

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



Missionary Journeys of Paul

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.

⁵ But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses. (Acts 15:5)

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.

Nowhere in this epistle does Paul refer to the "official declaration" letter from the Jerusalem Conference. If Galatians was written before the Jerusalem Conference, the crisis in Antioch makes a lot more sense. (Sense 384–385)

Written AD 43/44 (2:1–10 → Acts 11:30), OR

Written AD 48/49 from Syrian Antioch, OR

49/50 Jerusalem Conference

Written AD 51–53 from Corinth or Syrian Antioch, OR

Written AD 53–57 from Ephesus/Macedonia (2:1–10 → Acts 15) (NIV Study; <http://en.wikipedia.org/wiki/Galatians>)

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.

Bruce R. McConkie: Paul's epistles...are... written to answer the questions and solve the problems of specific groups of saints. And in the case of the Galatians, the problem is apostasy. These Galatians are Gentile converts. They are now being contaminated by Jewish-Christians who tell them they must also be circumcised and live the law of Moses to be saved. Paul's purpose is to call them back to Christ and his gospel. Galatians is thus written to people who are losing the true faith, who are adopting false doctrines and ordinances, who are being overcome by the world, who are commingling the dead law of Moses with the living word which is in Christ. Thus, in principle, Galatians is written to the Sectarian world, to those plagued with apostasy, to people who no longer believe the gospel in its purity and perfection." (DNTC, 2: 455.)

Marion G. Romney: The Galatian saints were a small minority surrounded mostly by heathens and a few Jewish Christians who were called Judaizers because, although they professed to belief in Christ, they still insisted that the Judean law be observed. The pressures of these pseudo-Christians had induced the Galatians to conform to the requirements of 'the law' notwithstanding the fact that Paul had taught them that Christ had fulfilled the law. ("Only One Way," *Ensign*, May 1973, 3)

Judaizers were preaching a different gospel, attempting to get Christian converts to view the Mosaic law as the foundation and Christianity as an addition. (Ogden 160)

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: ...

Some believe this visit refers to the one in Acts 11:30 (AD 43/44) or in Acts 15:1–4 (AD 49/50) for the Jerusalem Conference. (NIV Study)

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.> ...

“No pious Jew would of course have sat down at the table of a Gentile (Acts 11:3, Gal. 2:12). If a heathen were invited to a Jewish house, he might not be left alone in the room, else every article of food or drink on the table was henceforth to be regarded as unclean. If cooking utensils were bought of them, they had to be purified by fire or by water; knives to be ground anew...” (Edersheim, Alfred, *Sketches of Jewish Social Life*, chap. 2)

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)

Key verse for protestant reformation.

“Justification means ‘to be declared righteous,’ and also ‘to be put back in to the right relationship with a person.’ Therefore, what Paul was saying is that no man can be made righteous and reestablish the proper relationship with God exclusively by the works of the Mosaic law or, for that matter, by any law of works alone. This can come only through the atoning sacrifice of the Savior and through obedience.” (1995 Gospel Doctrine Teacher’s Manual, 31)

“**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.

JST Wherefore then, *the law was added because of* transgressions, till the seed should come to whom the promise was made *in the law given to Moses, who was ordained by the hand of angels to be a mediator of this first covenant, (the law.)*

Joseph Smith: It is said again, in Gal. 3:19, that the law (of Moses, or the Levitical law) was ‘added’ because of transgression. What, we ask, was this law added to, if it was not added to the Gospel? It must be plain that it was added to the Gospel, since we learn that they had the Gospel preached to them.” (TPJS, 59.)

To illustrate the weakness of the argument of the Judaizers, he reminds them that Abraham, the father of the faithful, received these promises before the law of Moses was even given to Israel. (Gal. 3:16–19.) (Ed Brandt, “New Testament Backgrounds: Galatians through Colossians,” *Ensign*, Mar 1976, 37)

Abrahamic Covenant: Abraham received the gospel and was ordained to the higher priesthood (D&C 84:14; Abr. 2:11), and he entered into celestial marriage, which is the covenant of exaltation (D&C 131:1–4; 132:19, 29). Abraham received a promise that all of the blessings of these covenants would be offered to his mortal posterity (D&C 132:29–31; Abr. 2:6–11). Together, these covenants and promises are called the Abrahamic covenant. The restoration of this covenant was the restoration of the gospel in the last days, for through it all the nations of the earth are blessed (Gal. 3:8–9, 29; D&C 110:12; 124:58; Abr. 2:10–11). (GS Abrahamic Covenant)

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.)

παιδαγωγός paidagōgos one who has responsibility for someone who needs guidance; ie guardian, leader, guide, custodian. This man, usually a slave of the household, had

responsibility to conduct a boy to and from school and to oversee his conduct generally. The law was still under the constraints of such a custodian. (Tvednes, fn)

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.

