

Act 18:23-20:38 NRSV

23 After spending some time there he departed and went from place to place through the region of Galatia and Phrygia, strengthening all the disciples.

24 Now there came to Ephesus a Jew named **Apollos**, a native of Alexandria. He was an **eloquent** man, well-versed in the scriptures. 25 He had been instructed in the Way of the Lord; and he spoke with **burning enthusiasm** and **taught accurately** the things concerning Jesus, though he knew only the baptism of John. 26 He began to speak boldly in the synagogue; but when Priscilla and Aquila heard him, they took him aside and explained the Way of God to him **more accurately**. 27 And when he wished to cross over to Achaia, the believers encouraged him and wrote to the disciples to welcome him. On his arrival **he greatly helped** those who through grace had become believers, 28 for he powerfully refuted the Jews in public, showing by the scriptures that the Messiah is Jesus. [I have always liked Apollos and wish we knew more about him.](#)

Chapter 19

1 While Apollos was in Corinth, Paul passed through the interior regions and came to Ephesus, where he found some disciples. 2 He said to them, “**Did you receive the Holy Spirit** when you became believers?” They replied, “No, we have not even heard that there is a Holy Spirit.” 3 Then he said, “Into what then were you baptized?” They answered, “Into John’s baptism.” 4 Paul said, “John baptized with the **baptism of repentance**, telling the people to believe in the one who was to come after him, that is, in Jesus.” 5 On hearing this, they were **baptized in the name of the Lord Jesus**. 6 When Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied— 7 altogether there were about twelve of them.

8 He entered the synagogue and for three months spoke out boldly, and argued persuasively about the kingdom of God. 9 When some stubbornly refused to believe and spoke evil of the Way before the congregation, he left them, taking the disciples with him, and argued daily in the lecture hall of Tyrannus. 10 This continued for two years, so that all the residents of Asia, both Jews and Greeks, heard the word of the Lord.

11 God did **extraordinary miracles** through Paul, 12 so that when the handkerchiefs or aprons that had touched his skin were brought to the sick, their diseases left them, and the evil spirits came out of them. 13 Then some itinerant Jewish exorcists tried to use the name of the Lord Jesus over those who had evil spirits, saying, “I adjure you by the Jesus whom Paul proclaims.” 14 Seven sons of a Jewish high priest named Sceva were doing this. 15 But the evil spirit said to them in reply, “Jesus I know, and Paul I know; but who are you?” [\(I always found this story amusing.. humor is laced throughout these accounts\)](#) 16 Then the man with the evil spirit leaped on them, mastered them all, and so overpowered them that they fled out of the house naked and wounded. 17 When this became known to all residents of Ephesus, both Jews and Greeks, everyone was awestruck; and the name of the Lord Jesus was praised. 18 Also many of those who became believers confessed and disclosed their practices. 19 A number of those who practiced magic collected their books and burned them

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publicly; when the value of these books was calculated, it was found to come to fifty thousand silver coins. 20 So **the word of the Lord grew mightily and prevailed.**

21 Now after these things had been accomplished, **Paul resolved in the Spirit** to go through Macedonia and Achaia, and then to go on to Jerusalem. He said, “After I have gone there, I must also see Rome.” 22 So he sent two of his helpers, Timothy and Erastus, to Macedonia, while he himself stayed for some time longer in Asia.

23 About that time no little disturbance broke out concerning **the Way**. 24 A man named Demetrius, a silversmith who made silver shrines of Artemis, brought no little business to the artisans. 25 These he gathered together, with the workers of the same trade, and said, “Men, you know that we get our wealth from this business. 26 You also see and hear that not only in Ephesus but in almost the whole of Asia this Paul has persuaded and drawn away a considerable number of people by saying that gods made with hands are not gods. 27 And there is danger not only that this trade of ours may come into disrepute but also that the temple of the great goddess Artemis will be scorned, and she will be deprived of her majesty that brought all Asia and the world to worship her.” (Theme: people are motivated by material concerns and oppose the spread of the gospel)

