

Sep 23-29
Galatians
“Walk in the Spirit”

OVERVIEW:

As you read Galatians, record the impressions you receive. Doing so will help you remember and ponder them in the future.

Record your impressions:

SCRIPTURES:

Galatians 1

Audience: It is unclear whether Paul was addressing the Saints in the southern region of the northern region of Galatia. Paul had baptized and organized the southern Saints during his first missionary journey and the northern Saints during his second missionary journey.

Historical Background: If Paul wrote the book of Galatians to the southern Saints, he may have written it as early as A.D. 48. However, similarities between the organization and style of this book and the book of Romans favor the conclusion that it was written during his third missionary journey, around A.D. 57.

Theme: Paul was alarmed when he learned that false teachings were creeping into the lives of his Galatian converts. Many had rejected the teachings of the Atonement and reverted to following the law of Moses. Paul wrote to urge the Saints to return to the higher law of the gospel. He taught that works alone are not sufficient for salvation, but that we must rely on our Savior Jesus Christ.

Preachers of false gospels are accursed—Paul received the gospel by revelation—He believes, is taught, and preaches to the Gentiles. (The major message of the letter to the Galatians centers around the relationship of the law of Moses to the gospel and the importance of living so that one is worthy to receive the blessings that come from obedience to gospel covenants. Studies in the Scriptures, 6:88. Probably written about 57AD in Corinth.)

- 1 PAUL, an ^aapostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)
- 2 And all the brethren which are with me, unto the churches of Galatia:
- 3 **Grace** *be* to you (Common Greek salutation) and peace (Shalom, common Hebrew salutation) from God the Father, and *from* our Lord Jesus Christ, (In Paul’s epistles, he commonly uses these greetings, meaning to both Gentiles and Jews.)
- 4 Who ^agave himself for our sins, that he might ^bdeliver us from this present evil world, according to the ^cwill of God and our Father:
- 5 To whom *be* glory for ever and ever. Amen.
- 6 I marvel that ye are so soon ^aremoved from him that called you into the grace of Christ unto another

^bgospel: (Certain Christian Jews (Judaizers) had followed Paul and Barnabas to the area of the Galatian branches and had begun to counteract their efforts with the Gentiles by persuading these converts that they must keep the law of Moses and be circumcised. The result was disastrous to the new and growing church, for apostasy from the pure and unadulterated gospel of Jesus Christ began to set in. George Horton, Studies in the Scriptures, 6:85)

7 Which is not another; but there be some that ^atrouble you (agitate, raise doubts, perplex), and would ^bpervert the ^cgospel of Christ. (Someone was preaching the law of Moses.)

8 But though we, or an ^aangel from heaven, preach any ^bother ^cgospel unto you than that which we have preached unto you, let him be ^daccursed.

9 As we said before, so say I now again, If any *man* preach any other ^agospel unto you than that ye have received, let him be ^baccursed. (How many true gospels are there?)

10 For do I now ^apersuade (please) (appease, aspire to the favor of) men, or God? or do I seek to ^bplease men? for if I yet ^cpleased men, I should not be the servant of Christ. (Paul is giving the Galatians his credentials so they will believe him.)

11 But I ^acertify you (declare, make known to), brethren, that the gospel which was ^bpreached of me is not after man.

12 For I neither received it ^aof man (from a man), neither was I taught *it*, but ^bby the ^crevelation (through a revelation) of Jesus Christ.

13 For ye have heard of my ^aconversation (conduct) in time past in the Jews' religion, how that beyond measure I ^bpersecuted the church of God, and ^cwasted it (was ravaging, destroying):

14 And ^aprofited (was advancing) in the Jews' religion above many ^bmy equals (men of my age) in mine own nation, being more exceedingly ^czealous of the ^dtraditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his ^agrace,

16 To reveal his Son in me, that I might preach him among the ^aheathen; (nations, gentiles) immediately I conferred not with ^bflesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to ^aJerusalem to see Peter, and abode with him fifteen days. (Paul was taught by Peter regarding the life of the Savior.)

19 But other of the ^aapostles saw I none, save ^bJames the Lord's ^cbrother.

20 Now the things which I ^awrite unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judaea which were in Christ:

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God ~~in~~ (on account of) me.

Galatians 2

Paul goes to Jerusalem—He contends for the true gospel—Salvation comes through Christ.

