

NT 32: Faith or Works
Monte F. Shelley, 4 Sept 2011

Quotes

- People who keep their chins up usually don't realize what they're stepping in. (Maxine)
- The key is not to prioritize what's on your schedule, but to schedule your priorities. (Stephen Covey)
- At day's end, I turn all my problems over to God ... He's going to be up anyway.
- In the end, the number of prayers we say may contribute to our happiness, but the number of prayers we answer may be of even greater importance. (Dieter F. Uchtdorf)

Codes: {} = JST; <> = NIV translation;
[] = alternate translation or paraphrase

1. Epistles of Paul (BD Pauline Epistles)

Paul's 14 epistles ... were written to members of the Church. They are not evangelistic; rather, they are regulatory in nature. The arrangement is ... by length ... from the longest (Romans) to the shortest (Philemon) ... [except for] Hebrews, which was placed last because some have questioned whether or not it was written by Paul. The dating ... below is approximate. ... Studying the epistles in chronological order ... [helps one see the different] problems the Church encountered as the years passed. ... Early membership was mostly Jewish, and problems included questions about the law of Moses. Later, when the gentile membership had increased, problems involved items of Greek philosophy. Early persecution was from the Jews and the Judaizers [those who adhere to Jewish rituals]. ...

Paul's epistles may be divided into four groups:

- | | |
|---------------------------------------|-------------|
| 1. 1 and 2 Thes. | A.D. 50, 51 |
| 2. 1 and 2 Cor., Gal., Rom. | A.D. 55, 57 |
| 3. Philip., Col., Eph., Philem., Heb. | A.D. 60, 62 |
| 4. Titus, 1 and 2 Tim. | A.D. 64, 65 |

2. Jerusalem Conference, AD 49 (Acts 15)

²³ [The apostles] wrote letters ... [saying,] The apostles ... send greeting unto the brethren which are ... Gentiles ... ²⁴ [Some men] have troubled you ... saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: ²⁵ It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, ... ²⁸ For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; ²⁹ That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. ³⁰ So when they were dismissed, they came to Antioch: and ... they delivered the epistle: ³¹ <The people read it and were glad for its encouraging message.>

3. Galatians

Who: Written to Gentile Christians in what is now Turkey.

Why: Many Jewish Christians said Gentile converts must be circumcised and live the Law of Moses to be saved.

When: Most scholars believe Galatians was written after the Jerusalem Conference (AD 49). However, some scholars suggest Galatians was written before the conference. Paul did **not** refer to the official declaration to support his central message.

4. Another Gospel (Gal 1)

⁶ I marvel that ye are so soon removed from ... the grace of Christ unto another gospel: ⁷ ... There be some that trouble you, and <are trying to> pervert the gospel of Christ. ⁸ But though we, or an

angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

5. Justified by faith not works (Gal 2)

¹ I went up again to Jerusalem ... and took Titus with *me* also. ² And I ... [reported] unto them that gospel which I preach among the Gentiles. ... ³ <Yet not even> Titus, who was with me, being a Greek, was compelled to be circumcised: ⁴ {*Notwithstanding, there were some brought in by*} false brethren, who came in [secretly] to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: ...

¹¹ When Peter was come to Antioch, I withstood him to the face, because he was to be blamed. ¹² <Before certain men> came ... he <used to> eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. ¹³ <The other Jews joined him in his hypocrisy.> ...

¹⁴ I said unto Peter ..., If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to <follow Jewish customs>? ¹⁵ We *who are Jews* ... and not sinners of the Gentiles, ¹⁶ Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Justified = GR vindicated, approved, guiltless, [pronounced clean].

The "law" then meant the Torah plus rabbinical ritualism and oral traditions. (Ogden 162)

"**Justification** is a judicial act, whereby God declares that the sinner who repents and by faith accepts the sacrifice of the Lamb of God, and who is baptized according to the Word of God, is acquitted and received into His Kingdom.

"**Sanctification** is the work of the Holy Spirit by which he who is justified is enabled to keep the Commandments of God and grow in holiness (Hel 3:35)." (D&C Commentary, 104)

6. The Law condemns and does not justify (Gal 3)

¹⁰ For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. ... ¹¹ No man is justified by the law in the sight of God, <because> The just shall live by faith. ... ¹³ Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: ...