28 When they heard this, they were enraged and shouted, “Great is Artemis of the Ephesians!” 29 The city was filled with the confusion; and people rushed together to the theater, dragging with them Gaius and Aristarchus, Macedonians who were Paul’s travel companions. 30 Paul wished to go into the crowd, but the disciples would not let him; 31 even some officials of the province of Asia, who were friendly to him, sent him a message urging him not to venture into the theater. 32 Meanwhile, some were shouting one thing, some another; for the assembly was in confusion, and most of them did not know why they had come together (another humorous commentary on mob mentality). 33 Some of the crowd gave instructions to Alexander, whom the Jews had pushed forward. And Alexander motioned for silence and tried to make a defense before the people. 34 But when they recognized that he was a Jew, for about two hours all of them shouted in unison, “Great is Artemis of the Ephesians!” 35 But when the town clerk had quieted the crowd, he said, “Citizens of Ephesus, who is there that does not know that the city of the Ephesians is the temple keeper of the great Artemis and of the statue that fell from heaven? (Meteorites were associated with Artemis) 36 Since these things cannot be denied, you ought to be quiet and do nothing rash. 37 You have brought these men here who are neither temple robbers nor blasphemers of our goddess. 38 If therefore Demetrius and the artisans with him have a complaint against anyone, the courts are open, and there are proconsuls; let them bring charges there against one another. 39 If there is anything further you want to know, it must be settled in the regular assembly. 40 For we are in danger of being charged with rioting today, since there is no cause that we can give to justify this commotion.” (perhaps ironically, Alexander is appealing to the tolerance of the Romans) 41 When he had said this, he dismissed the assembly.

Chapter 20

1 After the uproar had ceased, Paul sent for the disciples; and after **encouraging them** and saying farewell, he left for Macedonia. 2 When he had gone through those regions and had given the believers **much encouragement**, he came to Greece, 3 where he stayed for three months. He was about to set sail for Syria when a plot was made against him by the Jews, and so he decided to return through Macedonia. 4 He was accompanied by Sopater son of Pyrrhus from Beroea, by Aristarchus

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and Secundus from Thessalonica, by Gaius from Derbe, and by Timothy, as well as by Tychicus and Trophimus from Asia. 5 They went ahead and were waiting for us in Troas; 6 but **we** sailed from Philippi after the days of Unleavened Bread, and in five days we joined them in Troas, where we stayed for seven days.

7 On the first day of the week, when we met to break bread, Paul was holding a discussion with them; since he intended to leave the next day, he continued speaking until midnight. 8 There were many lamps in the room upstairs where we were meeting. 9 A young man named Eutychus, who was sitting in the window, began to sink off into a deep sleep while Paul talked still longer. Overcome by sleep, he fell to the ground three floors below and was picked up dead. 10 But Paul went down, and bending over him took him in his arms, and said, “Do not be alarmed, for his life is in him.” 11 Then Paul went upstairs, and after he had broken bread and eaten, he continued to converse with them until dawn; then he left. 12 Meanwhile they had taken the boy away alive and were not a little comforted.

13 We went ahead to the ship and set sail for Assos, intending to take Paul on board there; for he had made this arrangement, intending to go by land himself. 14 When he met us in Assos, we took him on board and went to Mitylene. 15 We sailed from there, and on the following day we arrived opposite Chios. The next day we touched at Samos, and the day after that we came to Miletus. 16 For Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia; he was eager to be in Jerusalem, if possible, on the day of Pentecost.

