked him, "What must we do to do the works God requires?"

²⁹ Jesus answered, "The work of God is this: to believe in the one he has sent."

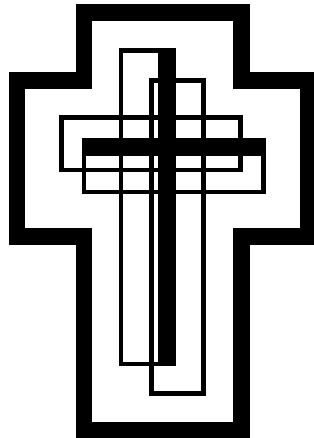
- **Question:** How can the LDS gospel of "works" unto eternal life be reconciled with Jesus' answer?

*(v. 27)–Notice that the context is "eternal life" or **the equivalent of the LDS celestial kingdom.***

(v. 28)–"works" in this context means commandment-keeping.

(v. 29)–Notice that, according to Christ Himself, "to believe" (pisteuō—a synonym for "to have faith" or "to trust") is used in opposition to our "works."

Therefore, our faith is to be in 100% of "the work of God" through Christ and 0% of our own.



The Faith-Grace-Gift Principle Excludes “Works”—Eph. 2

Ephesians 2:4-9 NIV

⁴ But because of his great love for us, God, who is rich in mercy,
⁵ made us alive with Christ even when we were dead in transgressions--it is by grace you have been saved.

⁶ And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus,

⁷ in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus.

⁸ For it is by grace you have been saved, through faith--and this not from yourselves, it is the gift of God--

⁹ not by works, so that no one can boast.

- **Attention:** Ephesians was written to a predominantly Gentile audience; therefore, “works” refer NOT to Moses’ Law specifically, but to commandment-keeping generally. Moses’ Law to the Israelites/Jews then is a subset of “works” in general. (See the below diagram.)

*(v. 5) Although the meaning of “grace”(charis) will be clarified below by the apostle Paul, it is clearly **the mechanism** by which we “have been saved.” (See Ro. 11:5-6 for another explicit definition of “grace” by Paul.)*

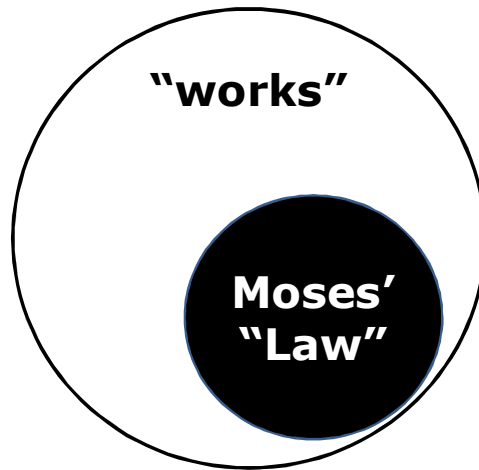
*(v. 6)–Salvation is defined as being made alive with (v. 5), raised up with, and “seated ... with [Christ] in the heavenly realms in Christ Jesus.” “Seated with” (synkathizō) always has the sense of being **“together with someone.”***

*Therefore, because Christ is at the “right hand of God” (Acts 2:32-34), **which equates to the LDS celestial kingdom**, those seated with Christ must be perfectly clean.*

*(vv. 8-9)–Note that “grace,” “faith” and “the gift of God” unto salvation are mutually exclusive to “works.” **Works corrupt the gift of salvation!***

*Therefore, our works can be no part of **the mechanism** of our salvation or becoming perfectly clean.*

Grace Unto Salvation Excludes All Commandment-keeping



- **Attention:** Christ did not keep Moses' Law under the old covenant (Old Testament) so that we could be saved by keeping God's commands under the new covenant (New Testament). The faith-grace-gift principle unto salvation excludes commandment-keeping at any time! (See Romans 4:1-11 below.)

Ephesians 2:10 NIV

¹⁰ For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.

*(v. 10)–Note that we do “good works” **because we are** saved by God, **NOT to be** saved by God.*

- **Question:** How can the LDS gospel of “works” unto salvation be reconciled with Paul's gospel of grace?

