

NT 36: Paul's Epistle to the Romans

Monte F. Shelley, 9 Oct 2011

Quotes

- When the going gets tough ... eat more fiber. (Maxine)
- A single man is like half a pair of scissors. (Benjamin Franklin)
- In times of adversity or affliction, some people sink into the depths of despair while others sink to new heights.

Codes: {} = JST; <> = NIV translation;

[] = alternate translation or paraphrase; GR = Greek work

1. Peter's comment about Paul's writings (2 Pet 3:15-16)

¹⁵ Paul also according to the wisdom given unto him hath written unto you; ¹⁶ As also in all *his* epistles ... in which are some things hard to be understood, which they that are unlearned and unstable wrest, as ... also the other scriptures, unto their own destruction.

2. Godly Sorrow

2 Cor 7¹⁰ <Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death.>

⁷ Let the wicked forsake his way,

and the unrighteous man his thoughts;

and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon (Isa. 55:7).

Provo Tabernacle: Two years ago an alarm went off in the Provo Tabernacle. It was not understood and later silenced as a false alarm. 90 minutes later the fire was obvious, but it was too late to save the building. Soon a temple will rise from its ashes.

Guilt is like an alarm. It alerts us to a problem. If it is not understood, ignored, or silenced, the problem can get out of control. However, once people are safe and the firemen arrive, it interferes with putting out the fire and fixing or replacing the building later. Remembering the lessons learned and taking steps to avoid future fires is important and helpful. However, continued guilt trips and regret about the fire, are not helpful.

After I have confessed, forsaken, and done what I can to make restitution for sins, remembering and taking steps to avoid future problems is important. However, frequent and continued guilt trips or regret interfere with my ability to express gratitude for the Atonement and to hear and obey my daily promptings to love God and neighbor.

Provo Tabernacle fire: A lighting crew preparing to televise a Christmas concert removed a can light with a 300-watt lamp from the Tabernacle ceiling. They placed both on a wooden speaker box in the attic. The wood smoldered under the heat of the lamp for just over two hours before igniting into flame.

Fire alarm: A building alarm sounded at 1:10 AM on Dec. 17, 2010 well before the fire burned out of control through the rafters. The security officer [Williams] thought it was an intruder alert. When no intruder was found, the security guard first consulted building managers and then tried to reset the alarm. When it would not reset, he silenced it because it had a history of sounding false alarms. About 90 minutes later, a guard at Nu Skin noticed smoke coming out of the building and notified Williams, who in turn discovered the fire and called authorities. When firefighters were finally called, it was too late. On Oct 2, 2011, President Monson announced that a temple would rise from the ashes of the Provo Tabernacle. (Fire)

3. Paul, a servant and apostle of Christ (Rom 1)

¹ Paul, a servant of Jesus Christ, called *to be* an apostle,

Servant: GR *slave* who belonged to and was dependent on a master who was often kind. The master controlled, was responsible for, and had authority over everything about the

slave, including his or her life. A slave must work for his master without being paid, earns nothing, owns nothing, and has no rights of inheritance. In Egypt, Potiphar bought Joseph as a slave. Slaves of powerful persons often had power, wealth, and social status of their own because they served a powerful person. These slaves administered accounts, sometimes had free persons in their employ, and bought and sold property both for themselves and for their masters. These ancient stewards were often trusted so much that they were allowed to function ... as if they were free, though they were in charge of and responsible for the property of their master and were legally the agents of their masters rather than of themselves.

Adoption: Some slaves were freed or adopted into the family of the master. An adopted slave became an heir with the right to inherit the master's property upon his death.

Application: To enter into a covenant with God is to recognize that we are his, and that he is our master. We may serve our true master, or we may rebel and pretend to choose another master, Satan. To repent and covenant is to return to our Lord and Master. To be called as a slave to the Divine is to be called to be divine. It is to be called to be holy, sanctified, though the service one performs as a slave cannot itself make one divine. Our works are what we owe him because he owns us; he has bought us with a price, so we are obliged to serve him. We do not earn a reward for doing what we are already obliged to do. If he gives us a gift of grace and kindness, it is not because we have earned it, but because he is a kind and merciful and loving lord. No amount of work a slave does can put the slave in position to inherit the estate of his master. Similarly, our service to God does not make us his children, though we can become his children if he desires it. (JEF)