17 From Miletus he sent a message to Ephesus, asking the elders of the church to meet him. 18 When they came to him, he said to them:

“You yourselves know how I lived among you the entire time from the first day that I set foot in Asia, 19 serving the Lord with all **humility** and with **tears, enduring the trials** that came to me through the plots of the Jews. 20 **I did not shrink from doing anything helpful**, proclaiming the message to you and teaching you publicly and from house to house, 21 as I testified to both Jews and Greeks about repentance toward God and faith toward our Lord Jesus. 22 And now, as a **captiveto the Spirit** (evocative wording, that sense of being driven toward a purpose), I am on my way to Jerusalem, not knowing what will happen to me there, 23 except that the **Holy Spirit testifies to me in every city that imprisonment and persecutions are waiting for me**. 24 But I do not count my life of any value to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the **good news of God’s grace**.

25 “And now I know that none of you, among whom I have gone about proclaiming the kingdom, will ever see my face again. 26 Therefore I declare to you this day that I am not responsible for the blood of any of you, 27 for **I did not shrink** from declaring to you the whole purpose of God. 28 Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God that he obtained with the blood of his own Son. 29 I know that after I have gone, savage wolves will come in among you, not sparing the flock. 30 Some even from your own group will come distorting the truth in order to entice the disciples to follow them. 31 Therefore be alert, remembering that for three years I did not cease night or day to **warn everyone with tears**. 32 And now **I commend you to God and to the message of his grace**, a message that is able to **build you up** and to give you the inheritance among all who are **sanctified**. 33 I coveted no one’s silver or gold or clothing. 34 You know for yourselves that I worked with my own hands to support myself and my companions. 35 In all this I have **given you an example** that by such work

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we must support the weak, remembering the words of the Lord Jesus, for he himself said, 'It is more blessed to give than to receive.' ”

36 When he had finished speaking, he knelt down with them all and prayed. 37 There was much weeping among them all; they embraced Paul and kissed him, 38 grieving especially because of what he had said, that they would not see him again. Then they brought him to the ship

Galatians 1 – 6 NRSV

It is important to understand that in this letter Paul is arguing against other Christian missionaries who hold that believers need to keep the Jewish Law, including circumcision, in order to be Christians. 1 Paul an apostle—sent neither by human commission nor from human authorities, but through Jesus Christ and God the Father, who raised him from the dead— (Since Paul wasn't closely connected to Jesus' apostles he needed to emphasize that his authority came directly from God) 2 and all the members of God's family who are with me,

To the churches of Galatia:

3 Grace to you and peace from God our Father and the Lord Jesus Christ, 4 who gave himself for our sins to set us free from the present evil age, according to the will of our God and Father, 5 to whom be the glory forever and ever. Amen.

6 I am astonished that you are so quickly deserting the one who called you in the grace of Christ and are turning to a different gospel— 7 not that there is another gospel, but there are some who are confusing you and want to pervert the gospel of Christ. 8 But even if we or an angel from heaven should proclaim to you a gospel contrary to what we proclaimed to you, let that one be accursed! 9 As we have said before, so now I repeat, if anyone proclaims to you a gospel contrary to what you received, let that one be accursed! (Members of the Church may find it amusing that Christians use this verse to try to discredit the LDS message. Paul is saying this because there *were* other Christian missionaries who were trying to convince the Galatian community that they had to follow the Jewish Law in order to be saved through Christ. Scholars call these types of Christians “Judaizers”)

10 Am I now seeking **human approval, or God's approval**? Or am I trying to please people? If I were still pleasing people, I would not be a servant of Christ.

11 For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; 12 for **I did not receive it from a human source, nor was I taught it**, but I received it through a **revelation of Jesus Christ**. (Elsewhere Paul talks about what was “handed on to him” in 1 Cor 11 and 15 for example, but here he needs to establish his divine authority)

13 You have heard, no doubt, of my earlier life in Judaism. I was violently persecuting the church of God and was trying to destroy it. 14 I advanced in Judaism beyond many among my people of the same age, for I was far more zealous for the traditions of my ancestors. 15 But when God, who had **set me apart before I was born and called me through his grace**, was pleased 16 to **reveal his Son to me**, so that I might proclaim him among the Gentiles, I did not confer with any human being, 17 nor did I go up to Jerusalem to those who were already apostles before me, but I went away