²³ But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; (1 Cor 1:23)

Stumblingblock for Jews because the Messiah could not be crucified, and a crucified man could not be the Messiah. For the law states, 'for he that is hanged is accursed of God' (Dt 21:23). (Sense 386-387)

Foolishness to Greeks because physical bodies got old, sick, weak, etc. For philosophers, perfection meant no physical body.

7. The Law was added to Abrahamic covenant (Gal 3)

¹⁵ <Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case.> ¹⁶ To Abraham and his seed were the promises made. ... ¹⁷ <The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise.> ... ¹⁹ Wherefore then *serveth* the law? It was added because of transgressions, till the seed [Christ] should come to whom the promise was made.

8. The Law was a schoolmaster (Gal 3)

²⁴ The law was our schoolmaster [until] Christ, that we might be justified by faith. ²⁵ But after that faith is come, we are no longer under a schoolmaster. ²⁶ For ye are all the children of God by faith in Christ Jesus. ²⁷ For as many of you as have been baptized into Christ have put on Christ.

schoolmaster = GR pedagogue, director, supervisor of children.

Hugh Nibley: Having been baptized in Christ and having put on Christ (cf. Gal 3:27) [notice the imagery that follows: you put on Christ, you put on the new man, you put on the new body; this is very closely connected with the putting on of clothes], like a garment, you come to resemble (*symmorphoi gegonate*) the Son of God.' (*Temple and Cosmos*, 96.)

²⁸ There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

²⁹ And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

Apparently Jewish men were accustomed to praying along the lines of 'Praised are you, O Lord, who hath not made me a **Gentile**, praised are you O Lord, who did not make me a **[slave]**, and Praised are you, O Lord, who did not make me a **woman**' (*Menahot*, 1.66). If so, Paul would have offered a prayer like this every day ..., thanking God that he was inherently different from the supposedly lower classes of creation, until he met the risen Lord on the road to Damascus. (*Sense* 387)

9. Saints are children of God (Gal 4)

⁴ God sent forth his Son, <born> of a woman, <born> under the law, ⁵ To redeem <those> under the law, that we might receive the adoption <or *full rights*> of sons. ⁶ And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. ⁷ Wherefore thou art no more a <slave>, but a son; and if a son, then an heir of God through Christ.

⁸ Howbeit then, when ye knew not God, ye <were slaves> unto them which by nature are no gods. ⁹ But now, after that ye have known God, or rather are known of God, how turn ye again to <those weak and miserable principles>, whereunto ye desire again to be in bondage?

10. Stand fast in gospel liberty (Gal 5)

¹ Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. ... ² If ye be circumcised, Christ shall profit you nothing. ³ ... Every man that is circumcised ... is <obligated to obey> the whole law. ⁴ Christ is become of no effect unto you. ... ⁶ For in Jesus Christ neither circumcision [has any power], nor uncircumcision; but faith which worketh by love. ... ¹³ Ye have been called unto liberty; only *use* not liberty <to indulge> the flesh, but by love serve one another. ¹⁴ <The entire law is summed up in a single command>; Thou shalt love thy neighbour as thyself.

Gospel liberty is not a license to sin, but the freedom to serve God and love neighbor.

11. Walk in the Spirit (Gal 5)

¹⁶ Walk in the Spirit, and ye shall not fulfil the lust of the flesh. ¹⁷ For the flesh lusteth against the 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. ¹⁸ But if ye be led <by> the Spirit, ye are not under the law.

¹⁹ Now the works of the flesh are <obvious>: Adultery, fornication, uncleanness, lasciviousness, ²⁰ Idolatry, witchcraft, hatred, <discord, jealousy, fits of rage,> [contention,] <dissensions,> heresies <or *factions*>, ²¹ Envyings, murders,

drunkenness, [carousing] <or *orgies*>, and such. ... They which do such things shall not inherit the kingdom of God.

How do the "works of the flesh" relate to the Law of Moses?

