

Summary Handout

“Beloved of God, Called to Be Saints”

Lesson

36

Summary

Romans

Scripture Summary:

Rom. 1: The gospel is the power of God unto salvation through Jesus Christ—Wrath of God rests on those guilty of murder, homosexual practices, fornication, and other sins if the guilty do not repent. Rom. 2: God shall render to every man according to his deeds—Both Jews and Gentiles judged by gospel laws. Rom. 3: Man is not justified by the law of Moses—He is justified through righteousness which is by faith in Christ, made possible through his atoning sacrifice. Rom. 4: Abraham's faith was imputed to him for righteousness—Man is justified by faith, righteous works, and grace. Rom. 5: Man is justified through the blood of Christ—Adam fell, and Christ atoned that man might be saved. Rom. 6: Baptism is in similitude of the death, burial, and resurrection of Christ—The wages of sin is death—Christ brings eternal life. Rom. 7: Law of Moses is fulfilled in Christ—Paul delights in the law of God after the inward man. Rom. 8: Law of Christ brings life and peace—Those adopted as sons of God become joint-heirs with Christ—God's elect are foreordained to eternal life—Christ makes intercession for man. Rom. 9: How the law of election (foreordination) operates—Israel chosen (foreordained) to receive the adoption, the covenants, the promises, and the blessings of the gospel; yet they are not all Israel, which are of Israel—They must seek their blessings by faith—The Gentiles also attain to righteousness and salvation by faith. Rom. 10: Salvation comes through righteousness to those who believe in Christ—Faith comes by hearing the gospel taught by legal administrators sent of God. Rom. 11: Israel was chosen (foreordained) according to the election of grace—But some hardened their hearts against it—The Gentiles are grafted into the house of Israel—The gospel goes preferentially to the Gentiles until the fullness of the Gentiles comes in. Rom. 12: Paul counsels the saints to present their bodies as a living sacrifice; to use their own grace-given gifts; to live as becometh saints. Rom. 13: Paul counsels: Be subject unto God's ministers; keep the commandments; love one another; righteousness leads to salvation. Rom. 14: Avoid doubtful disputations and unrighteous judgment of each other—Every knee shall bow to Christ—Kingdom of God embraces righteousness, peace, and joy in the Holy Ghost. Rom. 15: True saints fellowship one another—Paul recounts his diligence in preaching the gospel—Gifts of the Spirit poured out upon the Gentiles. Rom. 16: Paul salutes divers saints—He counsels the saints to avoid those who cause divisions—They should be wise concerning good, and simple concerning evil.

Supplemental Holy Land and Jewish insights:

Close to Twenty Different Words Denote Sin in Biblical Hebrew: “. . . they range from a deliberate act in defiance of what God has forbidden to accidental, unwilling transgression.” Paul's admonition to recognize sins and then do something about overcoming them is a basic Biblical Judaeo-Christian principle. “The very fact that Judaism has a doctrine of mitzvot (commandments) means that it must also take sin into consideration. Performing a *mitzvah* is doing God's will; sin is doing something which is against God's will.” (Encyclopedia Judaica Jr.)

Sins Divided into Two Categories: “. . . those of commission and those of omission. The former are more serious insofar as they involve a positive action -- doing something which is forbidden. The latter consist of the failure to perform *mitzvot*. As far as the rabbis were concerned, the three most serious sins are murder, idolatry, and adultery or incest. They ruled that rather than commit these, a person must give up his life. In order to save his life, a person is allowed to commit the other sins.”

Sinner Is Not Without Hope: “In rabbinic theology, every person has in him a *yezer ha-tov* and a *yezer ha-ra* -- a good inclination and an evil one. Above all, the best protection against the evil inclination is the study of Torah.” “Although Judaism sees sin as a most serious matter, even the sinner is not without hope. One of the most important theological doctrines of both the Bible and the Talmud is that if a sinner repents his bad deeds, God will forgive him. Repentance consists of several stages --- firstly the sinner must reflect on his actions and realize that he has indeed done the wrong thing. He must then make up his mind never to do it again, and confess his sin . . . however, even when a sinner has done all these things, his repentance is still not final until he has been exposed to the same temptation and withstood it. Of course he should not deliberately put himself on that spot again.” (Encyclopedia Judaica Jr.)