1 THEN fourteen years after I went up again to ^aJerusalem with ^bBarnabas, and took Titus with *me* also.
2 And I went up by ^arevelation, and ^bcommunicated (reported) unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be ^acircumcised: (Although Paul was opposed to circumcision as essential for salvation and he emphatically declared that it was not needful for Titus to be circumcised (Gal 2:1-3), soon after the Jerusalem council Paul circumcised the young Timothy before taking him as a companion on the second mission. This action provides an insight

into Paul's thinking. He saw a difference between necessity and convenience. With Titus, the question was whether or not circumcision was essential for salvation; thus Paul opposed it. With Timothy it was a matter of rendering him acceptable to the non-Christian Jews where he would do missionary work. Paul was willing to allow circumcision as a concession, but not as a requirement, so that the Jews would be willing to listen to Timothy teach the gospel. This distinction reveals something of Paul's mind and method. Robert Matthews, *Studies in the Scriptures* 6:41. In circumcising Timothy, Paul apparently was humoring the Jews. As far as the gospel law was concerned, the act was wrong and should not have been performed. Circumcision was a thing of the past. But seemingly the social pressures were such that if the ordinances had not been performed in this case, it would have alienated the Jewish community and stopped them from investigating the gospel. Hence Paul performed an unnecessary and in fact improper act to attract the Jews toward that religion which would teach them in due course that the law of circumcision was fulfilled in Christ. DNTC, 2:147. Timothy's mother was a Jewess and his father a Greek, making Timothy Jewish under Jewish law. Paul did not suggest that Jews should give up circumcision, only that Gentiles need not practice it. *Studies in the Scriptures*, 6:99)

4 ~~And that because of~~ (Notwithstanding, there were some brought in by) false brethren unawares brought in, who came in privily to spy out our ^bliberty which we have in Christ Jesus, that they might bring us into ^cbondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me:

7 But contrariwise, when they saw that the ^agospel of the uncircumcision (Gentiles) was committed unto me, as *the gospel* of the ^bcircumcision (Jews) was unto ^cPeter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, ^aCephas (Peter), and John, who seemed to be pillars (First Presidency), perceived the ^bgrace that was given unto me, they gave to me and Barnabas the right hands of ^cfellowship (in unity there is strength); that we *should go* unto the ^dheathen,(nations, gentiles) and they unto the circumcision. (This may have been when Paul and Barnabas were ordained Apostles.)

10 Only *they would* that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

(Even apostles and prophets, being mortal and subject to like passions as other men, have prejudices which sometimes are reflected in ministerial assignments and decisions. But the marvel is not the isolated disagreements on details, but the near universal unity on basic principles; not the occasional personality conflicts, but the common acceptance, for the good of the work, of the faults of others. It is not the conflict between Paul and Barnabas which concerns us, but the fact that they (being even as we are) rose thereafter to spiritual heights where they saw visions, received revelations, and made their callings and elections sure—the fact of their disagreement thus bearing witness that we in our weaknesses can also press forward to that unity and perfection which shall assure us of salvation. DNTC 2:145 But Peter no doubt had his side of the story. Fear may not have been his motive, and Paul may have acted prematurely. Paul admits that the mission of the "pillars" was to the Jews (Gal. 2:9). If intense Jewish converts reacted negatively to the [Jerusalem] council decision, James and Peter may have sought a transition delay to convince the stubborn. If Peter labored to bring this about, Paul may have pushed conformity to the council's ruling ahead of its time. Paul evidently retold the story because the Judaizers used the episode to give the impression that Peter agreed with them. The incident is instructive in showing two strong leaders agreeing on a principle that came by revelation but applying it with different timing. Paul does not say that Peter permanently separated himself from the Gentiles. These candid examples show how revelation came after deep searching. Paul reviewed them, of course, to show that Church leaders stood with him in teaching salvation through the revealed gospel, not

through the Mosaic law. Anderson, Understanding Paul, 158. Peter temporized for fear of offending Jewish semi-converts who still kept the law of Moses... Without question, if we had the full account, we would find Peter reversing himself and doing all in his power to get the Jewish saints to believe that the law of Moses was fulfilled in Christ and no longer applied to anyone either Jew or Gentile. DNTC, 2:463-4. There is harmony in the First Presidency and Quorum of the Twelve Apostles today: President Gordon B. Hinckley: Each man is different. We speak from various backgrounds and experiences. We discuss ways to improve and strengthen the work. At the outset of these discussions, there may be various points of view. But before the discussion is ended, there is total unanimity, else no action is taken. The Lord Himself has declared that such unity is an absolute necessity. CR, Oct 1992, 79.)

