

**LESSON 32**  
**“Live in the Spirit”**  
**Acts 18:23-20:38; Galatians**

**OVERVIEW:**

Paul’s third mission. Probably 54-58 AD. 3500 mile journey.

**SCRIPTURES:**

THE ACTS OF THE APOSTLES

CHAPTER 18

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ And a certain Jew named <sup>a</sup>Apollos, born at Alexandria, an eloquent man, *and* <sup>b</sup>mighty in the scriptures, came to Ephesus.

25 This man was <sup>a</sup>instructed in the way of the Lord; and being <sup>b</sup>fervent in the spirit, he spake and taught <sup>c</sup>diligently (accurately, precisely, diligently) the things of the Lord, knowing only the baptism of <sup>d</sup>John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren <sup>a</sup>wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, *and that* publickly, <sup>a</sup>shewing by the scriptures that <sup>b</sup>Jesus was Christ. (Jesus is the Christ.)

CHAPTER 19

*Paul confers the gift of the Holy Ghost by the laying on of hands—He preaches and works many miracles—Sons of Sceva fail to cast out devils by exorcism—Worshippers of Diana raise a tumult against Paul.*

1 AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper <sup>a</sup>coasts (or parts, region) came to Ephesus: (“Ephesus was a prosperous center of commerce, culture, and religion. Much of its wealth came from its location on the Aegean coast at the end of major trade routes from the Near East. But Ephesus also achieved both fame and wealth because it was the center for the worship of the goddess Artemis (identified with the Roman Diana in the KJV). The temple of Artemis in Ephesus was considered the most beautiful of the seven wonders of the ancient world. About 360 feet long and 170 feet wide, it was one of the largest and most well-known buildings in the Roman Empire. “Paul stayed in Ephesus for two years on his third missionary journey, preaching the gospel and directing the missionary activities of others throughout the province of Asia. Although he and his companions had tremendous success in Ephesus, they experienced opposition from silversmiths who made shrines for the worship of Artemis. The silversmiths started a large public demonstration against them, and the mob rushed into the city’s theater, where they demonstrated for hours on behalf of their goddess and against Paul and his fellow workers. “Today Ephesus, on the west coast of Turkey, is one of the most fabulous of all ancient ruins. The theater still remains. Enlarged somewhat after Paul’s time, it seats more than twenty thousand people. Following centuries of economic decline, earthquakes, and plundering, the once-proud temple of Artemis is now a pile of rocks. But Paul’s message remains and fills the earth with the testimony that he bore—that Jesus is the Christ and that His gospel is the way to salvation for all people.” (Kent P. Jackson, “Scenes from Paul’s Missionary Journeys,” *Ensign*, Sept. 1991, 42) and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We

have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto <sup>a</sup>John's baptism.

(Interestingly, the disciples did not say that they were baptized by John but that they were baptized 'unto John's baptism.' This gives us a clue as to how their baptism may have taken place. "Paul recognized the fact ... that some unauthorized person-doubtless with good intent, but unauthorized nevertheless, had been along that way baptizing 'unto John's baptism,' but not with it, for that could only be done by a duly commissioned servant of God. The apostle therefore explained to them the baptism of John and how he had declared Christ Jesus; after they received a proper understanding of the true ordinance they rendered obedience thereto, 'and when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.' (Acts 19:1-6.) When the servant of the Lord officiated in the ordinances of the gospel, the repentant believers were 'born of water and of the Spirit,' and the word was confirmed in them by the workings of the power of God. "The experience of the men of Ephesus affords an interesting lesson. They had been mistaken, but when the truth was presented to them they accepted it gladly." (*Handbook of the Restoration: A Selection of Gospel Themes Discussed by Various Authors* [Independence, Mo.: Zion's Printing and Publishing Co., 1944], 540-1.)

4 Then said Paul, John verily baptized with the baptism of <sup>a</sup>repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were <sup>a</sup>baptized in the name of the Lord Jesus. (James E. Talmage said: "Rebaptisms recorded in scripture are few; and in every instance the existence of special circumstances justifying the action are apparent. Thus, we read of Paul baptizing certain disciples at Ephesus though they had already been baptized after the manner of John's baptism. But in this case, the apostle had reason to doubt that the baptism of which these spoke had been administered by authorized hands, or after proper preliminary education of the candidates; for when he tested the efficacy of their baptism by asking 'Have ye received the Holy Ghost since ye believed?' they answered him, 'We have not so much as heard whether there be any Holy Ghost.' Then asked he in surprise: 'Unto what then were ye baptized?' and they replied: 'Unto John's baptism.' But Paul knew, as we know, that while John preached the baptism of repentance by water he declared that such was but preliminary to the greater baptism of the Holy Ghost, which Christ should bring. Therefore, in view of such unsatisfactory evidence concerning the validity of their baptism, Paul had baptism administered unto these twelve devout Ephesians in the name of the Lord Jesus, after which he laid his hands upon them, and they received the Holy Ghost." (*Articles of Faith* [Salt Lake City: Deseret Book Co., 1981], 129.))

