

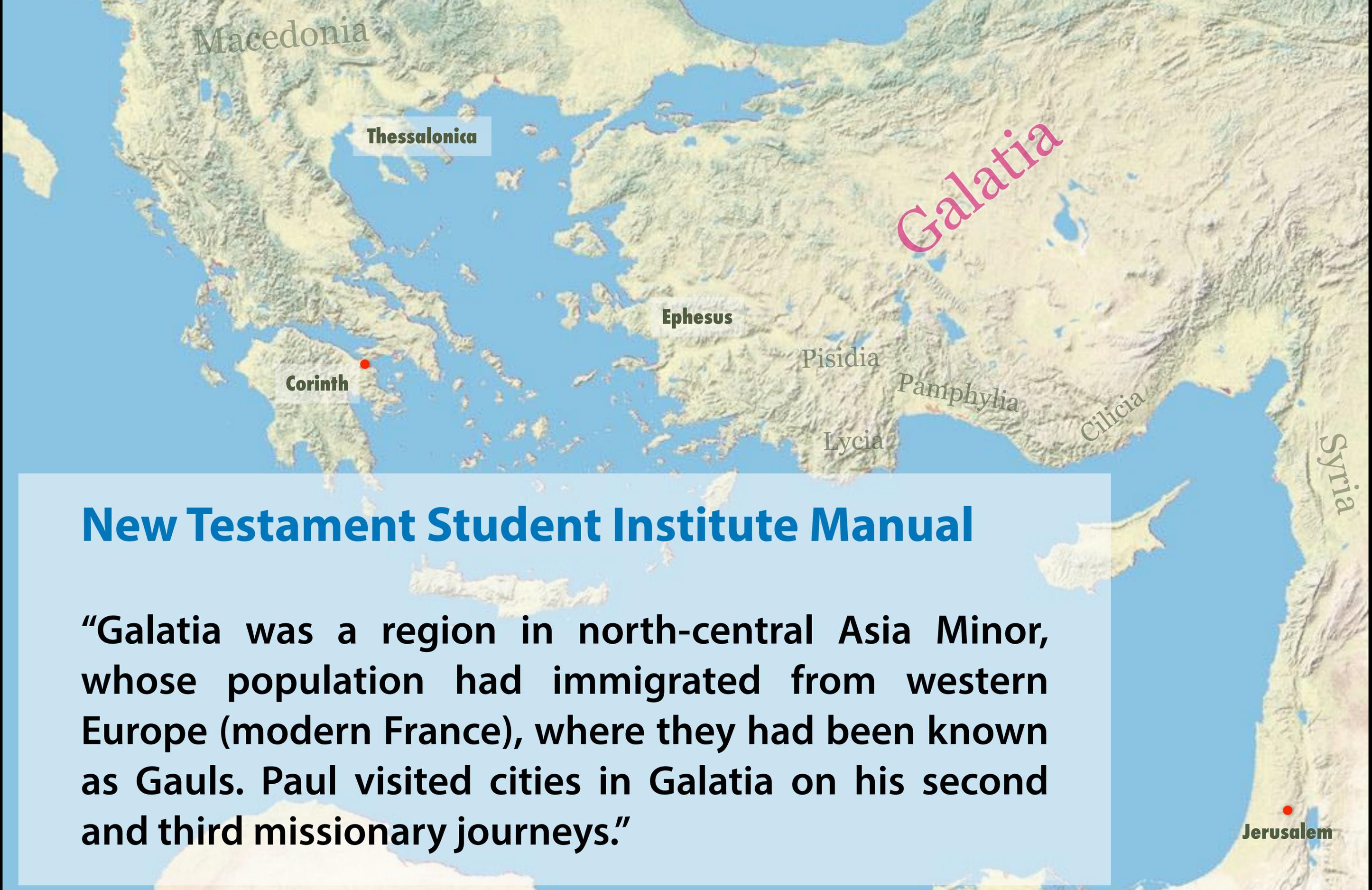


Come Follow Me 2023
Galatians



New Testament Student Institute Manual

“Galatia was a region in north-central Asia Minor, whose population had immigrated from western Europe (modern France), where they had been known as Gauls. Paul visited cities in Galatia on his second and third missionary journeys.”



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New Testament Seminary Manual

Paul likely wrote his Epistle to the Galatians while traveling through Macedonia during his third missionary journey in about A.D. 55–57 (see Bible Dictionary, “Pauline Epistles”). [It] was written to Jewish Christians who were straying from the Lord by relying once again on the works of the law of Moses. Paul... was deeply concerned that they were straying from the Lord by following the teachings of some who sought to “pervert the gospel” (see Galatians 1:6–7). Jewish Christians were teaching Gentile Christians the false doctrine that they had to be circumcised and observe the ritual requirements of the law of Moses in order to be saved (see Galatians 6:12; see also Acts 15:1). Some Galatian Saints had embraced the teachings of these people (see Galatians 4:10).