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their ^adissimulation. (hypocrisy) (Concealing and disguising true doctrines with false ones; believing doctrines that simulate true ones, that have a semblance of truth but are in fact erroneous. DNTC, 2:464)

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of (the) Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, (Paul was of the tribe of Benjamin. Phil 3:5) and not sinners of the Gentiles,

16 Knowing that a man is not ^ajustified by the works of the ^blaw, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the ^cfaith of Christ, and not by the ^dworks of the ^elaw: for by the works of the law shall no flesh be ^fjustified. (vindicated, approved, guiltless) (The Greek meaning underlying the word justify is to make righteous, to declare righteous, or to acquit. The implication is that when individuals are justified, they are looked upon as righteous and as though they had committed no sin. In order for us to receive salvation, we must be able to stand before the Lord as just persons – as righteous individuals, not as sinners. Studies in the Scriptures, p. 88. When we truly exercise faith in the Lord Jesus Christ, repent, are baptized by immersion for the remission of sins, and receive the gift of the Holy Ghost, then the Spirit – the Holy Spirit of Promise – seals or ratifies these actions, and we are justified by having our guilt transferred to the Savior, who made an infinite atonement for us, and he now looks upon us again as just persons, or as having never committed sin. (D&C 58:42) Having done the foregoing, under the influence of the Holy Ghost, we continue on in faithful observance of our covenants to sanctify our lives so that we will be prepared to enter into the celestial kingdom of God. 3 Ne 27:19-20. Studies in the Scriptures, 6:89. A modern scholar explained clearly the difference between justification and sanctification in Paul's discussions: In its theological sense, justification is a forensic, or purely legal, term. It describes what God declares about the believer, not what He does to change the believer. In fact, justification effects no actual change whatsoever in the sinner's nature or character. Justification is a divine judicial edict. It changes our status only, but it carries ramifications that guarantee other changes will follow.... In biblical terms, justification is a divine verdict of "not guilty—fully righteous." It is the reversal of God's attitude toward the sinner. Whereas He formerly condemned, He now vindicates. Although the sinner once lived under God's wrath, as a believer he or she is now under God's blessing. Justification is more than simple pardon; pardon alone would still leave the sinner without merit before God. So when God justifies He imputes divine righteousness to the sinner (Romans 4:22-25). Christ's own infinite merit thus becomes the ground on which the believer stands before God (Romans 5:19; 1 Corinthians 1:30; Philippians 3:9). So justification elevates the believer to a realm of full acceptance and divine privilege in Jesus Christ.... Justification is distinct from sanctification because in justification God does not make the sinner righteous; He declares that person righteous (Romans 3:28; Galatians 2:16). Notice how justification and sanctification are distinct from one another: Justification imputes Christ's righteousness to the sinner's

account (Romans 4:11b); sanctification imparts righteousness to the sinner personally and practically (Romans 6:1-7; 8:11-14). Justification takes place outside sinners and changes their standing (Romans 5:1-2, sanctification is internal and changes the believer's state (Romans 6:19). Justification is an event, sanctification a process. Those two must be distinguished but can never be separated. God does not justify whom He does not sanctify, and He does not sanctify whom He does not justify. Both are essential elements of salvation. MacArthur, Faith Works, 89-90)

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am ^adead to the law, that I might ^blive unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but ^aChrist ^bliveth in me: and the life which I now live in the flesh I live by the ^cfaith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the ^agrace of God: for if righteousness *come* by the ^blaw, then Christ is dead in vain. (Peter and Paul – both of whom were apostles, both of whom received revelations, saw angels, and were approved of the Lord, and both of whom shall inherit the fullness of the Father's kingdom – these same righteous and mighty preachers disagreed on a basic matter of church policy. Peter was the President of the Church; Paul, an apostle and Peter's junior in the church hierarchy, was subject to the direction of the chief apostle. But Paul was right and Peter was wrong. Paul stood firm, determined that they should walk uprightly according to the truth of the gospel; Peter temporized for fear of offending Jewish semi-converts who still kept the law of Moses. The issue was not whether the Gentiles should receive the gospel. Peter himself had received the revelation that God was no respecter of persons, and that those of all lineages were now to be heirs of salvation along with the Jews. Further, the heads of the Church, in council assembled, with the Holy Ghost guiding their minds and directing their decisions, had determined that the Gentiles who received the gospel should not be subject to the law of Moses. The Jewish members of the church, however, had not been able to accept this decision without reservation. They themselves continued to conform to Mosaic performances, and they expected Gentile converts to do likewise. Peter sided with them; Paul publicly withstood the chief apostle and won the debate, as could not otherwise have been the case. Without question, if we had the full account, we would find Peter reversing himself and doing all in his power to get the Jewish saints to believe that the law of Moses was fulfilled in Christ and no longer applied to anyone either Jew or Gentile. DNTC, 2:463-64)