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with <sup>a</sup>tongues, and prophesied. (Baptism was the essential point on which they could receive the gift of the Holy Ghost. It seems that some sectarian Jew had been baptizing like John but had forgotten to inform them that there was one to follow by the name of Jesus Christ, to baptize with fire and the Holy Ghost, which showed these converts that their first baptism was illegal. And when they heard this, they were gladly baptized, and after hands were laid on them they received the gifts according to the promise, and spake with tongues and prophesied. Joseph Smith's *Commentary on the Bible*, p. 131)

7 And all the men were about twelve.

8 And he went into the <sup>a</sup>synagogue, and spake boldly for the space of three months, <sup>b</sup>disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. (Marvin J. Ashton said: "When others disagree with our stand we should not argue, retaliate in kind, or contend with them...Ours is to explain our position through reason, friendly persuasion, and accurate facts. Ours is to stand firm and unyielding on the moral issues of the day and the eternal principles of the gospel, but to contend with no man or organization. Contention builds walls and puts up barriers. Love opens doors...Contention never was and never will be an

ally of progress. CR, April 1978, 10)

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. (Bruce R. McConkie: “Paul the missionary, with zeal and devotion, continued to preach and teach, in the synagogues, in the schools of philosophy, everywhere he could gain a congregation. He did then what latter-day elders are commanded to do now: ‘Confound your enemies; call upon them to meet you both in public and in private; and inasmuch as ye are faithful their shame shall be made manifest.’ (D. & C. 71:7.) ‘Contend thou, therefore, morning by morning; and day after day let thy warning voice go forth; and when the night cometh let not the inhabitants of the earth slumber, because of thy speech.’ (D. & C. 112:5.) “And so, all Asia heard the word—not in the sense that each soul was taught the plan of salvation, but in that all had the opportunity to seek and find the truth if they desired it. That seven major units of the Church were established in Asia is known from the revelation received by John on Patmos. (Rev. 1:11.) Paul’s ministry undoubtedly played an important part in the establishment of these churches.” (*Doctrinal New Testament Commentary*, 2:168.)

11 And God wrought special <sup>a</sup>miracles by the hands of Paul:

12 So that from his body were brought unto the sick <sup>a</sup>handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. (Bruce R. McConkie “Healings come by the power of faith; there is no healing virtue or power in any item of clothing, or other object, whether owned by Paul or Jesus or anyone. But rites and objects may be used to help increase faith. ‘When a man works by faith,’ the Prophet said, ‘he works by mental exertion instead of physical force.’ (Lectures on Faith, p. 61.) ... In this connection there are occasions when ordinances or performances or objects may be used to help center the mental faculties of a person on those things which will cause faith to increase. Thus Jesus used spittle and clay to anoint the eyes of a blind man, not that there was any healing power in the mud paste spread on the sightless eyes, but the physical act aided the mental labor out of which faith grew. (Commentary I, pp. 379-380.) The same principle is seen in the healing of the woman who touched Jesus’ garments (Commentary I, pp. 317-319), in the dead being raised by touching the bones of Elisha (2 Kings 13:20-21), and in the very ordinance of administering to the sick through the formalities of anointing with oil and laying on of hands. “Similar miracles to those wrought through Paul have occurred in this dispensation. On that memorable July 22, 1839, at Montrose, Iowa, for instance, when the Prophet healed the sick in great numbers, he took a silk handkerchief from his pocket, gave it to Wilford Woodruff, and told him to go and use it in the healing of two children of a nonmember of the Church. Elder Woodruff, as instructed, used the handkerchief in wiping the faces of the sick children and they were healed. (Joseph Fielding Smith, *Essentials in Church History*, pp. 270-271.)” (*Doctrinal New Testament Commentary*, 2:169.)

13 ¶ Then certain of the vagabond Jews, <sup>a</sup>exorcists, took upon them to call over them which had evil spirits the <sup>b</sup>name of the Lord Jesus, saying, We <sup>c</sup>adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the <sup>a</sup>evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and <sup>a</sup>confessed, and shewed their deeds.