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at once into Arabia, and afterwards I returned to Damascus. **This is historically valuable confirmation of Paul's background persecuting Christians before the incredibly improbable event of his conversion to the very movement he had been trying to destroy!**

18 Then after three years I did go up to Jerusalem to visit Cephas and stayed with him fifteen days; 19 but I did not see any other apostle except James the Lord's brother. 20 In what I am writing to you, before God, I do not lie! 21 Then I went into the regions of Syria and Cilicia, 22 and I was still unknown by sight to the churches of Judea that are in Christ; 23 they only heard it said, "**The one who formerly was persecuting us is now proclaiming the faith he once tried to destroy.**" **Inspiring on several levels. How we can change in ways that surprise everyone, and how miracles can happen.** 24 And they glorified God because of me. **This chronology is virtually impossible to harmonize with the timeline of Acts (Paul says he saw Peter immediately after his conversion!)**

Chapter 2

1 Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. 2 I went up in response to a revelation. Then I laid before them (though **only in a private meeting** with the acknowledged leaders) the gospel that I proclaim among the Gentiles, in order to make sure that I was not running, or had not run, in vain. **Note how tentative he is.** 3 But even Titus, who was with me, was not compelled to be circumcised, though he was a Greek. 4 But because of false believers secretly brought in, who slipped in to spy on the freedom we have in Christ Jesus, so that they might enslave us— 5 we did not submit to them even for a moment, so that the truth of the gospel might always remain with you. **What is he talking about here?** 6 And from those who were supposed to be acknowledged leaders (what they actually were makes no difference to me; God shows no partiality) —those leaders contributed nothing to me. **(Notice Paul's hurt feelings... this meeting did not go well)** 7 On the contrary, when they saw that **I had been entrusted with the gospel for the uncircumcised**, just as Peter had been entrusted with the gospel for the circumcised 8 (for he who worked through Peter making him an apostle to the circumcised also worked through me in sending me to the Gentiles), 9 and when James and Cephas and John, who were acknowledged pillars, recognized the grace that had been given to me, they gave to Barnabas and me the right hand of fellowship, agreeing that we should go to the Gentiles and they to the circumcised. **(Sometimes tongue in cheek I imagine the disciples not knowing what to do with Paul, and saying something like "Um, God told you to go minister to the Gentiles? Those people we don't associate with? Those people far away from us and our Churches? Great! You go do that... far away from us)** 10 They asked only one thing, that we **remember the poor**, which was actually what I was eager to do.

11 But when Cephas came to Antioch, **I opposed him to his face**, because he stood self-condemned; 12 for until certain people came from James, he used to eat with the Gentiles. But after they came, he drew back and kept himself separate for fear of the circumcision faction. 13 And the other Jews joined him in this hypocrisy, so that even Barnabas was led astray by their hypocrisy. 14 But when I saw that they were not acting consistently with the truth of the gospel, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?" **(This suggests Peter's journey was not as simple as Acts portrays it)**

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15 We ourselves are Jews by birth and not Gentile sinners; 16 yet we know that **a person is justified not by the works of the law but through faith in Jesus Christ**. And we have come to believe in Christ Jesus, so that we might **be justified by faith in Christ**, and not by doing the works of the law, because no one will be justified by the works of the law. 17 But if, in our effort to be justified in Christ, we ourselves have been found to be sinners, is Christ then a servant of sin? Certainly not! 18 But **if I build up again the very things that I once tore down**, then I demonstrate that I am a transgressor. 19 For through the law I died to the law, so that I might live to God. **I have been crucified with Christ**; 20 and it is no longer I who live, but it is **Christ who lives in me**. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. 21 I do not nullify the grace of God; for if justification comes through the law, then Christ died for nothing. *These passages require some translation. How do they apply to us in our time and culture? What are Mormon “works of the Law”? What needs “tearing down” in our lives? How do we go back to old ways of thinking that prevent growth and transformation?*

