

18. Becoming Joint Heirs with Christ; God's Promises to Israel

(Romans 8-16)

"For 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. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." (Rom 1:16-17)

"Come, We That Love the Lord" (hymn no. 119)

"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." (Romans 8:28)

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| <p>1. Come, we that love the Lord,
And let our joys be known.
Join in a song with sweet accord,
And worship at his throne.</p> | <p>3. The God who rules on high
And all the earth surveys--
Who rides upon the stormy sky
And calms the roaring seas--</p> |
| <p>2. Let those refuse to sing
Who never knew our God,
But servants of the heav'nly King
May speak their joys abroad.</p> | <p>4. This mighty God is ours,
Our Father and our Love.
He will send down his heav'nly pow'rs
To carry us above.</p> |

Structure of Romans Reviewed

- Opening Formula (1:1-7)
- Thanksgiving (1:8-10)
- Paul's Desire to Visit Rome (1:11-15)
- Body (1:16-15:33)
 - **Doctrinal Section (1:16-11:36)**
 - Theme (1:16-17)
 - Part I: God's Righteousness (1:18-4:25)
 - **Part II: Salvation for Those Justified by Faith (5:1-8:39)**
 - **Part III: God's Promises to Israel (9:1-11:31)**
 - Doxology (11:32-36)
 - Hortatory Section (12:1-15:13)
 - Christian Ethics (12:1-13:14)
 - Relations Between the Strong and the Weak (14:1-15:13)
 - Paul's Plans (15:14-33)
- Conclusion (16:1-27)
 - **Commendations and Greetings (16:1-23)**
 - Doxology (16:25-27)

Part II: Salvation for Those Justified by Faith continued (5:1-8:39)

Remainder of Part II: Salvation for Those Justified by Faith

- **Life in the Spirit (8:1–13)**
- **Future Glory as Joint Heirs with Christ (8:14–30)**
 - *The Spirit of Adoption: Becoming the Sons of God (8:14–23)*
 - Salvation by Hope (8:24–25)
 - **Intercession of the Spirit (8:26–27)**
 - **Predestination: God's Purposes for His Elect (8:28–30)**
- **God's Love in Christ Jesus (8:31–39)**

Life in the Spirit (8:1–11)

- “There is therefore now no condemnation **to them which are in Christ Jesus**, who walk not after the flesh, but after the Spirit. *For the law of the Spirit of life in Christ Jesus hath made me free from **the law of sin and death.***” (8:1–2)
 - Paul’s eschatology held that **the justified were in Christ during this life** (sc. as if they were **terrestrial** even while in a fallen world) **until the end, when they would then be in God**
 - **the law of sin and death** = terrestrial laws, including the Mosaic Law of the Jews and the “natural” law of the Gentiles
 - The justified were to follow instead **the law of the Spirit**, qualifying them to be **in God** (sc. **celestial**)
- “But ye are not in the flesh, but in the Spirit, if so be that **the Spirit of God** dwell in you . . . But if the Spirit of him that raised up Jesus from the dead dwell in you, *he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*” (8:9–11)
 - shall also quicken your mortal bodies by his Spirit that dwelleth in you → cf. Paul’s teaching about resurrected bodies being “spiritual” (1 Cor 15:44; lecture 15 slide 16)

Future Glory as Joint Heirs with Christ (8:12–30)

- **The Spirit of Adoption: Becoming the Sons of God (8:14–23)**
 - “For as many as are led by the Spirit of God, they are the sons of God. 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**. The Spirit itself beareth witness with our spirit, that **we are the children of God**: 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.” (8:14–17, participation)
 - **Spirit of adoption: returning us to status of children to God lost through the fall? Part of becoming the children of Christ through covenant? (see Mosiah 5:7)**
 - Significance of being “joint heirs” with the true and deserving heir (Christ)
- **Salvation by Hope (8:24–25)**
 - “For we are **saved** by **hope**: but *hope that is seen is not hope . . .*” (8:24)
 - **“salvation,” not just justification, begins to enter Paul’s vocabulary**
 - **Hope is looking forward to future glory**
- **Intercession of the Spirit (8:26–27)**
 - “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: **but the Spirit itself maketh intercession for us with groanings which cannot be uttered.**” (8:26)