²² But the fruit of the Spirit is love, joy, peace, longsuffering, <kindness,> goodness, faith, ²³ Meekness, <self-control>: against such there is no law. ... ²⁵ Walk in the Spirit. ²⁶ Let us not <become conceited>, provoking one another, envying one another.

Under the law of Moses, "ceremonialism ... caused spirituality to wither almost to death in the hearts of the people." (JTC 123)

How can the law be a substitute for following the spirit?

What are metaphors or signs that help one recognize when he is yielding to or resisting the spirit?

Is the following statement a **disclosure** (I am/feel/think), a **directive** (Do ___), or a **description** (It is/was/will be)?

If ye receive not the Spirit ye shall not teach. (D&C 42:14)

12. We harvest what we plant (Gal 6)

² Bear ye one another's burdens, and so fulfil the law of Christ. ...

⁷ Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also 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 weary in well doing: for in due season we shall reap, if we faint not. ¹⁰ As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

13. How did Galatians influence Martin Luther?

"The rediscovery of the basic message of Galatians (and Romans) ... brought about the Protestant Reformation. Galatians is often referred to as 'Luther's book,' because Martin Luther relied so strongly on this letter in all his preaching, teaching, and writing against the prevailing theology of his day. It is also referred to as the 'Magna Carta of Christian Liberty.'" (NIV Study)

What was the prevailing theology of Luther's day?

What did works mean to Paul, Luther, James, Protestants?

14. Why did Paul have Timothy circumcised? (Acts 16)

¹ <Timothy, whose mother was a Jewess ... but whose father was a Greek.> ² ... was well reported of by the brethren. ... ³ <Paul wanted to take him along on the journey, so he circumcised him because of the Jews who lived in that area, for they all knew that his father was a Greek.> ⁴ And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

Why did Paul have Timothy circumcised after the "official declaration" that circumcision was not necessary?

15. Spirit directed Paul's mission (Acts 16)

⁶ When they had gone throughout Phrygia and ... Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, ⁷ ... They <tried> to go into Bithynia: but the Spirit suffered them not. ... ⁹ And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. ¹⁰ And after he had seen the vision, immediately we <got ready> to go into Macedonia, <concluding> that the Lord had called us for to preach the gospel unto them.

What was wrong with going to Asia or Bithynia?

16. Paul in Thessalonica, capital of Macedonia (Acts 17)

¹ They came to Thessalonica, where was a synagogue of the Jews:

² And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, ³ <explaining and proving> that Christ must needs have suffered,

and risen again from the dead; and that this Jesus ... is Christ.⁴ <Some ... Jews ... joined Paul and Silas, as did a large number of God-fearing Greeks and not a few prominent women.⁵ But the Jews were jealous; so they rounded up some bad characters from the marketplace, formed a mob and started a riot in the city.¹⁰ As soon as it was night, the brethren ... sent away Paul and Silas ... unto Berea. <On arriving there, they> went into the synagogue. ...¹¹ These were more noble than those in Thessalonica, in that they received the word with <great eagerness>, and <examined> the scriptures daily, whether those things were so.¹² <Many ... Jews believed, as did also a number of prominent Greek women and many Greek men.>¹³ But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

17. Synagogues began to replace temple worship

Synagogues were becoming centers of local leadership and community discussion, as well as worship centers. The common term “synagogue” means “meeting house.” After the Temple destruction [AD 70], many synagogues were built similar to previous synagogues in that they had three meeting areas. The outer area was for the congregation, usually divided into two parts or two sides, one for women and one for men. The second part had a “Bimah” (usually a raised platform) with a table for Torah scroll as it was being read. The third part of the meeting house contained the ark that held the sacred scrolls. The ark was usually decorated with a “sun stone” or sunburst design above it and had a curtain (veil) that had to be parted as the scroll was retrieved. The “Bimah” sometimes had moon decorations around it. The congregational area had stars decorating it. The Temple had similar decorations of sun, moon and stars. Modern day LDS temples still carry on this symbolic design. “When the Second Temple was destroyed in 70 C.E., many of the rituals formerly conducted there were transferred to the synagogue, and organized prayer became the substitute for sacrifice. The sages referred to the synagogue as *mikdash me’at* (“little sanctuary”), viewing it as a miniature Temple where Jewish congregations all over the world could gather and, to some extent, fill the void left by the destruction of the Temple in Jerusalem.” “The remains of numerous synagogues dating back to the first few centuries of the Common Era have been uncovered, attesting to the widespread acceptance of the institution at that time.” (EJ Jr.) (Rona #31)