Digging a Little Deeper



in Ephesians 2:6

Ephesians 2:6 NIV

⁶ And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus,

- **Question:** What is the necessary condition for being “in Christ Jesus”? (See below.)

*(v. 6)–Note that the necessary condition for being “seated **with [Christ Jesus]** in the heavenly realms” is being “**in Christ Jesus.**”*

Ephesians 1:13-14 NIV

¹³ And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit,

¹⁴ who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession--to the praise of his glory.

- **Question:** What exactly IS “the gospel” to which the apostle Paul was referring? (See below.)

(v. 13)–Note that the necessary condition for being “included in Christ” is hearing and then believing in “the gospel of [our] salvation.”

*(vv. 13-14)–Note that because the faith-grace-gift principle excludes our works, “our inheritance” (i.e. salvation) is **guaranteed** by the Holy Spirit.*

Ephesians 1:7 NIV

⁷ In him [Jesus Christ] we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace.

*(v. 7)–Because Christ did 100% of the work God requires for “**the forgiveness of sins,**” God can offer the gospel of salvation as an absolutely free gift of “grace.”*

The Faith-Grace-Gift Principle Excludes "Works"—Ro. 4

Romans 4:1-8 NIV

¹ What then shall we say that Abraham, our forefather, discovered in this matter?

² If, in fact, Abraham was justified by works, he had something to boast about—but not before God.

³ What does the Scripture say? "Abraham believed God, and it was credited to him as righteousness."

- **Attention:** Only when Abraham's "body was as good as dead ... and that Sarah's womb was also dead" (Ro. 4:19 NIV) did God promise him a son, Isaac. In so doing Abraham could in no way contribute to God's promise apart from his 100% *faith* in God's miraculous *work*.

⁴ Now when a man works, his wages are not credited to him as a gift ["grace" KJV], but as an obligation ["debt" KJV].

⁵ However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness.

⁶ David says the same thing when he speaks of the blessedness of the man to whom God credits righteousness apart from works:

⁷ "Blessed are they whose transgressions are forgiven, whose sins are covered.

⁸ Blessed is the man whose sin the Lord will never count against him."

(vv. 1-2)—Note that Abraham's justification is the context of the apostle Paul's doctrine. "Justified" (*dikaioō*) here means "to be absolved from the charge of sins." (See also vv. 7-8.)

(v. 3)—Note that the context is expanded to include Abraham's "righteousness." "Righteousness" (*dikaiosynē*) here means "the state of being acceptable to God" (i.e. perfectly clean).

"Believed" (*pisteuō*) is a synonym for "to have faith" or "to trust." Abraham's faith, then, is **the mechanism** for his being justified and righteous NOT "works" (v. 2).

(vv. 4-5)—Note that "works" of any kind unto justification and righteousness put God in our "debt." Conversely, "to the man who does not work" (v. 5), God offers perfect cleanliness "as a gift" on the sole condition of his "faith." **Works corrupt a gift!**

(vv. 6-8)—Note how being "forgiven [our] sins" is "apart from works." **Works corrupt the mechanism of forgiveness by faith!**

Romans 4:9-10 NIV

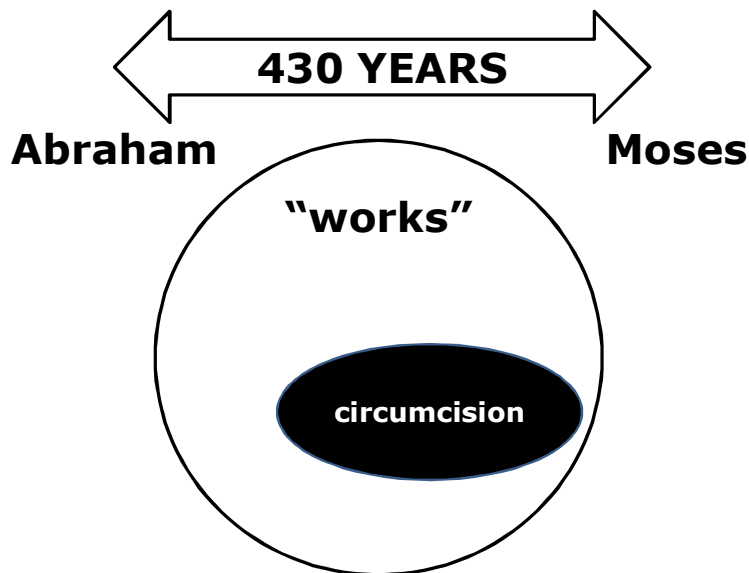
⁹ Is this blessedness only for the circumcised, or also for the uncircumcised? We have been saying that Abraham's faith was credited to him as righteousness.