19 Many of them also which used curious <sup>a</sup>arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver. (About \$10,000)

20 So mightily grew the word of God and prevailed.

21 ¶ After these things were ended, Paul purposed in the <sup>a</sup>spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see <sup>b</sup>Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he

himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for <sup>a</sup>Diana, (Artemis) brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only this our <sup>a</sup>craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. (“This shrine had long been famous and was generally listed as one of the seven wonders of the world. About the time Paul preached in Ephesus, Pliny the Elder described the massive sanctuary: ‘The length of the temple overall is 425 feet, and its breadth 225 feet. There are 127 columns . . . 60 feet in height.’ Archaeology generally confirmed those dimensions for the base platform ascending to the temple proper. Those who defended their fertility goddess rushed to the great theater [v. 29], which today rises in a colossal semicircle. It probably overflowed its 25,000 capacity as shouting citizens cried their loyalty to Artemis, who is pictured on their coins. Such opposition was vivid evidence of the great success of Paul's missionary administration in his three years of labor there.” (*Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 260.))

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and <sup>a</sup>Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not. (The people probably would have killed Paul if he had gone into the theatre. There were about 24,000 in the stadium.)

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And <sup>a</sup>Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35 And when the townclerk had <sup>a</sup>appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a <sup>b</sup>worshipper (temple keeper, guardian) of the great goddess Diana, and of the *image* which fell down from <sup>c</sup>Jupiter? (Zeus)

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing <sup>a</sup>rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, <sup>a</sup>the law is open (court days are conducted), and there are deputies: let them implead (to sue in court) one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's <sup>a</sup>uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly. (Neal A. Maxwell “Often in the history of God's work individuals who had a sense of fair play have been most helpful, whether Colonel Kane or



Gamaliel or the intriguing town clerk of Ephesus (see Acts 19:23-41). Apparently in that last-named circumstance, the worshipers of Diana raised a tumult against Paul, chanting for the space of two hours saying, 'Great is Diana of the Ephesians.' An unnamed town clerk stepped forward to appease the people, urging them 'to be quiet, and to do nothing rashly.' The silver makers, who feared for the future of their craft, since they made silver shrines for Diana, had a vested interest. It was the town clerk, however, who pointed out that Paul and his followers 'are neither robbers of churches, nor yet blasphemers of your goddess.' Therefore, reasoned the town clerk, if Demetrius, a leader among the silversmiths, had 'a matter against any man, the law is open, and there are deputies; let them implead one another.' The town clerk urged all to let matters 'be determined in the lawful assembly' but not by a mob, warning that they were 'in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly' (Acts 19:37-41). The Home Secretary in Britain assisted missionaries of The Church of Jesus Christ of Latter-day Saints when there were members of Parliament who would have prohibited them from proselyting. At least seven times (in 1910 and 1911) there were exchanges in Parliament when some urged steps to prevent meetings of Church members in Britain, so they could not 'spread their views in this country.' A very young Home Secretary—the youngest, in fact, to serve since Peel—parried pressing parliamentarians. His name was Winston Churchill. He said, 'I have no power to prevent the holding of such meetings as long as they are held in conformity with the law.'" (*Sermons Not Spoken*, 76-77) 1<sup>st</sup> Corinthians written about this time – 57 AD.)

## CHAPTER 20

*Paul raises Eutychus from death—Paul is free from blood of all men—He predicts apostasy and cultism—He reveals a teaching from Jesus: 'It is more blessed to give than to receive.'*

1 AND after the <sup>a</sup>uproar was ceased, Paul called unto *him* the disciples, and <sup>b</sup>embraced *them* (greeted, bid farewell, expressed good wishes), and departed for to go into Macedonia. (2<sup>nd</sup> Corinthians written about this time.)

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. (Near the end of this three-month time period, Paul wrote his epistle to the Romans. The careful student will remember that Paul has not yet been to Rome, but he writes to them in anticipation of a future mission, saying, 'oftentimes I purposed to come unto you...I am ready to preach the gospel to you that are at Rome also' (Rom 1:13, 15). The Bible Dictionary states, "Paul was then contemplating a visit to Jerusalem, which was certain to be dangerous (Rom 15:31). If he escaped with his life he hoped afterwards to visit Rome. The letter was meant in part to prepare the Church there to receive him when he came." (Galatians written? Epistle to the Romans written.)

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, <sup>a</sup>Aristarchus and Secundus; and Gaius of Derbe, and <sup>b</sup>Timotheus; and of Asia, <sup>c</sup>Tychicus and <sup>d</sup>Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of <sup>a</sup>unleavened bread, (Passover) and came unto them to Troas in five days; where we abode seven days. (Luke makes it clear that Paul and his companions honored the old Jewish feasts—in this case the feast of unleavened bread. One might wonder why it is that Paul is still celebrating the holidays of the Law of Moses. Although the schoolmaster had been dismissed, Paul's recognition of this feast is in accordance with scripture. The feast of unleavened bread was associated with the feast of the Passover. It was celebrated annually in commemoration of the Lord's deliverance from Egypt. For the Jews, it was

not to have an end with the coming of the Messiah, 'ye shall observe *the feast of unleavened bread*...therefore shall ye observe this day in your generations by an ordinance for ever' (Ex 12:17). Therefore, Christian Jews were obliged to recognize the feast forever, but converted Gentiles were not.)