υιοθεσία huiothesia a legal technical term for adoption as a son with full rights of inheritance. (Tvednes, fn)

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.

Yoke → burdens of the Law of Moses as a means of gaining God's favor.

The whole law → keeping the 613 commandments in the Toran.

"As Paul points out, *trying* to keep the commandments is a long way from *actually* keeping them. According to him, anyone stupid enough to trust his own ability to keep all the rules makes the atonement of Christ ineffectual in his own life. (See Gal. 5:4.) Moreover, anyone who wants to trust entirely in his own righteousness needs to be reminded that righteousness through law requires perfect performance... Paul points out that any claim to righteousness based on one's own efforts to keep the commandments requires a perfect record. One slip and you are no longer perfect, you have become a sinner—and in this sense we are all sinners." (Stephen E. Robinson, *Believing Christ: The Parable of the Bicycle and Other Good News*, 40.)

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?
Thou shalt nots → crimes.

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?

Inner (walk in Spirit) vs Outer (to do lists) Gospel

The outer gospel has to do with general commandments that come through our natural senses (e.g., hearing or reading). Typically, the outer gospel emphasizes what our bodies should or should not do, and what others can observe us doing do (e.g., church attendance, family prayer, tithing, ...). In the outer gospel, there are many commandments. Outer gospel "to do" lists help me find fault with myself or with others for sins of omission.

The inner gospel relates to our heart and mind seeking to know and do God's will, and how we respond to the promptings of the Holy Spirit. In the inner gospel, there is only one commandment: to hear and obey the promptings of the Spirit. ("There is a law... upon which ALL blessings are predicated" D&C 130:20.) Outer gospel lists are treated like restaurant menus. Although we may want to eat everything, we can only eat a few things at each meal. Likewise, there are many good things we could do each day, but we have time to do only a few. Like the Liahona, prayer, promptings, feelings, and circumstances help us decide which of many good things to do today.

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

Wind, blind guide, invites/entices to do good,

Opposition: run faster, focus on what not done, good not best, resisting easier for me to recognize (works/feelings of flesh)

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?

Catholics: “Though not every individual has to receive every sacrament, the Church affirms that, for believers as a whole, the sacraments are necessary for salvation, as the modes of grace divinely instituted by Christ himself.” <http://en.wikipedia.org/wiki/Sacrament>; http://www.vatican.va/archive/ENG0015/_P33.HTM

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

(a) **Paul:** Works of the law of Moses.

Did Paul baptize, lay on hands for Holy Ghost, ordain elders? YES! Why did he emphasize faith but not these things? He was writing to members, NOT non-members.

(b) **Luther:** 7 Catholic sacraments

(c) **James:** *Faith without works is dead!*

obedience to commandments (Abraham ready to sacrifice Isaac, help poor, Rahab sent men other way)

(d) **Modern Protestants:**

LDS ordinances and keeping commandments

Martin Luther began the Protestant movement (c. 1517), translated the Bible into German, and was condemned by the Catholic Church as a heretic. For Luther the books of Hebrews, James, Jude, and Revelation did not belong among “the true and noblest books of the New Testament.” “In the Prefaces to these four writings [Luther] set forth reasons that had induced him to doubt their apostolic and canonical character. ... James, a ‘right strawy epistle compared with the others’, contradicts Paul by teaching justification by works; ... Some later editions of the Lutheran Bible separated Hebrews, James, Jude, and Revelation from the rest of the New Testament, and labeled them ‘apocryphal’ and ‘non canonical.’ “Thus we have a threefold division of the New Testament: ‘Gospels and Acts’, ‘Epistles and Holy Apostles’, and ‘Apocryphal New Testament’—an arrangement that persisted for nearly a century in half a dozen printings.” (Metzger, *Canon*, p. 242-3; SER 53; fn 15) Other Protestant leaders did not agree with Luther. (Monte Shelley, Bible-History of.doc)

Lutheran **Sacraments** (Commandments of God with a promise of grace): (a) Baptism, (b) Eucharist, NOT Confession/Penance, Confirmation, Marriage; Priesthood; Anointing sick (last rites)

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?

He was circumcised to help missionary work with Jews, not to be saved.

“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 (Acts 16:1-3). 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 J. Matthews, *Studies in Scripture, Vol. 6: Acts to Revelation*, edited by Robert L. Millet, 41.)

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

2nd missionary journey = 2800 miles, about 3 years (BD) (15:39–18:22)

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.

We → Luke joined Paul’s group. This would explain Luke’s focus on and source for info about Paul.

What was wrong with going to Asia or Bithynia? Since we can do only one thing at a time, the only thing wrong with one option is that it prevents us from a more important option.

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

Thessalonica (pop=200,000)

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.