¹⁰ Under what circumstances was it credited? Was it after he was circumcised, or before? It was not after, but before!

- **Attention:** The apostle Paul pits faith as *the mechanism* for justification, righteousness and forgiveness against "works" or commandment-keeping generally in verses 1-8. However, in verses 9-10 he narrows the scope to Moses' Law (i.e. circumcision for the Israelites/Jews), which again is a subset of "works" in general. (See the below diagram.)

(vv. 9-10)–Circumcision for many Jews was a key mechanism of establishing righteousness before God (compare Ro. 10:1-4). The apostle Paul here obliterates this notion by declaring that Abraham's righteousness "was credited to him ... before" he was circumcised.

Abraham's faith trumped Moses' Law because the faith-grace-gift principle stated here by Paul predated the Law 430 years (see Gal. 3:17)!



- **Attention:** Because the faith-grace-gift principle excluded "works" from Abraham to Christ neither *circumcision* for the Jews nor *baptism* for Christians could be a *mechanism* for salvation! (See Col. 2:11.)

Romans 4:11 NIV

¹¹ And he [Abraham] received the sign of circumcision, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them.

*(v. 11)–Note that Abraham obeyed God **because he was** justified, righteous, and forgiven **NOT to be** justified, righteous and forgiven!*

- **Question:** How can the LDS gospel of “works” be reconciled with Abraham being justified, made righteous and forgiven of sins by *faith*?

Digging a Little Deeper



in Romans 4:2

Romans 4:2 NIV

² If, in fact, Abraham was justified by works, he had something to boast about-- but not before God.

*(v. 6)–Note that Abraham **could be** justified by commandment-keeping, just “not before God.” (See also Gal. 3:11.)*

- **Question:** If “not before God,” then *before whom* do our works justify us? **Answer:** Man!

1 Samuel 16:7b NIV

⁷ [God said] “The LORD does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart.”

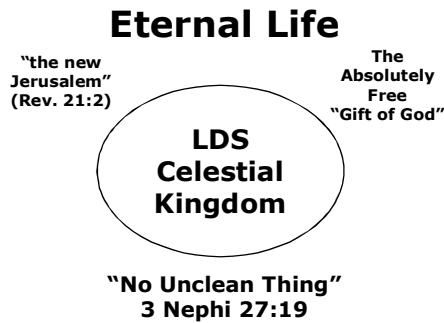
Matthew 5:16 NIV

¹⁶[Jesus said] “In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.”

James 2:18 NIV


¹⁸ But someone will say, “You have faith; I have deeds.” Show me your faith without deeds, and I will show you my faith by what I do.

The Faith-Grace-Gift Principle Excludes "Works"—Ro. 6



Romans 6:23 NIV


²³ For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.



Ephesians 2:8-9 NIV

⁸ For it is by grace you have been saved, through faith--and this not from yourselves, it is the gift of God--

⁹ not by works, so that no one can boast.




Romans 4:4-5 NIV

⁴ Now when a man works, his wages are not credited to him as a gift ["grace" KJV], but as an obligation ["debt" KJV].

⁵ However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness.

Ephesians 1:13 NIV

¹³ And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit,



Ephesians 1:7 NIV

⁷ In him [Jesus Christ] we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace.