Chapter 3

1 You foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly exhibited as crucified! 2 The only thing I want to learn from you is this: Did you receive the Spirit by doing the works of the law or by believing what you heard? 3 Are you so foolish? Having started with the Spirit, are you now ending with the flesh? 4 Did you experience so much for nothing?—if it really was for nothing. 5 Well then, does God supply you with the Spirit and work miracles among you by your doing the works of the law, or by your believing what you heard? *Paul is really worked up—note how angry he is.*

6 Just as Abraham “believed God, and it was reckoned to him as righteousness,” 7 so, you see, those who believe are the descendants of Abraham. 8 And the scripture, foreseeing that God would justify the Gentiles by faith, declared the gospel beforehand to Abraham, saying, “All the Gentiles shall be blessed in you.” 9 For this reason, those who believe are blessed with Abraham who believed.

10 For all who rely on the works of the law are under a curse; for it is written, “Cursed is everyone who does not observe and obey all the things written in the book of the law.” 11 Now it is evident that no one is justified before God by the law; for “The one who is righteous will live by faith.” 12 But the law does not rest on faith; on the contrary, “Whoever does the works of the law will live by them.” 13 **Christ redeemed us from the curse of the law by becoming a curse for us**—for it is written, “Cursed is everyone who hangs on a tree”— 14 in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith. *Some interesting thinking seems to be presupposed here—Paul likely persecuted the Christians because they declared a crucified criminal “one cursed” as the chosen Messiah of God. But then God revealed Jesus as the chosen Messiah, and so Paul needed to rethink things. So why could Jesus have been cursed? Oh, for US! (Christians came to the same conclusion almost immediately after his death, so this idea of Paul’s was not new).*

15 Brothers and sisters, I give an example from daily life: once a person’s will has been ratified, no one adds to it or annuls it. 16 Now the promises were made to Abraham and to his offspring; it does not say, “And to offsprings,” as of many; but it says, “And to your offspring,” that is, to one person, who is Christ. 17 My point is this: the law, which came four hundred thirty years later, does not annul a

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covenant previously ratified by God, so as to nullify the promise. 18 For if the inheritance comes from the law, it no longer comes from the promise; but God granted it to Abraham through the promise.

19 Why then the law? It was added because of transgressions (in context the Greek likely means “with the result that transgressions would be increased), until the offspring would come to whom the promise had been made; and it was ordained through angels by a mediator. 20 Now a mediator involves more than one party; but God is one.

21 Is the law then opposed to the promises of God? Certainly not! For if a law had been given that could **make alive** (Great question! What gives and increases the quality of life, thriving, in our lives?), then righteousness would indeed come through the law. 22 But the **scripture has imprisoned all things under the power of sin**, (Quite the radical statement! Do we need to apply this to ourselves?) so that what was promised through faith in Jesus Christ might be given to those who believe.

23 Now before faith came, **we were imprisoned and guarded under the law until faith would be revealed**. This is quite the rhetorical boxing match; Paul is throwing every comparison and illustration he can think of. 24 Therefore **the law was our disciplinarian until Christ came**, so that we might be justified by faith. 25 But now that faith has come, we are no longer subject to a disciplinarian, 26 for in Christ Jesus you are all children of God through faith. 27 **As many of you as were baptized into Christ have clothed yourselves with Christ**. 28 **There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus**. 29 And if you belong to Christ, then you are Abraham’s offspring, heirs according to the promise. [Read the OBC on this difficult passage.](#)

Chapter 4

1 My point is this: heirs, as long as they are minors, are no better than slaves, though they are the owners of all the property; 2 but they **remain under guardians and trustees until the date set by the father**. 3 So with us; while we were minors, we were enslaved to the elemental spirits of the world. 4 But when the fullness of time had come, God sent his Son, born of a woman, born under the law, 5 in order to **redeem those who were under the law**, so that we might receive adoption as children. 6 And because you are children, **God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!”** Very touching verse. 7 So you are no longer a slave but a child, and if a child then also an heir, through God. [Once again it should be emphasized that this is a very negative view of the Law that Jews would be offended by, as Paul’s former self have been as well.](#)