7 And upon the <sup>a</sup>first <sup>b</sup>day of the week, when the disciples came <sup>c</sup>together to <sup>d</sup>break <sup>e</sup>bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and <sup>a</sup>embracing *him* said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man <sup>a</sup>alive, and were not a little comforted.

13 ¶ And ~~we~~ (he) went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to <sup>a</sup>go afoot. (travel by land, on foot)

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he <sup>a</sup>hasted, if it were possible for him, to be at Jerusalem the day of <sup>b</sup>Pentecost. (Today, we celebrate two Christian holidays: Christmas and Easter. In the days of the ancient church, they celebrated two events as holidays: the Resurrection and the day of Pentecost. The historian Mosheim recorded, "As to annual religious days, they appeared to have observed two; the one in memory of Christ's resurrection, the other in commemoration of the descent of the Holy Spirit on the apostles." (*Mosheim's Ecclesiastical History*, 43) This helps us to understand how important the gift of the Holy Ghost was to the ancient Church.)

17 ¶ And from Miletus he sent to Ephesus, and called the <sup>a</sup>elders of the church. ("The term 'elders' is used in many other passages of Scripture. In some instances the apostle is called an elder, as Paul and John allude to themselves personally as elders. In some places the term is used in reference to the aged, as in I Timothy 5:1, 2: 'Rebuke not an elder, but entreat him as a father, and the younger men as brethren, the elder women as mothers, the younger as sisters, with all purity.' Yet the quotations made will be ample to prove that the office of Elder was an order anciently in the organization of the Church of Christ." (*Cowley's Talks on Doctrine* [Chattanooga: Ben. E. Rich, 1902], 65.))

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 <sup>a</sup>Serving the Lord with all <sup>b</sup>humility of mind, and with many <sup>c</sup>tears, and <sup>d</sup>temptations (trials, ordeals or afflictions), which befell me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, <sup>a</sup>and faith ~~toward~~ (on the name of) our Lord <sup>b</sup>Jesus Christ.

22 And now, behold, I go bound in the <sup>a</sup>spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and <sup>a</sup>afflictions <sup>b</sup>abide me. (wait for me)

24 But none of these things <sup>a</sup>move me, neither count I my <sup>b</sup>life dear unto myself, so that I might

finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the<sup>c</sup> gospel of the<sup>d</sup> grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the<sup>a</sup> blood of all *men*.

27 For I have not shunned to declare unto you all the<sup>a</sup> counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the<sup>a</sup> flock, over the which the Holy Ghost hath made you<sup>b</sup> overseers, (or bishops) to feed the<sup>c</sup> church of God, which he hath purchased with his own<sup>d</sup> blood.

29 For I know this, that after my departing shall<sup>a</sup> grievous wolves enter in among you, not sparing the flock. (The danger to the Church is from within.)

30 Also of your own selves shall men arise, speaking<sup>a</sup> perverse things, to<sup>b</sup> draw away disciples after them. (Joseph Fielding Smith “So bad was this dissension by the end of the first century that the Lord could find only seven churches (branches) worthy of his attention, and each of these was severely rebuked. (Rev. chapters 2, 3.) Moreover, in many of the epistles written to the members of the church scattered abroad, the warning voice of the apostles was raised calling them to repentance and pointing out the time when spiritual darkness would set in and the priesthood would have to be taken back to God and the Church driven into the wilderness. (*Ibid.*, chapter 12.)

In time all ordinances of the gospel were changed, commandments were broken, and the simple principles of the gospel were mixed with pagan philosophy by the ‘grievous wolves’ and apostate disciples who displaced the prophets and apostles who had divine communion with the heavens. Spiritual darkness set in, and unrighteous men took command and closed the heavens against themselves. Visions and contact with the heavens ceased, and the gifts of the spirit came to an end. The blessings and presence of the Twelve Apostles ceased, and the cry went forth that they were no longer needed.” (*Answers to Gospel Questions*, 5:180. Paul said to the elders of the Church at Ephesus, after he had labored three years with them, that he knew that some of their own number would turn away from the faith, and seek to lead away disciples after them. None, we presume, in this generation will pretend that he has the experience of Paul in building up the Church of Christ; and yet, after his departure from the Church at Ephesus, many, even of the elders, turned away from the truth; and what is almost always the case, sought to lead away disciples after them. Strange as it may appear at first thought, yet it is no less strange than true, that notwithstanding all the professed determination to live godly, apostates after turning from the faith of Christ, unless they have speedily repented, have sooner or later fallen into the snares of the wicked one, and have been left destitute of the Spirit of God, to manifest their wickedness in the eyes of multitudes.)