18. Paul in Athens (Acts 17)

¹⁶ While Paul waited ... at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.¹⁷ Therefore disputed <or reasoned> he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.¹⁸ Then certain philosophers ...¹⁹ [said,] May we know what this new doctrine ... is? ...²² Then Paul ... said, Ye men of Athens, I perceive that ... ye are <very religious.>²³ For ... [I] beheld your <objects of worship>, I found an altar ... TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. ...³² When they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again. ...³⁴ Howbeit certain men ... believed.

19. Paul's 3rd missionary journey (Acts 18)

After teaching the Corinthians and the Ephesians, Paul returned to Jerusalem. (Acts 18)

²³ And after [Paul] had spent some time [in Jerusalem], he departed, and went ... [through] Galatia and Phrygia ... strengthening all the disciples.

20. Paul teaches the Ephesians (Acts 19)

¹ Paul ... came to Ephesus: and finding certain disciples,² He said ... , Have ye received the Holy Ghost since ye believed? And they said ... We have not so much as heard whether there be any Holy Ghost.³ And he said ... Unto what then were ye baptized? And they said, Unto John's baptism.⁴ Then said Paul, John verily baptized with the baptism of 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 baptized in the name of the Lord Jesus.⁶ And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. ...

Why were they rebaptized?

⁸ <Paul> went into the synagogue, and spake boldly for ... three months, <arguing persuasively> concerning the kingdom of God.⁹ But when <some> were hardened, and believed not, but spake evil of that way before the multitude, he departed from them. <He took the disciples with him and had discussions> daily in the school of one Tyrannus.

21. Riot in Ephesus (Acts 19)

²⁴ Demetrius, a silversmith, which made silver shrines for Diana, 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 ... 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 craft is in danger ... 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.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 <in an uproar>.

22. Sleeping in Church (Acts 20)

⁷ Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. ...⁹ And there sat in a window a ... young man named Eutychus, ... sunk down with sleep, and fell down from the third loft, and was ... dead.¹⁰ And Paul went down, and fell on him, and 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 alive, and were not a little comforted.

23. Paul's farewell to Ephesian elders (Acts 20)

²² I go <compelled by> the spirit unto Jerusalem, not knowing the things that shall befall me there:²³ <I only know that in every city the Holy Spirit warns me that prison and hardships are facing me.>²⁴ But none of these things move me, neither count I my 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 gospel of the grace of God.²⁵ And ... I know that ye all ... shall see my face no more.²⁶ Wherefore I take you to record this day, that I am pure from the blood of all men.²⁷ For I have not shunned to declare unto you all the counsel of God.

²⁸ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.²⁹ For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.³⁰ Also of your own

selves shall men arise, speaking perverse things, to draw away disciples after them. ...

³ Let no man deceive you by any means: for [the second coming] *shall not come*, except there come a falling away <or *rebellion*> first, and that man of sin be revealed, the son of perdition; (2 Thess 2:3)

³³ I have coveted no man's silver, or gold, or apparel. ³⁴ Yea, ye ... know, that these hands have ministered unto my necessities, and to them that were with me. ³⁵ I have [showed] 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 give than to receive. 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.

24. Law of Moses in Book of Mormon (Acts 1–5)

²³ We labor diligently ... to persuade our children, and ... brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do. ²⁴ ... We keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled.... ²⁷ After the law is fulfilled in Christ, ... they need not harden their hearts against him when the law ought to be done away. (2 Ne 25:23–24, 27)

⁵ I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. (Jn 15:5)

¹⁰ God ... hath forgiven us ... through the merits of his Son. ¹¹ ... It has been all that we could do ... to repent of all our sins and ... murders. ... ¹² Since God hath taken away our stains, ... let us stain our swords no more with the blood of our brethren. (Alma 24:10–12)