8 Formerly, when you did not know God, you were enslaved to beings that by nature are not gods. 9 Now, however, that you have come to know God, or rather to be known by God, how can you turn back again to the weak and beggarly elemental spirits? ([reference to paganism](#)) How can you want to be enslaved to them again? 10 You are observing special days, and months, and seasons, and years ([rituals relating to paganism](#)). 11 I am afraid that my work for you may have been wasted.

12 Friends, I beg you, become as I am, for I also have become as you are. You have done me no wrong. 13 You know that it was because of a **physical infirmity** that I first announced the gospel to you; 14 though my condition put you to the test, you did not scorn or despise me, but welcomed me as an angel of God, as Christ Jesus. ([Interesting biographical detail](#)) 15 What has become of the

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goodwill you felt? For I testify that, had it been possible, you would have torn out your eyes and given them to me. (Um, vivid... indicates he had eye problems. This might also be his “thorn in the flesh”)
16 Have I now become your enemy by telling you the truth? 17 They make much of you, but for no good purpose; they want to exclude you, so that you may make much of them. 18 It is good to be made much of for a good purpose at all times, and not only when I am present with you. 19 My little children, **for whom I am again in the pain of childbirth until Christ is formed in you, Striking image! I love it.** 20 I wish I were present with you now and could change my tone, for I am perplexed about you.

21 Tell me, you who desire to be subject to the law, will you not listen to the law? 22 For it is written that Abraham had two sons, one by a slave woman and the other by a free woman. 23 One, the child of the slave, was born according to the flesh; the other, the child of the free woman, was born through the promise. 24 Now this is an allegory: these women are two covenants. One woman, in fact, is Hagar, from Mount Sinai, bearing children for slavery. 25 Now Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children. 26 But the other woman corresponds to the Jerusalem above; she is free, and she is our mother.

27 For it is written,

“Rejoice, you childless one, you who bear no children,
burst into song and shout, you who endure no birth pangs;
for the children of the desolate woman are more numerous
than the children of the one who is married.”

28 Now you, **my friends**, are children of the promise, like Isaac. 29 But just as at that time the child who was born according to the flesh persecuted the child who was born according to the Spirit, so it is now also. 30 But what does the scripture say? “Drive out the slave and her child; for the child of the slave will not share the inheritance with the child of the free woman.” 31 So then, friends, we are children, not of the slave but of the free woman. (He’s twisting the scriptures pretty hard)

Chapter 5

1 For freedom **Christ has set us free**. Stand firm, therefore, and do not submit again to a yoke of slavery.

2 Listen! I, Paul, am telling you that if you let yourselves be circumcised, Christ will be of no benefit to you. 3 Once again I testify to every man who lets himself be circumcised that he is obliged to obey the entire law. 4 You who want to be justified by the law have cut yourselves off from Christ; you have fallen away from grace. 5 For through the Spirit, by faith, we eagerly wait for the hope of righteousness. 6 For **in Christ Jesus neither circumcision nor uncircumcision counts for anything; the only thing that counts is faith working through love.**

7 You were running well; who prevented you from obeying the truth? 8 Such persuasion does not come from the one who calls you. 9 A little yeast leavens the whole batch of dough. 10 I am confident about you in the Lord that you will not think otherwise. But whoever it is that is confusing you will pay the penalty. 11 But my friends, why am I still being persecuted if I am still preaching

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circumcision? In that case the offense of the cross has been removed. 12 I wish those who unsettle you would castrate themselves! [Yup. This is what the Greek actually means.](#)

13 For **you were called to freedom**, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. 14 For the whole law is summed up in a single commandment, “You shall love your neighbor as yourself.” 15 If, however, you bite and devour one another, take care that you are not consumed by one another.

