

JST Romans 8:27-32

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29 For him whom he did foreknow, he also did predestinate to be conformed to his own image, that he might be the firstborn among many brethren.

30 Moreover, him whom he did predestinate, him he also called; and him whom he called, him he also sanctified; and him whom he sanctified, him he also glorified.

31 What shall we then say to these things? If God be for us, who can prevail against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Joseph Smith's Inspired Version of Romans 8 reads differently from the King James Version, and I have no doubt that President Joseph Fielding Smith knew that. Yet he chose to use the wording of the King James Version to make a very important doctrinal point.

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

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God *be* for us, who *can be* against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Joseph Fielding Smith, *Answers to Gospel Questions*, 5 vols. [Salt Lake City: Deseret Book Co., 1957-1966], 4: 150-51

We may be sure that Paul never intended to convey the thought that there had been exceptions made in the very beginning and that some men were destined to be redeemed and saved in the kingdom of God without complying with the terms on which salvation is established.

All of this being true can we not reach some conclusion that would be justifiable in relation to these statements of Paul? Verily, we can! Let us consider these expressions more closely. Is it not the true meaning that those who were faithful in the pre-existence were "predestined" to be "conformed" to the image of his Son? In the very beginning we are taught that man was "formed" in the image of God. This is the definite statement in the Book of Romans. Then we must not lose sight of the fact that the Father knew the faith and integrity of some of the "great ones" who had been rulers in his kingdom before

the world was "formed." They had no doubt proved themselves by trial, and their integrity had been shown in the pre-existent state. Therefore it is possible that Paul, knowing this to be the fact, could with positiveness declare that there were some who were "predestined" because God knew them and had the assurance that they would not fall.

We learn something about the integrity of certain souls in the pre-existence. Through the writings of Abraham we have learned much concerning them, and it is possible that the Lord, knowing their integrity, set them apart to his work with the assurance that they would never fall. Such men were Adam, Enoch, Abraham, Moses, and a great many more through the ages down to the Prophet Joseph Smith.