The Greek term *prothymia* translated here as “readiness of mind” is translated elsewhere as “a willing mind” (2 Cor. 8:12). In other words, the Berean Jews were different in that they were “ready and willing” to receive the mind and will of the Lord. They tested Paul’s teachings against the scriptures and found that he spoke truth; “therefore many of them believed.” ... The Greek term translated here as “search” actually means “to scrutinize closely, to examine.” (MM #31)

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)

500 years before Paul, Athens was at the height of its glory. Athens still had a leading university in Paul’s day.

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.

Paul taught first in synagogues to Jews until they rejected him.

Greek mythology and philosophy of the time considered the body evil. Eternal life was for the spirit, not for the body. (Ogden 87)

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

4 years and 2700 miles (Acts 18:23–21:17)

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>.

Apostles had to “Compete” with Popular Gods: A popular worship culture included gods of the earth, wind, rain, and sun. Anciently, the religion of Baal featured different gods. Female gods became popular, such as goddesses of victory, a fish goddess (mermaid), and one connected with fertility, Astarte. This goddess was later known as Ashteroth (the word Easter seems to have been derived from Astarte). A very popular goddess was Diana. It is interesting to note that Ephesus (Turkey) had a large business surrounding the goddess Diana. The tradition of the burial of Mary, the mother of Jesus, and the subsequent veneration of Mary beginning in Ephesus became a counterfeit substitute for a “Goddess” religion. The “business” of religion eclipsed the essence of religion. (Rona #32)

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.

“The Christians of this [first] century assembled for the worship of God and for their advancement in piety, on the first day of the week, the day on which Christ reassumed his life; for, that this day was set apart for religious worship by the apostles themselves, and that after the example of the church of Jerusalem it was generally observed, we have unexceptionable testimony. Moreover, those congregations whose members either lived intermingled with Jews, or were composed in great measure of Jews, were accustomed also to observe the seventh day of the week as a sacred day, which other Christians did not consider wrong.” (Mosheim’s Ecclesiastical History, p. 43)

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)

Falling away = GR *apostasia* = revolt, mutiny, rebellion

Apostasy is a Greek word—*apostasia*—and means literally ‘to stand apart from,’ ‘to rebel against,’ or ‘to revolt.’ Apostasy is a conscious act of rebellion against God by deliberately attempting to change divinely appointed doctrine and practice and by opposing God’s chosen leaders. (Andrew C. Skinner, “Apostasy, Restoration, and Lessons in Faith,” *Ensign*, Dec. 1995, 25)

Priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion. (2 Ne 26:29)

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.

This saying of Jesus is not found in the Gospels.

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)

After all {that} we can do [2 Ne 25:23 in Prn ms and 1830]

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)

Conclusion

Like Paul, Book of Mormon prophets taught that salvation did NOT come by the Law of Moses, but by faith in Christ.

Read Gordon B. Hinckley

Refer to Harold B. Lee quote

As in the days of Paul, wolves are among us seeking to pervert the gospel of Christ. Likewise, the safety and salvation of the saints depends on following the promptings of the Spirit and the counsel of our living prophets!

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)

Dallin H. Oaks: "In the five years since I was called as a General Authority, I have seen many instances where Church leaders and members have been troubled by things said by these alternate voices. I am convinced that some are confused about the Church's relationship to the alternate voices. As a result, members can be misled in their personal choices, and the work of the Lord can suffer.

"Some alternate voices are those of well-motivated men and women who are merely trying to serve their brothers and sisters and further the cause of Zion. Their efforts fit within the Lord's teaching that his servants should not have to be commanded in all things, but 'should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness'.

"Other alternate voices are pursuing selfish personal interests, such as property, pride, prominence, or power. Other voices are the bleatings of lost souls who cannot hear the voice of the Shepherd and are trying to find their way without his guidance. Some of these voices call out guidance for others--the lost leading the lost.

"Some alternate voices are of those whose avowed or secret object is to deceive and devour the flock. The Good Shepherd warned, 'Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.' ...

"In most instances, alternate voices are heard in the same kinds of communications the Church uses to perform its mission. The Church has magazines and other official publications, a newspaper supplement, letters from Church leaders, general conferences, and regular meetings and conferences in local units. Similarly, alternate voices are heard in magazines, journals, and newspapers and at lectures, symposia, and conferences.

"The Church...does not attempt to isolate its members from alternate voices. Its approach, as counseled by the Prophet Joseph Smith, is to teach correct principles and then leave its members to govern themselves by personal choices." (CR, Apr 1989)

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- DNTC = Bruce R. McConkie, *Doctrinal New Testament Commentary*
- KJV King James Version of the Bible.
- NIV = New International Version of the Bible
- *TPJS = Teachings of the Prophet Joseph Smith*
- *SOED = Shorter Oxford English Dictionary*
- *OED = Oxford English Dictionary*
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