Galatians 3

God gave the gospel to Abraham—Mosaic law added because of transgressions—The law was a schoolmaster to bring Israel to Christ—The saints are children of god by faith—All who are of the faith, and baptized into Christ, become Abraham's seed.

1 O FOOLISH (unintelligent, dear idiot) Galatians, who hath ^abewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the ^alaw, or by the ^bhearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if *it be* yet in vain.

5 He therefore that ^aministereth to you (grants, furnishes) the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for ^arighteousness.

7 Know ye therefore that they which are of faith, the same are the ^achildren of Abraham.

8 And the scripture, foreseeing that God would justify the ^aheathen through faith, preached before the ^bgospel unto Abraham, *saying*, In thee shall all ^cnations be ^dblessed. (Abraham offered sacrifice and

notwithstanding this had the gospel preached to him. That the offering of sacrifice was only to point the mind forward to Christ we infer from these remarkable words of his to the Jews: "Your father Abraham rejoiced to see my day: and he saw it, and was glad." John 8:56. So, then, because the ancients offered sacrifice it did not hinder their hearing the gospel but served, as we said before, to open their eyes and enable them to look forward to the time of the coming of the Savior, and to rejoice in his redemption. (Joseph Smith's Commentary on the Bible, p. 174.)

9 So then they which be of faith are ^ablessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, ^aCursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by ^afaith. (We can never live the law well enough to be exalted. It's our faith in Christ that will save us.)

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath ^aredeemed us from the ^bcurse of the ^claw, being made a curse for us: for it is written, ^dCursed *is* every one that hangeth on a tree:

14 That the ^ablessing of Abraham might come on the Gentiles through ^bJesus Christ; that ~~we~~-(they) might receive the ^cpromise of the Spirit through faith. (Gentile converts are adopted into Abraham's covenant blessings.)

15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet ~~if~~-(when) *it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to ^aAbraham and his seed were the ^bpromises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was ^afour hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the ^ainheritance ~~be~~-(is) of the law, (then) *it is* no more of promise: but God gave *it* to Abraham by promise.

19 ^aWherefore then ~~serveth~~ the law? It (the law) was ^badded because of transgressions, till the seed should come to whom the promise was made (in the law given to Moses.); ~~and it~~ (who) *was* ordained by (the hand of) angels ~~in the hand of~~-(to be) a mediator (of this first covenant, (the law)). (The law of Moses was given to a wicked people. The law of Moses was not intended to last forever.)

20 Now ~~a~~-(this) mediator *is* (was) not *a mediator* of ~~one~~, but God ~~is~~ *is one* (the new covenant; but there is one mediator of the new covenant, who is Christ, as it is written in the law concerning the promises made to Abraham and his seed. Now Christ is the mediator of life; for this is the promise which God made unto Abraham.). (Abraham knew that Jesus Christ would come.)

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. (The law of Moses did not remove the need for the promised Savior.)

22 But the scripture hath concluded all under ^asin, that the promise by faith of Jesus Christ might be given to them that believe. (Everyone sins, everyone needs Jesus Christ and his atonement.)

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. (The law of Moses, by itself, limited spiritual growth.)

24 Wherefore the ^alaw was our ^bschoolmaster (pedagogue, director, supervisor of children) ~~to bring us unto~~ (until) Christ, that we might be ^cjustified by faith. (The law of Moses is the schoolmaster. The house of Israel is the students. Tests and homework are the burdens that schoolmasters put upon students. The law included dietary restrictions, ceremonial sacrificial and ritual requirements. When the Savior came, he fulfilled the law and replaced portions with the higher gospel law.)

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the ^achildren of God by ^bfaith in ~~Christ~~ Jesus (Christ).

27 For as many of you as have been ^abaptized into Christ have put on Christ.

28 There is neither Jew nor ^aGreek, there is neither bond nor free, there is neither male nor female: for

ye are all ^bone in Christ Jesus.