16 **Live by the Spirit**, I say, and do not gratify the desires of the flesh. 17 For **what the flesh desires is opposed to the Spirit**, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. 18 But if you are led by the Spirit, you are not subject to the law. 19 Now the **works of the flesh** are obvious: fornication, impurity, licentiousness, 20 idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, 21 envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God.

22 By contrast, **the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, 23 gentleness, and self-control.** There is no law against such things. 24 And those who belong to Christ Jesus have **crucified the flesh with its passions and desires.** ([I think “bridled” is healthier than “crucified”... unless the passions and desires are reborn in a different form? Because they aren’t bad](#)) 25 If we **live by the Spirit**, let us also be **guided by the Spirit.** 26 Let us not become conceited, competing against one another, envying one another.

Chapter 6

1 My friends, if anyone is detected in a transgression, you who have received the Spirit should **restore such a one in a spirit of gentleness.** ([Great advice](#)) Take care that you yourselves are not tempted. 2 **Bear one another’s burdens**, and in this way you will fulfill the law of Christ. 3 For if those who are nothing think they are something, they deceive themselves. 4 **All must test their own work**; then that work, rather than their neighbor’s work, will become a cause for pride. 5 For **all must carry their own loads.**

6 Those who are taught the word must share in all good things with their teacher.

7 Do not be deceived; God is not mocked, for you **reap whatever you sow.** 8 If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit. 9 So **let us not grow weary in doing what is right**, for we will reap at harvest time, if we do not give up. 10 So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith.

11 See what large letters I make when I am writing in my own hand! ([Another indication Paul had eye trouble, but also that he was not trained in writing—most of his letters would have been dictated, and he finishes this letter with his own hand](#)) 12 It is those who want to make a good showing in the flesh that try to compel you to be circumcised—only that they may not be persecuted for the cross of Christ. 13 Even the circumcised do not themselves obey the law, but they want you to be circumcised so that they may boast about your flesh. 14 May I never boast of anything except the cross of our Lord Jesus Christ, by which **the world has been crucified to me, and I to the world.** 15 For neither

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circumcision nor uncircumcision is anything; but a **new creation is everything!** I strongly resonate with the idea of new creation. 16 As for those who will follow this rule—peace be upon them, and mercy, and upon the Israel of God.

17 From now on, let no one make trouble for me; for I carry the marks of Jesus branded on my body.

18 May the grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen

Additional Reading: Bible Dictionary, “[Holy Ghost](#),” 704; “[Pauline Epistles: Epistle to the Galatians](#),” 744–45.

Holy Ghost

The **third member of the Godhead and a personage of Spirit**, not possessing a body of flesh and bones ([D&C 130:22](#)). The Holy Ghost has been manifest in every dispensation of the gospel since the beginning, being first made known to Adam ([1 Ne. 10:17–22](#); [Moses 6:51–68](#)). The Holy Ghost is manifested to men on the earth both as the *power* of the Holy Ghost and as the *gift* of the Holy Ghost. The power can come upon one before baptism and is the convincing witness that the gospel is true. By the power of the Holy Ghost a person receives a testimony of Jesus Christ and of His work and the work of His servants upon the earth. The gift can come only after proper and authorized baptism and is conferred by the laying on of hands, as in [Acts 8:12–25](#) and [Moro. 2](#). The gift of the Holy Ghost is the right to have, whenever one is worthy, the companionship of the Holy Ghost. For those who receive this gift, the Holy Ghost acts as a **cleansing agent** to purify them and **sanctify them from all sin**. Thus it is often spoken of as “**fire**” ([Matt. 3:11](#); [2 Ne. 31:17](#); [D&C 19:31](#)). The manifestation on the day of Pentecost ([Acts 2](#)) was the gift of the Holy Ghost that came upon the Twelve, without which they were not ready for their ministries to the world. **One way I have thought about it is that before the Gift of the Holy Ghost we don’t have the Spirit with us unless we do something to attract it, and after the Gift of the Holy Ghost we do have the Spirit unless we do something to repel it.**