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Predestination? (exegesis)

Future Glory as Joint Heirs with Christ (8:12–30)

- “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.**” (8:28)
 - **to them who are the called according to his purpose**: Paul begins his first discussion of predestination by referring to **those (plural)** who are called a group
 - This seems to be **corporate predestination**, or the **election of a group** as the people of God
- “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. 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.**” (8:28–29)
 - **Predestine** (*proorizō*): decide from the beginning or beforehand, predestine; **set apart from the beginning or beforehand**
 - Cf. “There are many called but few are chosen [elected] . . .” (D&C 121:34)
- **The question then remains how does one become, and remain, part of the chosen group?**
 - → this is the focus of Paul’s subsequent discussion of **the role of Israel** in the subsequent chapters (9:1–11:31)

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An Application of Predestination (exposition)

- An important application, however, is what does God know about our destiny individually
- The LDS doctrine of **foreordination**
 - Compare with the Book of Mormon teaching of Alma² regarding high priests
 - “And this is the manner after which they were ordained—*being called and prepared from the foundation of the world according to the foreknowledge of God*, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceedingly great faith, are called with a holy calling . . .” (13:3)
 - “You are now born into a family to which you have come, into the nations through which you have come, as a reward for the kind of lives you lived before you came here. [People] will accept without any question the belief that each one of us will be judged when we leave this earth according to his or her deeds during our lives here in mortality. *Isn't it just as reasonable to believe that what we have received here in this earth [life] was given to each of us according to the merits of our conduct before we came here?*” (Harold B. Lee, CR October 1973, 7–8)
 - “Just because we were chosen ‘there and then,’ surely does not mean we can be indifferent ‘here and now.’ *Whether foreordination for men, or foredesignation for women, those called and prepared must also prove ‘chosen, and faithful.’*” (Neal A. Maxwell, CR October 1985, 21)

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God’s Love in Christ Jesus (8:31–39)

- **Dangers of taking doctrine of premortal election/foreordination too far**, especially judging the *perceived* status of others in this life and attributing it to their supposed premortal choices . . .
 - While it is true that some “noble and great” were foreordained to particular missions in this life, in all probability every child of God was foreordained or “foredesignated” to the possibility of eternal life
 - All future blessings are contingent upon correct choices and faithfulness in this life: the doctrine of premortal election is balanced by the need to make our election sure
 - Cf. patriarchal blessings
- **Paul ends this discussion with a discussion of how God’s love is unlimited**
 - “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*” (8:35, 38–39)

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God's Promises to Israel (9:1–11:36)

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God's Promises to Israel (9:1–11:36)

- **God's Election of Israel (9:1–29)**
- Israel's Unbelief (9:30–10:5)
- **Salvation Is for All (10:6–21)**
- **Israel's Rejection Is Not Final (11:1–10)**
- **Ingrafted Branches: the Salvation of the Gentiles (11:11–24, allegory)**
 - Israel as a wild olive tree: Ps. 92:12-14; Is. 61:3; Jer. 11:16-17; Jacob 5
- **All Israel Will Be Saved (11:25–32)**
- **Doxology, or hymn of praise (11:32–36)**

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Supersession?

- **Paul's discussion of predestination leads into his discussion of election, providing context for the earlier discussion**
 - **Better to see the concept of predestination corporately**, that is, *God chose a group to be saved*
 - Still, Israel was elected earlier but still had the ability to fail to live up to its promises!
- **Question of Supersession: Have the Gentiles superseded the Jews, have the promises of Israel passed to the Church?**
 - *Why did God predestine Israel knowing that Israel would fail?*
 - *Is there a conflict between election and justification by faith?*

Contribution of LDS Theology on Understanding the Role of Israel

- **The full promises and covenants of the gospel were planned for Israel but Israel lost them at Sinai**
 - the Mosaic Law was always a “half-way” plan (see D&C 84:23–27)
- **The election of Israel**
 - “To bring to pass the salvation of the greatest possible number of his spirit children, the Lord, in general, sends the most righteous and worthy spirits to earth through the lineage of Abraham and Jacob . . . This election to a chosen lineage is based on pre-existent worthiness and is thus made according to the foreknowledge of God (1 Pet 1:12). Those so grouped together during their mortal probation have more abundant opportunities to make an keep the covenants of salvation, a right they earned by pre-existent devotion to the cause of righteousness.” (McConkie, *MD*, 216).
- **Christ and True Israel** (Millet, *SS6*, 53–54 = packet, 80–81)
 - “the true Israelite is the one who receives, by faith, Israel’s promised Messiah”
- **The remnants of Israel will be gathered in the end**