⁵ By the law no flesh is justified; or, by the law men are cut off. Yea, by the temporal law they were cut off; and also, by the spiritual law they perish from that which is good, and become miserable forever. ⁶ Wherefore, redemption cometh in and through the Holy Messiah. (2 Ne 2:5–6)

⁴ My soul delighteth in proving ... the truth of the coming of Christ; for, for this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him. (2 Ne 11:4)

Doth salvation come by the law of Moses? ... ³² They ... said that salvation did come by the law of Moses. ... I say unto you, that salvation doth not come by the law alone; and were it not for the atonement ... that they must unavoidably perish, notwithstanding the law of Moses. ²⁹ ... The children of Israel ... were a stiffnecked people, quick to do iniquity, and slow to remember the Lord their God; ³⁰ Therefore there was a law given them, yea, a law of performances and of ordinances, a law which they were to observe strictly from day to day, to keep them in remembrance of God and their duty towards him. ³¹ ... All these things were types of things to come. (Mos 12:31–32; 13:28–31)

¹⁵ They did look forward to the coming of Christ, considering that the law of Moses was a type of his coming, and believing that they must keep those outward performances until the time that he should be revealed unto them. ¹⁶ Now they did not suppose that salvation came by the law of Moses; but the law of Moses did serve to strengthen their faith in Christ. (Alma 25:15–16)

Quotes

Ezra Taft Benson: “The most important thing in our lives is the Spirit.” (Ensign, Apr. 1988, p. 2)

Dallin H. Oaks: To have the continuous companionship of the Holy Ghost is the most precious possession we can have in mortality. (Ensign, Nov. 1998, p. 38)

Gerald N. Lund: One of Satan's strategies, especially with good people, is to whisper in their ears: ‘If you are not perfect, you are failing.’ This is one of his most effective deceptions. ... We should recognize that God is pleased with every effort we make—no matter how faltering—to better ourselves” (Wilcox 108)

Gordon B. Hinckley: You recognize the promptings of the Spirit by the fruits of the Spirit—that which enlighteneth, that which buildeth up, that which is positive and affirmative and uplifting and leads us to better thoughts and better words and better deeds is of the Spirit of God. That which tears us down, which leads us into forbidden paths—that is of the adversary. I think it is just that plain, just that simple. (Teachings of Gordon B. Hinckley, 261.)

Ezra Taft Benson: Once when Elder Benson was introduced to a new convert, he held her hand, looked her in the eye, and said, ‘The gospel is true. If you live it, you will be happy. If you don't, you won't.’ (Pinegar 339)

Joseph B. Wirthlin: We could compare learning to live by the Spirit with the way a pianist prepares for a concert. A pianist cannot cram his knowledge of music and his playing skill into one week or even one month of solid practice to prepare for a concert. But he prepares himself through consistent, diligent practice, day by day over a long period of time. Our spiritual preparation requires the same kind of effort. (Finding Peace in Our Lives, 75)

Marvin J. Ashton: 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. (Ensign, May 1978, 7–8)

Joseph: After an interview with Martin Van Buren, president of the United States, Elias Higbee wrote: “In our interview with the President, he interrogated us wherein we differed in our religion from the other religions of the day. Brother Joseph said we differed in mode of baptism and the gift of the Holy Ghost by the laying on of hands. We considered that all other considerations were contained in the gift of the Holy Ghost.” (HC 4:42)

Harold B. Lee: Today those warnings are just as applicable as they were in that day in which they were given. There are some as wolves among us. By that, I mean some who profess membership in this church who are not sparing the flock. And among our own membership, men are arising speaking perverse things. Now *perverse* means diverting from the right or correct, and being obstinate in the wrong, willfully, in order to draw the weak and unwary members of the Church away after them. And as the Apostle Paul said, it is likewise a marvel to us today, as it was in that day, that some members are so soon removed from those who taught them the gospel and are removed from the true teachings of the gospel of Christ to be led astray into something that corrupts the true doctrines of the gospel of Christ into vicious and wicked practices and performances (see Gal 1:6). These, as have been evidenced by shocking events among some of these splinter groups, have been accursed, as the prophets warned; and they are obviously in the power of that evil one who feeds the gullible with all the sophistries which Satan has employed since the beginning of time. (The Teachings of Harold B. Lee, 432)