Apostle: GR "one who has been sent" or "a messenger." The related Hebrew words mean not just "messenger," but "authorized agent," particularly of a monarch. In the Greek OT *apostle* means not only a royal messenger, but a messenger with a special mission. Paul uses the word *apostle* to emphasize his authority as a slave of God and to remind those who hear his letter of his divine calling and office. (JEF)

4. Gospel of God (Rom 1)

¹ ... <set apart> unto the gospel of God, ² (Which he had promised <beforehand> by his prophets in the holy scriptures,) ³ Concerning his Son ..., <who was a descendant> of David according to the flesh; ⁴ And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead [of Jesus Christ our Lord]:

Debate then and now: Is Jesus the Anointed One (Christ), and does the Old Testament prophesy of him? (JEF)

Gospel = GR "good news or tidings", "pleasing message." The word was used to announce such things as the birth of an heir to the throne, or news of victory. In the New Testament *gospel* refers to the proclamation of the birth of the Son of God and his victory over both physical and spiritual death. In verses 2-4, Paul, an apostle (or messenger), defines the pleasing message, or gospel, that he has been set apart to deliver. This message of salvation has Jesus Christ as both its author and its content. (JEF)

Of God → about or from God

Our Lord → Jehovah (Yahweh)

5. Grace and obedience (Rom 1)

⁵ By whom we have received grace and apostleship, [to bring about] obedience <that comes from> faith among all nations:

Grace = GR *charis* is from a verb meaning “to show favor” or “to bestow a free gift.” It has two senses: for the doer it means kindness or goodwill, and for the receiver it means thanks or gratitude. A related word, *charisma*, describes the blessings and callings one receives by the laying on of hands, particularly the gift of the Holy Ghost. (JEF)

Obedience : God’s loving-kindness to Paul has put Paul under a moral obligation to obey, and he must in turn give that loving-kindness to others, thereby putting them under the same moral obligation. For example, if a person saves my life, then I am morally obliged to him, whether or not he asks for something in return. If I do something he asks of me, it is because I already owe him, not because I will receive something. He may give me a gift, but I have not earned it. I am actually more in his debt if he rewards me for what I have done for him. *Love* and *obey* can be equivalents. Paul obeys because he loves. If we love fully, we will want to do the will of the Father; we will respond to Christ’s loving-kindness with love. The Father loves us because we are his children, not because we serve him. (JEF)

6. To all ... saints (Rom 1)

⁷ To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. ... ¹⁵ I am ready to preach the gospel to you. ...

Paul wrote the Romans about AD 57 to prepare them for his visit and to correct false doctrines of Jewish Christians who believed all must live the Law of Moses. Ten of the 16 chapters discuss how the Mosaic Law relates to the gospel. It was written to Saints who had been taught the basics, baptized, and commanded to receive the Holy Ghost. Paul teaches believers what it means to be a believer, what they must do now that they are converted. Paul is not telling us what one must do to become a Christian. (JEF)

Saint : GR *dedicated to God, holy, sacred*, i.e., reserved for God and his service. (Bauer) An altar is holy because it is set apart for temple use, not because its shape or what it is made of. Any other use of the altar was forbidden. Israel is holy because it is called and set apart for divine purposes. Israel will become a holy nation *by entering into a covenant with God*, not because of its purity (Ex 19:3–6). Excommunication indicates a person is no longer obligated to magnify his calling and serve God. (JEF)

The following outline shows the overall structure of Romans:

1. The gospel message (1–11): the gospel has the power to save all (1–8)
 - a. God’s righteousness assures that those who are faithful will be saved (1:18–4)
 - i. All are under condemnation because of sin (1:18–3:20)
 - ii. The atonement applies to all equally (3:21–4)
 - b. God’s love assures the faithful of salvation (5–8)
 - i. The Christian life is possible through the Holy Ghost (8)
 - ii. Transition to the next major section (which is 12–15)
 - c. A doctrinal digression: the relation of the Jews to the gentiles; salvation by faith does not contradict God’s promises to Israel (9–11)
2. A Christian’s obligations to obedience (12–15)
3. Paul’s messages to individual persons (15:13–16:27) (JEF)

7. Gospel of Christ (Rom 1)

¹⁶ I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. ¹⁷ For therein is the righteousness of God revealed {through faith on his name}: as it is written, The just <or righteous> shall live by faith. [Hab 2:4]

gospel of Christ = good tidings of the promised Messiah or anointed one who overcame physical and spiritual death..