31 Therefore watch, and remember, that by the space of three years I ceased not to<sup>a</sup> warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an<sup>a</sup> inheritance among all them which are sanctified.

33 I have<sup>a</sup> coveted no man’s silver, or<sup>b</sup> gold, or apparel.

34 Yea, ye yourselves know, that these<sup>a</sup> hands have<sup>b</sup> ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to<sup>a</sup> give than to receive. (“In this connection one is reminded of Paul urging his friends from Ephesus ‘to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive’ (Acts 20:35). It is clear that Paul knew this as a particular statement by Jesus, yet nowhere in the four ‘testimonies’ is Jesus represented as saying that. (Robert J. Matthews, *Behold the Messiah* [Salt Lake City: Bookcraft, 1994], 24.) Thanks be to Paul and Luke his scribe for preserving for us this golden gem from the lips of the Master Teacher. How

wondrous it will be, in some future millennial day, to have the full revealed account of all that Jesus said and taught during his mortal ministry. DNTC, 2:179.)

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 <sup>a</sup>Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

## THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS CHAPTER 1

*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 <sup>a</sup>apostle, (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 (Shalome, 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 <sup>a</sup>gave himself for our sins, that he might <sup>b</sup>deliver us from this present evil world, according to the <sup>c</sup>will of God and our Father:

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon <sup>a</sup>removed from him that called you into the grace of Christ unto another <sup>b</sup>gospel: (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 <sup>a</sup>trouble you (agitate, raise doubts, perplex), and would <sup>b</sup>pervert the <sup>c</sup>gospel of Christ.

8 But though we, or an <sup>a</sup>angel from heaven, preach any <sup>b</sup>other <sup>c</sup>gospel unto you than that which we have preached unto you, let him be <sup>d</sup>accused.

9 As we said before, so say I now again, If any *man* preach any other <sup>a</sup>gospel unto you than that ye have received, let him be <sup>b</sup>accused.

10 For do I now <sup>a</sup>persuade (please) (appease, aspire to the favor of) men, or God? or do I seek to <sup>b</sup>please men? for if I yet <sup>c</sup>pleased men, I should not be the servant of Christ.

11 But I <sup>a</sup>certify you (declare, make known to), brethren, that the gospel which was <sup>b</sup>preached of me is not after man.

12 For I neither received it <sup>a</sup>of man (from a man), neither was I taught *it*, but <sup>b</sup>by the <sup>c</sup>revelation (through a revelation) of Jesus Christ.

13 For ye have heard of my <sup>a</sup>conversation (conduct) in time past in the Jews' religion, how that beyond measure I <sup>b</sup>persecuted the church of God, and <sup>c</sup>wasted it (was ravaging, destroying):

14 And <sup>a</sup>profited (was advancing) in the Jews' religion above many <sup>b</sup>my equals (men of my age) in mine own nation, being more exceedingly <sup>c</sup>zealous of the <sup>d</sup>traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his <sup>a</sup>grace,



16 To reveal his Son in me, that I might preach him among the <sup>a</sup>heathen; (nations, gentiles) immediately I conferred not with <sup>b</sup>flesh 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 <sup>a</sup>Jerusalem to see Peter, and abode with him fifteen days.  
19 But other of the <sup>a</sup>apostles saw I none, save <sup>b</sup>James the Lord's <sup>c</sup>brother.  
20 Now the things which I <sup>a</sup>write 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.

## CHAPTER 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 <sup>a</sup>Jerusalem with <sup>b</sup>Barnabas, and took Titus with *me* also.  
2 And I went up by <sup>a</sup>revelation, and <sup>b</sup>communicated (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 <sup>a</sup>circumcised: (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 ~~<sup>a</sup>And that because of~~ (Notwithstanding, there were some brought in by) false brethren unawares brought in, who came in privily to spy out our <sup>b</sup>liberty which we have in Christ Jesus, that they might bring us into <sup>c</sup>bondage:  
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 <sup>a</sup>gospel of the uncircumcision (Gentiles) was committed unto me, as *the gospel* of the <sup>b</sup>circumcision (Jews) was unto <sup>c</sup>Peter;  
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, <sup>a</sup>Cephas, and John, who seemed to be pillars, perceived the <sup>b</sup>grace that was given unto me, they gave to me and Barnabas the right hands of <sup>c</sup>fellowship; that we *should go* unto the <sup>d</sup>heathen, (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)