29 And if ye ~~be~~ (are) Christ's, then are ye ^aAbraham's ^bseed, and ^cheirs according to the promise.

Galatians 4

The saints are children of God by adoption—Paul calls the Galatians back to Christ—He compares the two covenants.

1 NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in ^abondage under the elements of the world:

4 But when the fulness of the time was come, God ^asent forth his ^bSon, ^cmade (born) of a ^dwoman, made under the law,

5 To ^aredeem them that were under the law, that we might receive the ^badoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. (Paul suggested that through the atonement of Christ we can be adopted as sons of God, and then the Spirit shall help us cry: "Abba, Father." Abba is Aramaic and carries more than just the connotation of father. It is the intimate and personal diminutive of the word father used by children in the family circle. The closest equivalent we have is papa or daddy, although neither can really convey fully the impact of the word. The point is that God is not only Father (the formal title and name), but he is also Abba, the parent of love and guidance that knows us intimately and whom we can approach without fear. BYU-Institute New Testament Study Guide, p. 38)

7 Wherefore thou art no more a ^aservant, (slave) but a ^bson; and if a son, then an ^cheir of God through Christ.

8 Howbeit then, when ye knew not God, ye ^adid ^bservice (were slaves, were in bondage) unto them which by nature are no ^cgods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in ^abondage? (Why live the law of Moses when the gospel of faith has been preached?)

10 Ye observe ^adays, and months, and times, and years.

11 I am afraid ^aof (concerning) you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, (to) be (perfect) as I *am* (perfect); for I *am as ye are*: (persuaded as ye have a knowledge of me,) ye have not injured me at all (by your sayings). (Paul sees perfection in this life as a process of total dedication to living the commandments. The person who is so living is perfect. In this regard we must distinguish between finite perfection here and now and the infinite perfection possible in the eternities to come. Studies in Scriptures, 6:103)

13 Ye know how through ^ainfirmity (weakness, feebleness) of the ^bflesh I preached the gospel unto you at the first.

14 And my ^atemptation (trial, test) which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the ^atruth?

17 They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.

18 But *it is* good to be ^azealously affected always in a good *thing*, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I ^astand in doubt of you. (am)

perplexed about)

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a ^abondmaid, (Hagar) the other by a freewoman. (Sarah)

23 But he *who was* of the bondwoman (Ishmael) was born after the flesh; but he of the freewoman (Isaac) *was* by promise.

24 Which things are an **allegory**: for these are the two covenants; the one from the mount Sinai, (The Mosaic law) which gendereth to ^abondage, which is ^bAgar. (Hagar)

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem (Abrahamic covenant) which now is, and is in bondage with her children.

26 But ^aJerusalem which is above is free, which is the mother of us all.

27 For it is written, ^aRejoice, *thou* ^bbarren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the ^achildren of promise.

29 But as then he that was born after the ^aflesh ^bpersecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the scripture? ^aCast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free. (Paul uses an allegory to demonstrate the significant advantage of being subject to the gospel over being under the demands of the law of Moses. These two covenants are symbolically identified – the law is referred to as Mount Sinai and the covenant as the heavenly or new Jerusalem. From the first comes bondage under the law of performances and ordinances, but from the second comes freedom through the fullness of the gospel. The allegory is extended by using the family of Abraham. The Mosaic law is likened unto Ishmael, son of the bondwoman, who persecuted Isaac. The Abrahamic covenant is like the son of the freewoman, and consequently the first (the law of Moses) was cast out. But Sarah's son came under the Abrahamic covenant and was to inherit all the blessings promised to Abraham (Gen 26:1-4) Studies in the Scriptures, 6:95)

Galatians 5

Stand fast in gospel liberty—Seek faith, love, Christ, and the Spirit—The works of the flesh and the fruits of the Spirit set forth.

1 ^aSTAND fast therefore in the ^bliberty wherewith Christ hath made us ^cfree, and be not ^dentangled again with the yoke of ^ebondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is ^acircumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the ^alaw; ye are fallen from ^bgrace.

5 For we through the Spirit wait for the hope of righteousness by ^afaith.

6 For in Jesus Christ neither ^acircumcision ^bavaileth any thing (has any power, validity, service), nor uncircumcision; but ^cfaith which worketh by ^dlove.