Challenge of Assimilation: One of Paul's great concerns was the assimilation of early saints into the world culture that existed around them. One of the Jews' greatest concerns is “conforming to the world,” or as they call it, assimilation. “. . . the process in which one cultural or national group loses its identity and becomes part of another group . . . assimilation means losing Jewish identity and becoming absorbed in gentile society.” “The Holocaust and the creation of the State of Israel caused many Jews to reaffirm their Jewish identity. The rapid economic rise of the bulk of the American Jewish community into the middle and upper-middle classes during the postwar period remade the life style of American Jews, so that in many aspects Jews became part of the American establishment. This was particularly true in the realms of academic and artistic endeavor, where Jews became a dominant force during this era. It was thus no longer necessary to play down the fact of one's Jewishness. Increased efforts were made by almost every American Jewish body toward intensifying Jewish education and strengthening the connection between American Jews and Israel. The last

generation of American Jews has rebuilt the institutions of Jewish communal life at an estimated cost of two billion dollars, and enormous personal energy.” (Encyclopedia Judaica Jr.)

In the World” and Yet Not of the World: Assimilation for Latter-day Saints represents a compromise in lifestyle and obedience to the Lord’s commandments. Yet being “in the world” and yet “not of the world” allows us the interchange with others that would benefit from our God-given standards. Those higher standards even apply to the treatment of our enemies. Through the discovery of the Dead Sea Scrolls, we find that the motivation of the Essenes was to move away from wickedness and establish a singular community of righteousness. Their organization had a shadow of biblical organization. Their leader was called the “Teacher of Righteousness” and he had two assistants. There was also a council of “Twelve Overseers.” They had an order following the ‘righteous king’ which is said in Hebrew, “Melech Zedek.” However, the Dead Sea sect shunned others and probably evoked one of the Savior’s comments in the Sermon on the Mount. “. . . I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you . . .” Matthew 5:43-46

Being Subject to Government: In the Old Testament, Elisha’s continued theme was that he was a servant of God, even refusing payment from Naaman, Syria’s highest ranking officer in the Land of Israel at that time. The Children of Israel strongly objected to the Syrian “occupying” forces. However, a faithful young woman, serving in Naaman’s household, prompted the “occupying” Syrian officer to come to the prophet to be blessed. Elisha sent a message to do something simple-- bathe in the Jordan River. When the officer finally “swallowed his pride,” he was blessed! Imagine-- the enemy was blessed! In blessing Naaman, the prophet was probably teaching the same principle that Jesus taught and that has been revealed again in our day. “. . . Render unto Caesar the things that are Caesar’s; and unto God the things that are God’s.” (Matthew 22:21) “We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.” (Articles of Faith 11)

Saints Bless Others Unconditionally: We don’t know for sure if Naaman was converted – and it doesn’t matter. The blessing was unconditional. In the New Testament, the lesson for the unbelieving Israelites was repeated by the Savior as He said: “And many lepers were in Israel in the time of (Elisha) the prophet; and none of them was cleansed, saving Naaman the Syrian.” (Luke 4:27) “The earliest ethical teachings are commandments in the Bible: to do justice, to avoid bribery, gossip, robbery, oppression, to protect the weak --- the widow, the orphan, the slave, the stranger; to be kind to animals. Man is obliged to overcome his normal feelings and to obey these commands --- even with respect to his enemy.” (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”)

(1) a short e-mailed WEEKLY REMINDER

(2) a one-page two-sided SUMMARY HANDOUT (plus a “PDF” version for printing)

(3) the COMPLETE SUPPLEMENTAL MANUAL LESSONS. All are available *FREE* at www.HolyLandsRevealed.com

You may copy and print the information from any of the website versions to distribute to your class members and friends.