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 <sup>a</sup>dissimulation. (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 <sup>a</sup>justified by the works of the <sup>b</sup>law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the <sup>c</sup>faith of Christ, and not by the <sup>d</sup>works of the <sup>e</sup>law: for by the works of the law shall no flesh be <sup>f</sup>justified. (vindicated, approved, guiltless) (The Greek meaning underlying the work 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 <sup>a</sup>dead to the law, that I might <sup>b</sup>live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but <sup>a</sup>Christ <sup>b</sup>liveth in me: and the life which I now live in the flesh I live by the <sup>c</sup>faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the <sup>a</sup>grace of God: for if righteousness *come* by the <sup>b</sup>law, 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)

## CHAPTER 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 Galatians, who hath <sup>a</sup>bewitched 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 <sup>a</sup>law, or by the <sup>b</sup>hearing 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 <sup>a</sup>ministereth 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 <sup>a</sup>righteousness.

7 Know ye therefore that they which are of faith, the same are the <sup>a</sup>children of Abraham.

8 And the scripture, foreseeing that God would justify the <sup>a</sup>heathen through faith, preached before the <sup>b</sup>gospel unto Abraham, *saying*, In thee shall all <sup>c</sup>nations be <sup>d</sup>blessed. (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 <sup>a</sup>blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, <sup>a</sup>Cursed *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 <sup>a</sup>faith. (**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 <sup>a</sup>redeemed us from the <sup>b</sup>curse of the <sup>c</sup>law, being made a curse for us: for it is written, <sup>d</sup>Cursed *is* every one that hangeth on a tree:

14 That the <sup>a</sup>blessing of Abraham might come on the Gentiles through <sup>b</sup>Jesus Christ; that ~~we~~ **(they)** might receive the <sup>c</sup>promise 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 <sup>a</sup>Abraham and his seed were the <sup>b</sup>promises 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 <sup>a</sup>four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the <sup>a</sup>inheritance ~~be~~ **(is)** of the law, **(then)** *it is* no more of promise: but God gave *it* to Abraham by promise.

19 <sup>a</sup>Wherefore then ~~serveth the law?~~ **It** **(the law)** was <sup>b</sup>added 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)).**

20 Now ~~a~~ **(this)** mediator **is** **(was)** not *a mediator* of ~~one, but God 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.).

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.

22 But the scripture hath concluded all under <sup>a</sup>sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the <sup>a</sup>law was our <sup>b</sup>schoolmaster (pedagogue, director, supervisor of children) *to bring us unto* (until) Christ, that we might be <sup>c</sup>justified by faith.

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

26 For ye are all the <sup>a</sup>children of God by <sup>b</sup>faith in Christ Jesus (Christ).

27 For as many of you as have been <sup>a</sup>baptized into Christ have put on Christ.

28 There is neither Jew nor <sup>a</sup>Greek, there is neither bond nor free, there is neither male nor female: for ye are all <sup>b</sup>one in Christ Jesus.

29 And if ye ~~be~~ (are) Christ's, then are ye <sup>a</sup>Abraham's <sup>b</sup>seed, and <sup>c</sup>heirs according to the promise.

## CHAPTER 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 <sup>a</sup>bondage under the elements of the world:

4 But when the fulness of the time was come, God <sup>a</sup>sent forth his <sup>b</sup>Son, <sup>c</sup>made (born) of a <sup>d</sup>woman, made under the law,

5 To <sup>a</sup>redeem them that were under the law, that we might receive the <sup>b</sup>adoption 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 <sup>a</sup>servant, (slave) but a <sup>b</sup>son; and if a son, then an <sup>c</sup>heir of God through Christ.

8 Howbeit then, when ye knew not God, ye <sup>a</sup>did <sup>b</sup>service (were slaves, were in bondage) unto them which by nature are no <sup>c</sup>gods.

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 <sup>a</sup>bondage?

10 Ye observe <sup>a</sup>days, and months, and times, and years.

11 I am afraid <sup>a</sup>of (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 <sup>a</sup>infirmity (weakness, feebleness) of the <sup>b</sup>flesh I preached the gospel unto you at the first.

14 And my <sup>a</sup>temptation (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 <sup>a</sup>truth?

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 <sup>a</sup>zealously 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 <sup>a</sup>stand 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 <sup>a</sup>bondmaid, (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 <sup>a</sup>allegory: for these are the two covenants; the one from the mount Sinai, (The Mosaic law) which gendereth to <sup>a</sup>bondage, which is <sup>b</sup>Agar. (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 <sup>a</sup>Jerusalem which is above is free, which is the mother of us all.

27 For it is written, <sup>a</sup>Rejoice, *thou* <sup>b</sup>barren 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 <sup>a</sup>children of promise.