7 Ye did run well; who did hinder you that ye should not ^aobey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have ^aconfidence in you through the Lord, that ye ^bwill be none otherwise minded (will take no other view, will not have a different opinion.): but he that ^ctroubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the ^aoffence (stumbling block, cause of misery) of the cross ceased.

12 I would they were even ^acut off which ^btrouble you.

13 For, brethren, ye have been called unto ^aliberty; only *use* not liberty for an occasion to the flesh, but by love ^bserve one another.

14 For all the ^alaw is fulfilled in one word, *even* in this; Thou shalt ^blove thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, ^aWalk in the ^bSpirit, and ye shall not fulfil the ^clust of the flesh. (Keep the commandments after baptism and thus gain the promised companionship of the Holy Ghost. DNTC, 2:482)

17 For the flesh lusteth against the ^aSpirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. (It is a constant warfare...The spirit that is put into man is pure and holy; but through the power of evil with the flesh, it is more or less contaminated, influenced, seduced, and brought into bondage by the evil that exists upon the earth. Let the spirit overcome and come off conqueror. Brigham Young, JD 7:268)

18 But if ye be ^aled of the Spirit, ye are not under the ^blaw.

19 Now the works of the ^aflesh are manifest, which are *these*; (Works of flesh:) Adultery, ^bfornication, ^cuncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, ^astrife, seditions, heresies,

21 ^aEnvyings, murders, ^bdrunkenness, ^crevellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But the ^afruit of the ^bSpirit is ^clove, ^djoy, ^epeace, ^flongsuffering, ^ggentleness, goodness, ^hfaith,

23 ^aMeekness, ^btemperance: (self control) against such there is no law. (Joseph Fielding Smith: There is nothing more important in the lives of members of the Church than to have the gift of the Holy Ghost. Answers to Gospel Questions, 2:114)

24 And they that are Christ's have crucified the flesh with the ^aaffections (sufferings, afflictions, passions) and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, ^aprovoking one another, envying one another. (Man is a dual being, and his life a plan of God. That is the first fundamental fact to keep in mind. Man has a natural body and a spiritual body...Man's body, therefore is but the tabernacle in which his spirit dwells. Too many, far too many, are prone to regard the body as the man, and consequently to direct their efforts to the gratifying of the body's pleasures its appetites, its passions. David O. McKay, Improvement Era, Sept. 1949, p. 558)

Galatians 6

Bear one another's burdens—As ye sow, so shall ye reap—Be not weary in well doing.

1 BRETHREN, if a man be ^aovertaken in a ^bfault, (transgression, trespass) ye which are spiritual, ^crestore such an one in the spirit of meekness; ^dconsidering (watching) thyself, lest thou also be tempted. (I charged the saints not to follow the example of the adversary in accusing the brethren and said, 'If you do not accuse each other, God will not accuse you. If you have no accuser you will enter heaven, and if you will follow the revelations and instructions which God gives you through me, I will take you into heaven as my back load. If you will not accuse me, I will not accuse you. If you will throw a cloak of charity over my sins, I will over yours – for charity covereth a multitude of sins. Joseph Smith, HC, 4:445)

2 Bear ye one another's ^aburdens, (Mosiah 18:8) and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man ^aprove his own ^bwork, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall ^abear his own burden.

6 Let him that is taught in the word ^acommunicate unto him that teacheth in all good things.

7 Be not ^adeceived; God is not ^bmocked: for whatsoever a man ^csoweth, that shall he also ^dreap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be ^aweary in well doing: for in due season we shall ^breap, if we faint not. (We must never put a timetable on the Lord. He is the Lord of the harvest, and in due time he will pay those who labor. It is only for us to know that we will be fully rewarded for what we do. Studies in Scriptures, 6:104. Spencer W. Kimball: The wicked may prosper for a time, the rebellious may seem to profit by their transgressions, but the time is coming when, at the bar of justice, all men will be judged, every man according to their works. No one will get by with anything. On that day no one will escape the penalty of his deeds, no one will fail to receive the blessings he has earned... There will be total justice. Miracle of Forgiveness, 305.)

10 As we have therefore opportunity, let us do ^agood unto all *men*, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer ^apersecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. (Those Galatian saints who advocated and practiced circumcision, did so to avoid persecution; they were not in fact attempting to keep the whole law of Moses, of which circumcision was the symbol. But, because they were compromising the gospel with the law of Moses, they were not and could not center their whole hearts on Christ and the salvation made possible through his atoning sacrifice. DNTC, 2:487)

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither ^acircumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, ^apeace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.