Warning to the Grafted-In Branches

- **Paul makes allusion to the same allegory imagery as Jacob 5**
 - **natural branches (Israel)** and **grafted in branches (converted Gentiles)**
- **He includes, however a warning to the converts grafted in**
 - “And 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** **Boast not against the branches.** But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, ‘The branches were broken off, that I might be grafted in.’ Well; because of unbelief they were broken off, and thou standest by faith. ***Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee.***”
 - ***Did some of the Roman gentile Christians feel arrogantly towards some of the returning Jewish Christians?***

Hortatory Section (12:1–15:13)

- **Christian Ethics (12:1–13:14)**
 - **Living Sacrifices: the New Life in Christ (12:1–8)**
 - **Love and the Marks of a True Christian (12:9–21)**
 - **Submission to Authorities (13:1–7)**
 - **Love for One Another (13:8–10)**
 - **An Urgent Appeal (13:11–13)**
- **Relations Between the Strong and the Weak (14:1–15:13)**
 - **Do Not Judge One Another (14:1–12)**
 - **Do Not Make Another Stumble (14:13–23)**
 - **Please Others Not Self (15:1–6)**
 - **Gospel for Jews and Gentiles (15:7–13)**

Christian Ethics (12:1–13:14)

- **Living Sacrifices: the New Life in Christ (12:1–8)**

- “I appeal to you therefore, brothers and sisters, by the mercies of God, **to present your bodies as a living sacrifice, holy and acceptable to God**, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.” (12:1–2 NRSV)

- **Love and the Marks of a True Christian (12:9–21)**

- Although Paul rarely quotes the words of Jesus directly, some of his teachings are apparent here: “**Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep.**” (12:14–15, dominical sayings)

- **Submission to Authorities (13:1–7)**

- Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. . . . **Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor.**” (13:1, 7 NKJV)

- **Love for One Another (13:8–10)**

- “. . . 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. **Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.**” (13:9–10)

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An Urgent Appeal (13:11–13)

- “. . . **now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.** The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. **But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.**”

- This is the passage that helped St. Augustine finally become a Christian in *Confessions* 8!

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Do Not Judge One Another (14:1–12)

Relations Between the Strong and the Weak (14:1–15:13)

- **Who were the strong and who were the weak?**
 - *Were the weak the Jewish Christians still relying on the law of Moses and Jewish customs? Or were they weak the Gentile Christians because the Jewish Christians thought they were “strong?”*
 - *Regardless the Roman Christians were divided into factions, one causing the other to stumble (14:13–23)*
- Some are more particular about dietary restrictions than others (Jewish kosher laws), others “esteem one day above another” (observe the Jewish festival calendar)
 - *“He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.” (14:6)*
 - *“For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.” (14:7–9)*

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Romans Concludes

- **Paul’s Plans (15:14–33)**
 - *“ . . . from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man’s foundation . . . Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. But now I go unto Jerusalem to minister unto the saints.” (15:19b–20, 24–25)*
- **Commendations and Greetings (16:1–23)**
 - **Phebe (Phoebe)**, the bearer of the letter is recommended to the churches in Rome (16:1–2)
 - **Priscilla and Aquila** seem to be back in Rome and a branch of the church is meeting in their home (16:3–5)
 - At least two to four other branches are mentioned (16:10–11, 14–15)
 - Paul sends greetings to his relatives **Andronicus and Junia (or Junias)**, who are described as “apostles,” although this probably means “missionaries” here
 - *Junia a woman or Junias a man? The manuscript evidence is unclear!*
- **Doxology (16:25–27, a hymn or saying of praise)**
 - *“ Now to him that is of power to stablish you according to my gospel and the preaching of Jesus Christ . . . To God only wise, be glory through Jesus Christ for ever. Amen.”*

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