29 But as then he that was born after the <sup>a</sup>flesh <sup>b</sup>persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the scripture? <sup>a</sup>Cast 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)

## CHAPTER 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 <sup>a</sup>STAND fast therefore in the <sup>b</sup>liberty wherewith Christ hath made us <sup>c</sup>free, and be not <sup>d</sup>entangled again with the yoke of <sup>e</sup>bondage.

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 <sup>a</sup>circumcised, 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 <sup>a</sup>law; ye are fallen from <sup>b</sup>grace.

5 For we through the Spirit wait for the hope of righteousness by <sup>a</sup>faith.

6 For in Jesus Christ neither <sup>a</sup>circumcision <sup>b</sup>availeth any thing (has any power, validity, service), nor uncircumcision; but <sup>c</sup>faith which worketh by <sup>d</sup>love.

7 Ye did run well; who did hinder you that ye should not <sup>a</sup>obey the truth?

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

9 A little leaven leaveneth the whole lump.

10 I have <sup>a</sup>confidence in you through the Lord, that ye <sup>b</sup>will be none otherwise minded (will take no other view, will not have a different opinion.): but he that <sup>c</sup>troubleth 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 <sup>a</sup>offence (stumbling block, cause of misery) of the cross ceased.

12 I would they were even <sup>a</sup>cut off which <sup>b</sup>trouble you.

13 For, brethren, ye have been called unto <sup>a</sup>liberty; only *use* not liberty for an occasion to the flesh, but by love <sup>b</sup>serve one another.

14 For all the <sup>a</sup>law is fulfilled in one word, *even* in this; Thou shalt <sup>b</sup>love 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, <sup>a</sup>Walk in the <sup>b</sup>Spirit, and ye shall not fulfil the <sup>c</sup>lust 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 <sup>a</sup>Spirit, 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 <sup>a</sup>led of the Spirit, ye are not under the <sup>b</sup>law.

19 Now the works of the <sup>a</sup>flesh are manifest, which are *these*; Adultery, <sup>b</sup>fornication, <sup>c</sup>uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, <sup>a</sup>strife, seditions, heresies,

21 <sup>a</sup>Envyings, murders, <sup>b</sup>drunkenness, <sup>c</sup>revellings, 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 <sup>a</sup>fruit of the <sup>b</sup>Spirit is <sup>c</sup>love, <sup>d</sup>joy, <sup>e</sup>peace, <sup>f</sup>longsuffering, <sup>g</sup>gentleness, goodness, <sup>h</sup>faith,

23 <sup>a</sup>Meekness, <sup>b</sup>temperance: (self control) against such there is no law.

24 And they that are Christ's have crucified the flesh with the <sup>a</sup>affections (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, <sup>a</sup>provoking 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)

## CHAPTER 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 <sup>a</sup>overtaken in a <sup>b</sup>fault, (transgression, trespass) ye which are spiritual, <sup>c</sup>restore such an one in the spirit of meekness; <sup>d</sup>considering (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 <sup>a</sup>burdens, (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 <sup>a</sup>prove his own <sup>b</sup>work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall <sup>a</sup>bear his own burden.

6 Let him that is taught in the word <sup>a</sup>communicate unto him that teacheth in all good things.

7 Be not <sup>a</sup>deceived; God is not <sup>b</sup>mocked: for whatsoever a man <sup>c</sup>soweth, that shall he also <sup>d</sup>reap.

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 <sup>a</sup>weary in well doing: for in due season we shall <sup>b</sup>reap, 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)

10 As we have therefore opportunity, let us do <sup>a</sup>good 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 <sup>a</sup>persecution 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 <sup>a</sup>circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, <sup>a</sup>peace *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.

## BIBLE MAPS

### THE MISSIONARY JOURNEYS OF THE APOSTLE PAUL



1. **Gaza** Philip preached of Christ and baptized an Ethiopian eunuch on his way to Gaza (Acts 8:26-39).
2. **Jerusalem** See map 12 for events in Jerusalem.
3. **Joppa** Peter received a vision that God grants the gift of repentance to the Gentiles (Acts 10; 11:5-18). Peter raised Tabitha from the dead (Acts 9:36-42).
4. **Samaria** Philip ministered in Samaria (Acts 8:5-13), and Peter and John later taught here (Acts 8:14-25). After they conferred the gift of the Holy Ghost, Simon the sorcerer sought to buy this gift from them (Acts 8:9-24).
5. **Caesarea** Here, after an angel ministered to a centurion named Cornelius, Peter allowed him to be baptized (Acts 10). Here Paul made his defense before Agrippa (Acts 25-26; see also JS-H 1:24-25).
6. **Damascus** Jesus appeared to Saul (Acts 9:1-7). After Ananias restored Saul's sight, Saul was baptized and began his ministry (Acts 9:10-27).