Not ashamed: Though Roman intellectuals of [Paul’s] day considered the gospel common or low class—a laughing matter at best—and though it was a stumbling block to the Jews, it does not put Paul to shame. He trusts in the gospel and its message of hope for sinners. (JEF)

Salvation :GR “rescue from evil or harm” from a word meaning “safe and sound.” “Safe” indicates that we are free from harm; “sound,” that we are healthy, without flaw. Paul uses this word only in connection with salvation from spiritual death. Those who receive salvation are made safe from the adversary, and their shortcomings, spiritual and physical, are removed. (JEF)

Believe (GR *pisteúō*) ... **Faith** (GR

pístis): GR trust or that which engenders trust (pledge, collateral). It refers to making and keeping covenants. Related words include *rely on* (merits), *trust*, *confidence in* (promises), *willing to submit*. **Faith in God** → obey His commandments (go and do), and believe His words (e.g., all things shall work together for your good)

Noun	Verb
Belief	Believe
Confidence	Confide
Trust	Trust
pístis (GR)	pisteúō (GR)
Faith	

Righteousness (GR *dikaiōō*) ... **just** (GR *dikaios*): **Righteousness** means “fidelity to covenants.” ... The Greek word for *just* means living in accordance with law, treating others equitably, doing the right things. The related Greek verb means “to declare something to be just” or to pronounce clean. (JEF)

Disclosure, directive, or description?

- a. If ye receive not the Spirit ye shall not teach. (D&C 42:14)
- b. The just shall live by faith [HEB faithfulness (Hab 2:4)].

The just shall live by his faith [HEB faithfulness, steadfastness]. (Hab 2:4)

The Septuagint version of Habukkuk 2:4 is not ambiguous: “the righteous [or just], through faith in me, shall live.” (JEF)

8. Wrath of God against ungodliness (Rom 1)

¹⁸ For the wrath of God is revealed ... against all ungodliness and unrighteousness of men. ... ²⁹ [sexual immorality], wickedness, covetousness, maliciousness; full of envy, murder, <strife>, deceit, <malice; gossips, ³⁰ slanderers>, haters of God, <insolent>, proud, boasters, inventors of evil things, disobedient to parents, ³¹ Without understanding, covenantbreakers, <heartless>, [irreconcilable], unmerciful: ...

9. God judges according to deeds (Rom 2)

⁶ [God] will give back to every man according to his deeds [or works]: ... ⁹ Tribulation and anguish, upon every ... man that doeth evil, ... ¹⁰ But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: ¹¹ For <God does not show favoritism>. ... ¹³ (For not the hearers of the law are just before God, but the doers of the law shall be justified. ... ²⁵ <Circumcision has value if you observe the law, but if you break the law, you have become as though you had not been circumcised. ²⁶ If those who are not circumcised keep the law’s

requirements, will they not be regarded as though they were circumcised?> ²⁸ For he is not a Jew, which is one outwardly; ... ²⁹ But he is a Jew, which is one inwardly;

³ ¹ What advantage then hath the Jew {*over the Gentile?*} or what profit of circumcision, {*who is not a Jew from the heart?*} ² *But he who is a Jew from the heart, I say hath* } <much in every way!

First of all, they have been entrusted with the very words of God.

³ What if some did not have faith? Will their lack of faith nullify God's faithfulness?>

Deeds : The Greek word is usually translated as *works* (>150 times) not *deeds* (about 20 times).

Peace : GR 1. peace, harmony; 2. welfare, health (corresponds to *shalom*). 3. Peace that will be part of Millennium (Bauer)

Shalom : HEB 1. *Completeness*. 2. *Safety, soundness*. 3. *Welfare, health, prosperity*. 4. *Peace, quiet, tranquility, contentment*. 5. *Peace, friendship*. (BDB)

"*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." (EJ Jr.) (Rona 35)

10. Justified by faith not the works of the law (Rom 3)

¹⁰ There is none righteous, no, not one: ... ²⁰ Therefore by the deeds of the law there shall no flesh be justified in his sight: for <through the law we become conscious of sin>. ... ²³ For all have sinned, and come short of the glory of God; ²⁴ {*Therefore*} being justified {only} by his grace through the redemption that is in Christ Jesus: ... ²⁸ Therefore ... a man is justified by faith <apart from> the deeds of the law. ³¹ <Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law.>

Gentiles saved without having to live obsolete parts of the Law.

