

Becoming Reconciled to God

2 Corinthians 5:17–21; 12:9; 13:11; Galatians 2:16–19; Romans 5:8–12; 11:15; Hebrews 2:17; 2 Nephi 10:24; 25:23; 33:9; 3 Nephi 27:19

Ed J. Pinegar said:

“Reconciliation to the Father through the intercession of the Son is the essence of our hope in Christ. Paul teaches this doctrine with clarity and eloquence in 2 Corinthians . . . The emissaries of the Lord—chief among whom was Paul in regard to conveying the gospel to the Gentiles—are most assuredly bearers of “the word of reconciliation,” as he called it, for the message of the gospel is centered in the Atonement, which is based on divine intercession, love, and advocacy. “My grace is sufficient for thee, for my strength is made perfect in weakness” (2 Cor. 12:9) is how Paul—sensitive to his own weaknesses—quoted the consoling words of the Lord. Then Paul concludes his epistle with this apostolic blessing and admonition: “Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you” (2 Cor. 13:11).”

—Pinegar, Ed J. & Allen, Richard J. (2006), *Teachings and Commentaries on the New Testament*, American Fork, UT: Covenant Communications, Inc.

Harold B. Lee said:

“Only through the Atonement can we return to God. The simple essence of all you need to know about the Atonement is to be found in the teachings of the great prophet Nephi when he said, ‘We labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do’ (2 Ne. 25:23).

“Don’t you let anyone try to persuade you to any other doctrine than that. Except for the atoning power, the redeeming power, of the Master, redeeming the world from the Fall, bringing us back into relationship with one of the Godhead, the Holy Ghost—were it not for His sacrifice for us, none of us would be worthy to enter into His presence, except we were bathed in His blood through repentance of all our sins and our faithfulness to the end (3 Ne. 27:19). That [is] the pure doctrine of the scriptures.”

—*Teachings of Harold B. Lee*, 7–8



Bruce R. McConkie said:

“In pleading with men to believe in Christ and be reconciled to God so as to gain a remission of their sins, Nephi said: ‘we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, . . . [for] the right way is to believe in Christ, and deny him not; and Christ is the Holy One of Israel; wherefore ye must bow down before him, and worship him with all your might, mind, and strength, and your whole soul; and if ye do this ye shall in nowise be cast out.’ (2 Ne. 25:26, 29)

—*Conference Report*, October 1970, 127

“Through the Lord’s atoning sacrifice, reconciliation between God and man is possible. (Jac. 4:11) In other words, man is ransomed from a state of sin and spiritual darkness and restored to one of harmony and unity with Deity. To those who by faith had become new creatures of the Holy Ghost, Paul wrote: God ‘hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.’ (2 Cor. 5:17–20; Rom. 5:8–12; 11:15; Heb. 2:17) Jacob gave similar counsel: “Reconcile yourselves to the will of God, and not to the will of the devil and the flesh; and remember, after ye are reconciled unto God, that it is only in and through the grace of God that ye are saved.” (2 Ne. 10:24; 25:23; 33:9)

—*Mormon Doctrine*, 620