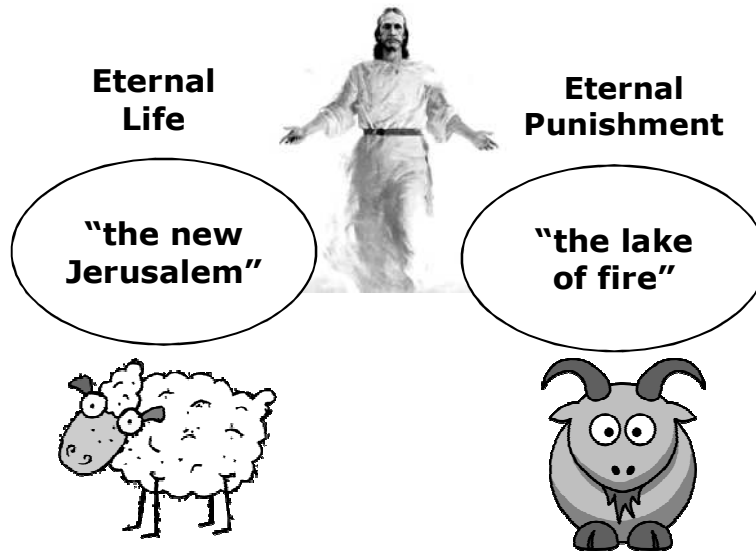
Question: How can the LDS gospel of "works" be reconciled with God's absolutely free "gift of eternal life"?

*(Ro. 6:23)–Note that the context here is "eternal life." Eternal life, according to LDS doctrine, is life in the celestial kingdom with the Father and the Son. Therefore, the context assumes our being **perfectly clean** (i.e. justified, righteous, forgiven) before God.*

*(Ro. 6:23)–Note that "eternal life" is "the gift of God." A "gift" (charisma) is "that which is freely given and which one receives without any merit of his own." The faith-grace-gift principle excludes works or commandment-keeping of any kind. **Works corrupt the gift!***

*(Ro. 6:23)–Note that we have eternal life "in Christ Jesus." To be included in Christ requires that we hear and believe in the gospel of salvation, which depends on 100% of Christ's work and 0% of ours. **Works corrupt the mechanism of our faith and God's grace!***

There Are Only Two Eternal Destinations for Man



Matthew 25:31-34 NIV

³¹ [Jesus declared] "When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory.

³² All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats.

³³ He will put the sheep on his right and the goats on his left.

³⁴ "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.'"

Matthew 25:41 NIV

⁴¹ "Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire ['lake of fire'—Rev. 20:15 NIV] prepared for the devil and his angels.'"

***Because Christ Did 100% of the "Work" for Our Salvation,
There Is Only One Heaven for All Believers—
"the New Jerusalem" (Rev. 21:1-4).***

***Those Who Depend at All on Their "Works" Will Have
Rejected God's Gift & Be Judged for Their Sins.***

The Apostle Paul's "Gospel" Excludes Our Works

1 Corinthians 15:1-4 NIV

¹ Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand.

² By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.

³ For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures,

⁴ that he was buried, that he was raised on the third day according to the Scriptures,

Colossians 1:21-23 NIV

²¹ Once you were alienated from God and were enemies in your minds because of your evil behavior.

²² But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation--

²³ if you continue in your faith, established and firm, not moved from the hope held out in the gospel. This is the gospel that you heard and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant.

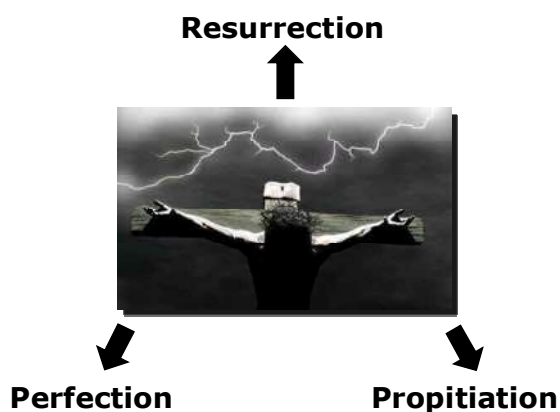
2 Timothy 2:8-10 NIV

⁸ Remember Jesus Christ, raised from the dead, descended from David. This is my gospel,

⁹ for which I am suffering even to the point of being chained like a criminal. But God's word is not chained.

¹⁰ Therefore I endure everything for the sake of the elect, that they too may obtain the salvation that is in Christ Jesus, with eternal glory.

The Biblical "Gospel" Will Always Be About Our Faith in 100% of Christ's Work & 0% of Our Own!



Question: How can the LDS gospel of "works" unto salvation be reconciled with the apostle Paul's explicit "gospel" of *faith*?