Justify : to make just or righteous, (legal term) to be found not guilty and free of penalty.

dikaiōō : 2. *Justify, vindicate, treat as just ...* 3a. *be acquitted, be pronounced and treated as righteous, 3c. make free or pure*. (Bauer)

dikaiois : 1. *Upright, just, righteous* conforming to the laws of God and man. (Bauer)

Grace : ⁸ No flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah. (2 Ne 2:8)

The plan of mercy could not be brought about except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also" (Alma 42:15).

11. Abraham blessed before circumcision (Rom 4)

³ Abraham believed God, and it was counted unto him for righteousness ... ¹⁰ when he was not in circumcision, but in uncircumcision. ¹¹ And he received the sign of circumcision, a seal of the righteousness of the faith:

12. Atonement or reconciliation through Christ (Rom 5)

¹ Being justified by faith, we have peace with God through our Lord Jesus Christ: ... ³ We glory in tribulations also: knowing that tribulation worketh patience; ⁴ And patience, experience; and experience, hope:

⁸ While we were yet sinners, Christ died for us. ⁹ ... Being now justified by his blood, we shall be saved from wrath through him.

¹⁰ For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. ¹¹ ... We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement <or reconciliation>. ¹² Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: ... ¹⁸ Therefore as by the offence of one [Adam] judgment came upon all men to condemnation; even so by the righteousness of one [Christ] the free gift came upon all men unto justification of life. ¹⁹ For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Only place in NT where atonement is found. However, the Greek word is used 3 other times and translated as *reconcile*.

Reconcile : To bring a person again into friendly relations after an estrangement (SOED). In ancient times, sitting and eating together represented renewed friendly relations.

²³ We labor diligently ... to persuade our children ... 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)

What was all the Prodigal Son could do?

All the prodigal son could do was return to his father [repent]. His father owed him nothing and might have refused to see him! He was saved or reconciled by his father's grace, not by his actions.

13. The wages of sin is death (Rom 6)

¹ Shall we continue in sin, that grace may <increase>? ² <By no means!> ... ⁴ We are buried with him by baptism into death: that like as Christ was raised up from the dead ... even so we also should walk in newness of life. ⁵ For if we have been planted together in the likeness of his death, we shall be also [raised] in the likeness of his resurrection: ⁶ Knowing this, that our old man is crucified with *him*, that the body of sin might be <done away with>, that henceforth we should not serve sin. ... ¹² Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. ¹³ Neither yield ye ... unto sin: but yield yourselves unto God. ... ¹⁶ Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? ... ²³ For the wages of sin is death; but the gift of God *is* eternal life through Jesus Christ our Lord.

14. Dead to law and married to Christ (Rom 7)

² The woman ... is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. ... ⁴ Wherefore ... ye also are become dead to the law by the body of Christ; that ye should be married ... to him who is raised from the dead, that we should bring forth fruit unto God. ... ²² For I delight in the law of God after the inward man: ... ²⁴ O wretched man that I am! who shall deliver me from the body of this death? ²⁵ I thank God through Jesus Christ our Lord.

⁴ As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. ⁵ I am the vine, ye *are* the branches: He that abideth in me, and I in him, <he will bear> much fruit: for without me ye can do nothing. (Jn 15:4-5)

Fruit generally indicates the products of one's labor, what comes as a result of work. A tree does not produce fruit through an extraordinary effort. It produces fruit naturally. The fruit is

the natural result of the tree's being what it is. One can hardly imagine admonishing an apple tree to try harder to produce better fruit. To produce better fruit, the apple tree must change, but it cannot do it on its own. Perhaps the gardener needs to prune, fertilize, water, or graft in new branches. Likewise, if we are to be better so we can produce good fruit, we must repent and make ourselves available to do God's work. We must submit to him as the tree submits to the gardener. (JEF)

In chapters 7–8, Paul seems to identify three types of people:

(1) the non-slaves or supposedly free who have not yet taken the name of Christ on themselves; (2) the slaves who have joined the church and become Christ's slaves by covenant; and (3) the children who have been sanctified or adopted and brought back into the family of God. (JEF)

15. How to become children and heirs of God (Rom 8)

¹ There is ... no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. ² For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. ... ⁶ To be carnally minded is death; but to be spiritually minded is life and peace. ... ¹³ For if ye live after the flesh, ye shall die: but if ye through the Spirit <put to death> the deeds of the body, ye shall live.