For some reason not fully explained in the scriptures, the Holy Ghost did not operate in the fulness among the Jews during the years of Jesus’ mortal sojourn ([John 7:39](#); [16:7](#)). Statements to the effect that the Holy Ghost did not come until after Jesus was resurrected must of necessity refer to that particular dispensation only, for it is abundantly clear that the Holy Ghost was operative in earlier dispensations. Furthermore, it has reference only to the *gift* of the Holy Ghost not being present, since the *power* of the Holy Ghost was operative during the ministries of John the Baptist and Jesus; otherwise no one would have received a testimony of the truths that these men taught ([Matt. 16:16–17](#); see also [1 Cor. 12:3](#)). When a person speaks by the power of the Holy Ghost that same power carries a conviction of the truth unto the heart of the hearer ([2 Ne. 33:1](#)). The Holy Ghost knows all things ([D&C 35:19](#)) and can lead one to know of future events ([2 Pet. 1:21](#)).

Other names that sometimes refer to the Holy Ghost are Holy Spirit, Spirit of God, Spirit of the Lord, Comforter, and Spirit.

Epistle to the Galatians

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There is some uncertainty as to what churches were addressed in this epistle. They were either in northern Galatia, the district of which Ancyra was capital, or in the district on the borders of Phrygia and Galatia that was visited by Paul on his first missionary journey (In either case this is central Asia Minor/modern Turkey). In either case the Galatian churches were certainly visited by Paul on his second ([Acts 16:6](#)) and third ([Acts 18:23](#)) journeys. (See [Galatia](#).) The epistle was written by him (probably while traveling through Macedonia) at the news of a wholesale defection from the truth of the gospel in favor of a return to the bondage of the Jewish law. In the epistle he vindicates his own position as an Apostle, enunciates the doctrine of righteousness by faith, and affirms the value of spiritual religion as opposed to a religion of externals.

Analysis of Galatians

Salutation and expression of regret at the news he had received ([1:1-10](#)).

Personal: a vindication of his own position as an Apostle; his relationship with other Apostles ([1:11-2:21](#)).

Theological, showing the superiority of the doctrine of faith to the doctrine of merit by works ([3:1-4:31](#)): (a) Appeal to their own experience of the Christian life ([3:1-6](#)). (b) The faith of Abraham; faith in Jesus Christ enables believers to become Abraham's seed ([3:1-29](#)). (c) The purpose of the law and its preparatory function ([4:1-11](#)). (d) A personal appeal ([4:12-20](#)). (e) Allegory of Isaac and Ishmael ([4:21-31](#)).

Practical results of the doctrine of faith ([5:1-6:10](#)): (a) A return of Judaism a denial of Christian liberty ([5:1-12](#)). (b) Liberty did not mean freedom from moral restraint ([5:13-26](#)). (c) Duty of sympathy and liberality ([6:1-10](#)).

Autograph postscript ([6:11-18](#)).

Scripture Chain: Galatians 5:22-23; John 14:26; John 15:26; Moroni 8:26; Moroni 10:3-5; D&C 6:22-23

Galatians 5:22-23 NRSV

22 By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, 23 gentleness, and self-control. There is no law against such things

John 14:26 NRSV

But the **Advocate**, the Holy Spirit, whom the Father will send in my name, will **teach you everything**, and remind you of all that I have said to you

John 15:26 NRSV

26 "When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will **testify** on my behalf

Moroni 8:26

26 And the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart cometh the visitation of the Holy Ghost, which Comforter **filleteth with hope**

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and **perfect love**, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God.

Moroni 10:3-5

3 Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.

4 And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, **he will manifest the truth of it unto you, by the power of the Holy Ghost.**

5 And by the power of the Holy Ghost ye may know the truth of all things.

D&C 6:22-23

22 Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things.

23 Did I not **speak peace to your mind** concerning the matter? What greater witness can you have than from God?
