

Summary Handout

“Be Ye Reconciled to God”

Lesson

35

Summary

2 Corinthians

Scripture Summary:

God comforts and cares for His saints—The saints are sealed and given assurance by the Spirit in their hearts. Saints should love and forgive one another—They always triumph in Christ. The gospel surpasses the law of Moses—Where the Spirit of the Lord is, there is liberty. Gospel light shines on the saints—Mortal trials are nothing as contrasted with eternal glory. Saints walk by faith and seek tabernacles of immortal glory—Gospel reconciles man to God—His ministers carry the word of reconciliation to the world. Now is the day of salvation—God’s ministers must walk uprightly and bear all things—Saints should not be unequally yoked with unbelievers. Godly sorrow for sin leads to repentance—The sorrow of the world worketh death. True saints impart of their substance to the poor—Christ out of His poverty brought eternal riches. God loves and rewards a cheerful giver—Thanks be to Him for his unspeakable gift. Bring every thought into obedience—Paul glories in the Lord. Maintain the simplicity that is in Christ—Satan sends forth false apostles—Paul glories in his sufferings for Christ. Paul caught up to the third heaven—The Lord gives men weaknesses that they may triumph over them—Paul manifests the signs of an apostle. Saints should test themselves as to righteousness—Be perfect, of one mind, and live in peace.

Supplemental Holy Land and Jewish insights:

Being Reconciled is Two-Way: We must recognize God and what we can do for Him. He chooses us to represent Him. Both Jews and Latter-day Saints consider themselves of the House of Israel and thus, chosen. Characteristics of chosenness are mercy and forgiveness.

“How Odd of God, to Choose the Jews.” “W.N. Ewer, who wrote this jingle, could not understand why Israel is God's Chosen People. Moses, in Deuteronomy 7:7--8, explains it thus: “The Lord did not set His love upon you because you were more in number than any people . . . but because the Lord loved you, and because He would keep the oath which He had sworn to your fathers . . . Israel . . . voluntarily accepted the Torah . . . other nations would not. Mercy and forgiveness, says the Talmud, are distinguishing characteristics of Abraham and his seed, and these characteristics motivated God to choose Israel as His people.” (Encyclopedia Judaica Jr.)

Forgiving and Being Forgiven Affects a Person’s Entire Health: The Lord required us to forgive because He forgives us. “Asaph . . . a religious doctor . . . believed that since many diseases came as punishments for sins, a patient could be cured only by praying hard, asking forgiveness and giving charity, because God was the true healer, only God could give doctors the power to use properly all the medicine they had learnt. He also taught that forbidden food was a cause of disease, while kosher food prevented it.” (Encyclopedia Judaica Jr.)

Mistaken Idea – “If One Truly Repents and Truly Forgives, He Will Forget.” The scriptures indicate that the Lord is the one who will forget our mistakes. Apparently we need to have memory, because it is from our memory of good and bad that we learn. As we remember our sins and the sins of our forefathers, we can prevent ourselves from repeating the same mistakes. “But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.” (Jeremiah 31:33-34)

Great Value in Being Reconciled with God Through Remembering: It leads us to seek forgiveness and imbues in us a sense of forgiving. “It is natural for someone who has endured a terrible disaster to want to bury his painful memories along with the dead and forget the past. But the Jews, being only a tiny minority in the world and having a long history of persecution, cannot afford to forget that Nazism brutally murdered six million of their people. Thus in 1953 the Knesset, Israel's parliament, established Yad Vashem, the Martyrs' and Heroes' Remembrance Authority, to perpetuate their memory.” (Encyclopedia Judaica Jr.)

Jog Your Memory: “The rabbis of that generation enacted new laws whose purpose was to fulfill the biblical verse, ‘If I forget thee, O Jerusalem . . .’ (Psalm 137). They decreed that a corner of every house,

a part of every meal, even some of every woman's jewelry, be set aside --- in memory of the Temple. Special prayers were formulated to express the yearning of the people to return to Zion and to worship once again in the Temple of God. Instrumental music was banned from the synagogue service, a glass was broken at every wedding, and the words 'Next year in Jerusalem' were recited on Passover and at the end of the Day of Atonement --- all in memory of the Temple. Most historians believe that these prayers, customs, and hopes helped to unite the Jewish people and kept alive the hope of returning to Zion, a hope fulfilled in our days."

Mercy and Forgiveness: "In addition to belief in God, one of the important (thirteen) Articles of Faith of the Jew is that God is good. Often human beings cannot appreciate God's goodness, because no human being can see the whole course of events as God does. A unique aspect of the Jewish faith is that although God rules the world with absolute justice, He is also merciful and forgives sins against Him. The doctrine of repentance is based on this belief." "The exercise of mercy is an obligation for all Jews. By this it is meant that they must act with compassion and forgiveness towards all mankind, and perform deeds of charity and kindness. This quality is an essential characteristic of God who is known as *Rabum* ('Merciful') and, in accordance with the tradition which sets as man's goal the imitation of God: 'As He is merciful, so be you merciful.' Just as God is bound by His covenant of mercy with His people, so is the Jew bound by specific commandments to act mercifully to the oppressed, the alien, the orphan, the widow, and indeed, every living creature. (Encyclopedia Judaica Jr.)

Chosen to Suffer? On one occasion, a professor of religion went to the Western (wailing) Wall, microphone in hand, and began asking religious Jews why they were chosen. One responded, "We are chosen to suffer." Later, in making a point about the Savior's suffering, the professor said, "No one is chosen to suffer other than the Lord." However, let us consider that the difficulties, calamities, and sufferings of the Jews will ultimately bring them closer to the Lord who covenanted to remember and save His people. Sufferings bring us closer to Him and those having the highest responsibilities of serving Him often suffer greatly. They "sink to new heights." "And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good. The Son of Man hath descended below them all. Art thou greater than he?" (Doctrine & Covenants 122:7-8)

Reconciliation Brings Peace: Once reconciled to God, the adversity in life brings His peace, resulting in a spirit of fulfillment, completeness and serenity that enable us to comfort and bless others in their difficulties. "It is generally thought that the Hebrew word *shalom* means peace, but it is really much more than that. The main problem in understanding *shalom* is that there is no single word for it in English and even many words when they are strung into deep philosophical theories, cannot capture the full meaning of the simple Hebrew. *Shalom* in Jewish thought has a positive connotation and, as such, is central to Judaism. Peace, on the other hand, is a negative concept; the absence of war, strife, and fighting. *Shalom* is more like fulfillment, completeness, serenity, or security. Its opposite is not only war and strife, but adversity, injustice, fragmentation or disunity." (Encyclopedia Judaica Jr.)

Daniel Rona, born in Israel and living in Jerusalem has authored Old & New Testament and Book of Mormon Supplement Study Materials to be used in conjunction with the weekly LDS Gospel Doctrine Lesson study. NOTE: Three versions of the supplemental study materials are available *FREE* at www.HolyLandsRevealed.com. (Just click "LDS SUPPLEMENTS")

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