¹⁴ For as many as are led by the Spirit of God, they are the sons of God. ¹⁵ For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. ¹⁶ The Spirit itself beareth witness with our spirit, that we are the children of God: ¹⁷ And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. ... 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. ... ³¹ If God be for us, who can {prevail} against us?

Bruce R. McConkie explained: "By the law of adoption those who receive the gospel and obey its laws, no matter what their literal blood lineage may have been, are adopted into the lineage of Abraham. (Abr 2: 9-11) "The effect of the Holy Ghost upon a Gentile," the Prophet says, "is to purge out the old blood, and make him actually of the seed of Abraham." Such a person has "a new creation by the Holy Ghost." (TPJS 149-150.) Those who magnify their callings in the Melchizedek priesthood are promised that they will be "sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham." (D. & C. 84:33-34) Indeed, the faithful are adopted to the family of Christ; they become "the children of Christ, his sons, and his daughters"; they are "spiritually begotten," for their "hearts are changed through faith on his name," thus being "born of him," becoming "his sons and his daughters." (Mosiah 5:7.) Paul explained the doctrine of adoption by saying, "As many as are led by the Spirit of God, they are the sons of God," because they receive "the Spirit of adoption," being or becoming Israelites, "to whom pertaineth the adoption." (Rom. 8:14-24; 9:4; Gal. 4:5; Eph. 1:5.)" (MD 1966, 9)

16. Remnant of Israel followed Christ (Rom 9–11)

⁴ To [the Israelites] pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; ⁵ Whose are the fathers <or patriarchs>, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. ... ³¹ But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. ³² <Why not?> Because they sought it not by faith, but as it were

by the works of the law. ... ¹⁰ ¹² For there is no difference between the Jew and the Greek: ... ¹³ For whosoever shall call upon the name of the Lord shall be saved. ...

¹¹ ⁵ At this present time ... there is a remnant [of Israel] according to the election of grace. ... ¹³ I speak to you Gentiles. ... ¹⁷ If some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; ... ²⁴ The natural branches, [shall] be grafted into their own olive tree. ... ²⁶ And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

A remnant of Israel accepted and followed Christ instead of their traditions.

An "election of grace" spoken of in D&C 84:98–102 and Rom. 11:1–5 has reference to one's situation in mortality; that is, being born at a time, at a place, and in circumstances where one will come in favorable contact with the gospel. This election took place in the premortal existence. Those who are faithful ... in mortality receive an even more desirable election in this life, and become the elect of God. These receive the promise of a fulness of God's glory in eternity (D&C 84:33–41). (BD Election)

17. Paul's "Sermon on the mount" (Rom 12)

Romans 12–15 are Paul's 'Sermon on the Mount.' They contain 50 commandments that lead to eternal life. (Ogden 183)

¹ Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. ... **Law of consecration**

Come unto Christ, ... and offer your whole souls as an offering unto him, and continue in fasting and praying, and endure to the end; and as the Lord liveth ye will be saved. (Omni 1:26)

Mosaic sacrifices of unblemished animals for the benefit of others were still being offered in the Jerusalem temple. Paul encourages Saints to become unblemished (holy) and willing to give (live) their lives if necessary for the benefit of others.

³ I say ... to every man ... not to think of himself more highly than he ought. ... ⁴ For as we have many members in one body, and all members have not the same <function>: ⁵ So we, being many, are one body in Christ. ... ⁶ <We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. ⁷ If it is serving, let him serve; if it is teaching, let him teach; ⁸ if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully. ⁹ Love must be sincere [or unfeigned]. Hate what is evil; cling to what is good. ¹¹ Never be lacking in zeal, but keep your spiritual fervor, serving the Lord.>

¹² Rejoicing in hope; patient in tribulation; [constantly persisting] in prayer; ¹³ Distributing to the necessity of saints; given to hospitality. ¹⁴ Bless them which persecute you: bless, and curse not. ¹⁵ Rejoice with them that do rejoice, and weep with them that weep. ¹⁶ <Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.> ¹⁷ Recompense to no man evil for evil. Provide things honest in the sight of all men. ¹⁸ If it be possible, as much as lieth in you, live peaceably with all men. ¹⁹ <Do not take revenge, my friends, but leave room for God's wrath>: for it is written, Vengeance is mine; I will repay, saith the Lord. ²⁰ Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. ²¹ Be not overcome of evil, but overcome evil with good.