**7. Antioch (in Syria)** Here disciples were first called Christians (Acts 11:26). Agabus prophesied famine (Acts 11:27-28). Great dissension arose at Antioch concerning circumcision (Acts 14:26-28; 15:1-9). In Antioch Paul began his second mission with Silas, Barnabas, and Judas Barnabas (Acts 15:22, 30, 35).

**8. Tarsus** Paul's hometown; Paul was sent here by the Brethren to protect his life (Acts 9:29-30).

**9. Cyprus** After being persecuted, some Saints fled to this island (Acts 11:19). Paul traveled through Cyprus on his first missionary journey (Acts 13:4-5), as did Barnabas and Mark later (Acts 15:39).

**10. Paphos** Paul cursed a sorcerer here (Acts 13:6-11).

**11. Derbe** Paul and Barnabas preached the gospel in this city (Acts 14:6-7, 20-21).

**12. Lystra** When Paul healed a cripple, he and Barnabas were hailed as gods. Paul was stoned and presumed dead but revived and continued preaching (Acts 14:6-21). Home of Timothy (Acts 16:1-3).

**13. Iconium** On their first mission, Paul and Barnabas preached here and were threatened with stoning (Acts 13:51-14:7).

**14. Laodicea and Colosse** Laodicea is one of the branches of the Church that Paul visited and received letters from (Col. 4:16). It is also one of the seven cities listed in the book of Revelation (the others are Ephesus, Smyrna, Pergamos, Thyatira, Sardis, and Philadelphia; see Rev. 1:11). Colosse lies 11 miles to the southeast of Laodicea. Paul wrote to the Saints who lived here.

**15. Antioch (in Pisidia)** On their first mission, Paul and Barnabas taught the Jews that Christ came of the seed of David. Paul offered the gospel to Israel, then to the Gentiles. Paul and Barnabas were persecuted and expelled (Acts 13:14-50).

**16. Miletus** While here on his third mission, Paul warned the elders of the Church that "grievous wolves" would enter the flock (Acts 20:29-31).

**17. Patmos** John was a prisoner on this island when he received the visions now contained in the book of Revelation (Rev. 1:9).

**18. Ephesus** Apollos preached here with power (Acts 18:24-28). Paul, on his third mission, taught in Ephesus for two years, converting many people (Acts 19:10, 18). Here he conferred the gift of the Holy Ghost by the laying on of hands (Acts 19:1-7) and performed many miracles, including casting out evil spirits (Acts 19:8-21). Here worshipers of Diana raised a tumult against Paul (Acts 19:22-41). Part of the book of Revelation was addressed to the Church at Ephesus (Rev. 1:11).

**19. Troas** While Paul was here on his second missionary journey, he saw a vision of a man in Macedonia asking for help (Acts 16:9-12). While here on his third mission, Paul raised Eutychus from the dead (Acts 20:6-12).



- 20. Philippi** Paul, Silas, and Timothy converted a woman named Lydia, cast out an evil spirit, and were beaten (Acts 16:11-23). They received divine help to escape prison (Acts 16:23-26).
- 21. Athens** Paul, while on his second mission to Athens, preached at Mars' Hill (Areopagus) about the "unknown god" (Acts 17:22-34).
- 22. Corinth** Paul went to Corinth on his second mission, where he stayed with Aquila and Priscilla. He preached here and baptized many people (Acts 18:1-18). From Corinth, Paul wrote his epistle to the Romans.
- 23. Thessalonica** Paul preached here during his second missionary journey. His missionary group departed for Berea after the Jews threatened their safety (Acts 17:1-10).
- 24. Berea** Paul, Silas, and Timothy found noble souls to teach during Paul's second missionary journey. The Jews from Thessalonica followed and persecuted them (Acts 17:10-13).
- 25. Macedonia** Paul taught here on his second and third journeys (Acts 16:9-40; 19:21). Paul praised the generosity of the Macedonian Saints, who gave to him and to the poor Saints at Jerusalem (Rom. 15:26; 2 Cor. 8:1-5; 11:9).
- 26. Melita** Paul was shipwrecked on this island on his way to Rome (Acts 26:32; 27:1, 41-44). He was unharmed by a snakebite and healed many who were sick on Melita (Acts 28:1-15).
- 27. Rome** Paul preached here for two years under house arrest (Acts 28:16-31). He also wrote epistles, or letters, to the Ephesians, Philippians, and Colossians and to Timothy and Philemon while imprisoned in Rome. Peter wrote his first epistle from "Babylon," which was probably Rome soon after Nero's persecutions of the Christians in A.D. 64. It is generally believed that Peter and Paul were martyred here.