18. Be subject to civil and church leaders (Rom 13)

¹ <Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.> ...

Paul lived under Roman rule—a harsh and impersonal system with the goal of maintaining peace even if it meant overriding personal freedoms. Rulers were not democratic leaders, but foreign rulers with their own interests and agendas. (Sense 338)

⁸ Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. ⁹ For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. ¹⁰ Love <does no harm> to his neighbour: therefore love *is* the fulfilling of the law.

Love thy neighbor as thyself = Golden Rule

19. Do not judge based on food or holy days, (Rom 14)

Gentile Christians are to “abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.” (Acts 15:20)

Personal vs general word of wisdom

² One believeth that he may eat all things: another, who is weak, eateth <vegetables>. ³ Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: ... ⁴ <Who are you to judge someone else’s servant? To his own master he stands or falls. And he will stand, for the Lord is able to make him stand.> ⁵ One man esteemeth one day above <or more sacred than> another: another esteemeth every day alike. ... ¹⁰ Why dost thou judge thy brother? ... for we shall all stand before the judgment seat of Christ. ¹¹ For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. ¹² So then every one of us shall give account of himself to God. ¹³ Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way. ... ¹⁵ <If your brother is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy your brother for whom Christ died.> ... ¹⁹ Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

What will every tongue confess?

(Mos 27:31; D&C 88:104; Philip 2:10–11; Isa 45:23 and note)

Every knee shall bow, and every tongue confess before him. Yea, even at the last day, when all men shall stand to be judged of him, then shall they confess that he is God; then shall they confess, who live without God in the world, that the judgment of an everlasting punishment is just upon them; (Mosiah 27:31)

Every knee shall bow, and every tongue shall confess ... saying: Fear God, and give glory to him who sitteth upon the throne, forever and ever (D&C 88:104)

¹⁰ Every knee should bow ...; ¹¹ And *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Philip 2:10–11)

Unto me every knee shall bow, every tongue shall swear [or take an oath, or covenant]. (Isa 45:23)

20. Jewish teachings on 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. ... 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. ... 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 ... 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. (EJ Jr.) (Rona #35)

“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.’ (EJ Jr.)

21. How does one become a saint?

a. By birth (lineage, child of God)?

Being descendants of Abraham, Isaac, and Jacob did not guarantee salvation. Neither does being “a child of God.”

b. By saying I believe or have faith in Jesus?

Paul specifically mentioned obedience and commandments.

c. By ordinances/rituals (circumcision, baptism, temple)?

Necessary but not sufficient.

Circumcised outwardly (flesh) NOT inwardly (heart).

Saint outwardly not inwardly.

³ ¹ What advantage then hath the Mormon {over the Gentile?} or what profit of gospel ordinances, {who is not a Mormon from the heart}?

By way of ordinances, we are grafted into the True Vine and willingly become slaves/servants of God.

d. By yielding “to the enticing of the Holy Spirit”? (Mos 3:19)

We become children of Christ by making, understanding, and keeping gospel covenants to love God and neighbor. It is this process that allows the nutrients of the True Vine flow through us so we can become more Christlike and bear good fruit.

Ordinances will not save us unless we also live inner gospel (love God and neighbor)

To bear good fruit we must abide in Christ (live by the Spirit) and submit to God to be pruned, watered, fertilized, grafted, ...

⁵⁹ By reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit ... and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood ... of mine Only Begotten; that ye might be sanctified from all sin,

and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;⁶⁰ For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified; (Moses 6:59–60)

Conclusion

Summary of If You Had Come Unto Me ...

In last week's handout was a story of an unhappy woman who began writing a list of her husband's faults. Feeling her list was false, she prayed to know why. The spirit said, "***If you had come unto Me, it all would have been different.***" She said, "I was astounded. I went to Church, read the scriptures, prayed, and tried to obey the commandments. What do you mean, 'Come unto You?'" And then into my mind flashed pictures of me wanting to ***do things my own way, of holding grudges, of not forgiving, of not loving*** as God had loved us. I had wanted my husband to "pay" for my... suffering. I had not let go of the past and had not loved God with all my heart.... (C. Terry Warner, *Honest, Simple, Solid, True*, BYU Devotional 1-16-96 [reworded somewhat for time and space])

The pictures that came into her mind helped her understand that "negative" feelings are early warning signs or alarms that she was resisting her promptings. Since she had not understood the meaning of these signs, she had ignored or silenced them.

She had been a Saint outwardly, but not inwardly. She was living the outer gospel, not the inner gospel. She had a choice to yield to or resist the Holy Spirit.

Yielding would lead to peace and the best chance for her marriage to survive. Continued resistance would lead to misery and the death of her relationship!

Charity → Signs that I am resisting the Spirit: impatient, unkind, envy, boastful, proud, rude, easily angered, hold grudges. Acting in these ways seems right under the circumstances and suggestions or promptings to the contrary seem foolish!

I have learned by sad experience that murmuring about problems and finding fault with others like Laman seems like the right thing to do but leads to the death of relationships and unhappiness. Likewise, I have found much happiness when I try to solve problems like Nephi by seeking and following the promptings of the Spirit. If we come unto Christ, it all will be different.

That which the Spirit testifies unto you even so I would that ye should do. (D&C 46:7)

Quotes

Neal A. Maxwell: In our weakness and extremity ... God's power is fully felt. Only when ... we are helpless is His help truly appreciated. (*All These Things Shall Give Thee Experience*, 31)

Gordon B. Hinckley: There is no peace in reflecting on the pain of old wounds. There is peace only in repentance and forgiveness. This is the sweet peace of the Christ, who said, 'blessed are the peacemakers: for they shall be called the children of God' (Matt. 5:9). (*Ensign*, Jun 1991, 5)

Marion G. Romney: If we would avoid adopting the evils of the world, we must pursue a course which will daily feed our minds with and call them back to the things of the Spirit. I know of no better way to do this than by reading the Book of Mormon. (quoted in Ezra Taft Benson, *Ensign*, May 1986, 4)

Harold B. Lee: Often I hear my brethren saying ... the gospel is a way of life. It is not a way of life—it is the way to eternal life. It is the science of salvation." (CR, Apr 1959, 68)

Spencer W. Kimball: What is the gospel ...? It is the power of God unto salvation; it is the code of laws and commandments which help us to become perfect, and the ordinances ... baptism ... Holy Ghost ... priesthood ... endowment ... and then, the sealing in the holy temple of a man and a woman for an eternal relationship. These are indispensable! No one can ever reach the heights of exaltation and eternal life without all of them. (*Teachings of Spencer W. Kimball*, 502)

Ezra Taft Benson: Let us never be ashamed of the gospel of Jesus Christ (see Rom 1:16). Let us never be afraid to do what is right. Let us trust in God and keep His commandments, for this is the whole duty of man (Eccl 12:13). ... Without God's help we cannot succeed, but with His help we can accomplish anything He asks us to do. (CR Apr 1954)

Sources:

- JEF = James E. Faulconer, *Romans 1: Notes and Reflections*, find at <http://mi.byu.edu>.
- Fire = <http://www.abc4.com/news/local/story/Investigators-release-cause-of-Provo-Tabernacle/ANcfjKA2ckOsLpS0ElzyQ.csp> and http://www.heraldextra.com/tabernacle/article_b2371bcf-896f-5386-8bcf-fc2be4c0f287.html#ixzz1aDwZRXXwN
- I-NT = New Testament Institute manual, *The Life and Teachings of Jesus & his Apostles*, institute.lds.org
- Ogden = Ogden and Skinner, *Verse by Verse*
- Sense = *Holzappel and Wayment, Making Sense of the New Testament*
- Pinegar = Pinegar and Allen, *Teachings and Commentaries on the New Testament*
- DNTC = Bruce R. McConkie, *Doctrinal New Testament Commentary*
- KJV = King James Version of the Bible.
- NIV = New International Version of the Bible
- TPJS = *Teachings of the Prophet Joseph Smith*
- SOED = Shorter Oxford English Dictionary
- OED = Oxford English Dictionary
- BDB = *Brown, Driver, Briggs Hebrew and English Lexicon*
- Bauer = Walter Bauer, *Greek English Lexicon of the New Testament*
- EJ = *Encyclopedia Judaica*
- Rona = Daniel Rona, www.israelrevealed.com/comp-sup-r.htm.
- MM = Meridian Magazine, Gospel Doctrine, www.ldsmag.com
- beardall2000.com/gospdoct.shtml; www.gospeldoctrine.com