New Testament Seminary Manual

The Apostle Paul sought to correct this problem by emphasizing the difference between the burdensome “yoke” of the law of Moses, which led to spiritual bondage, and the gospel of Jesus Christ, which leads to spiritual freedom.

Galatians 1-2

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Paul typically began his epistles with words of gratitude and praise for the Saints he was addressing, even when they were in need of correction (see 1 Corinthians 1:4–13). His Epistle to the Galatians lacks any expressions of thanksgiving or praise; rather, Paul immediately confronted the Galatian Saints with the charge of following false teachers (see Galatians 1:6–7; 4:9).

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PAUL, an ^aapostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

4 Who ^agave himself for our sins, that he might ^bdeliver us from this

present evil world, according to the ^cwill of God and our Father:

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

6 I marvel that ye are so soon ^aremoved from him that called you into the grace of Christ unto another ^bgospel:

7 Which is not another; but there be some that ^atrouble you, and would ^bpervert the ^cgospel of Christ.

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

9 As we said before, so say I now again, If any *man* preach any other

^agospel unto you than that ye have received, let him be ^baccursed.

10 For do I now ^apersuade men, or God? or do I seek to ^bplease men? for if I yet ^cpleased men, I should not be the servant of Christ.

11 But I ^acertify you, brethren, that the gospel which was ^bpreached of me is not after man.

12 For I neither received it ^aof man, neither was I taught *it*, but ^bby the ^crevelation of Jesus Christ.

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

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

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

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

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18 Then after three years I went up to ^aJerusalem to see Peter, and abode with him fifteen days.

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

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

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

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

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

24 And they glorified God in me.

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

THEN fourteen years after I went up again to ^aJerusalem with ^bBarnabas, and took Titus with *me* also.

2 And I went up by ^arevelation, and ^bcommunicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

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

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they

Greeting

No Other Gospel

Paul Called by God

Paul Accepted by the Apostles

7a TG Honesty.
9a 2 Cor. 12:9.

[GALATIANS]
1 1a TG Apostles;

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10a GR appease, aspire to the favor of.
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LATIANS]

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9 As we said before, so say I now
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b 2 Cor. 11:4.

7a GR agitate, raise doubts,
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Elder Neil L. Andersen

“The iron rod is the word of God. I like to think of it in this way: The word of God contains three very strong elements that intertwine and sustain one another to form an immovable rod. These three elements include, first, the scriptures, or the words of the ancient prophets. ...

“The second element of the word of God is the personal revelation and inspiration that comes to us through the Holy Ghost. ...

“... The third element, a critical addition intertwining with the other two[,] ... represents the words of the living prophets.”

(“Hold Fast to the Words of the Prophets,” Brigham Young University devotional, Mar. 4, 2007)

New Testament Student Institute Manual

Paul’s account of his conversion emphasized that his calling and his teachings were “not of men” but by “the revelation of Jesus Christ” (Galatians 1:1, 11–12) and that he acted under the approval of the presiding Church leaders (see Galatians 2:2, 9). Some of what is recorded in Galatians 1:11–2:10 is found only in Galatians (Paul’s sojourn in Arabia, his return to Damascus, his journey to Jerusalem after three years, and the Apostles he met there).

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JST Notwithstanding, there were some brought in by false brethren unawares, who ...

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Google



Galatians 2:5



Great for full chapters



Bible Gateway

<https://www.biblegateway.com> › passage › search=Gal... ⋮

Galatians 2:5 New International Version

Galatians 2:5. New International Version ... We did not give in to them for a moment, so that the truth of the gospel might be preserved for you.



BibleRef.com

<https://www.bibleref.com> › Galatians › Galatians-2-5 ⋮

What does Galatians 2:5 mean?

Galatians 2:5. ESV to them we did not yield in submission even for a moment, so that the truth of the gospel might be preserved for you.



Bible Hub

<https://biblehub.com> › galatians › 2-5 ⋮

Galatians 2:5 We did not give in to them for a moment, so ...

We did not give in to them for a moment, so that the truth of the gospel might be preserved for you. But we refused to give in to them for a single moment.

Great for verses

English Standard Version

1 Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me.

2 I went up because of a revelation and set before them (though privately before those who seemed influential) the gospel that I proclaim among the Gentiles, in order to make sure I was not running or had not run in vain.

3 But even Titus, who was with me, was not forced to be circumcised, though he was a Greek.

4 Yet because of false brothers secretly brought in—who slipped in to spy out our freedom that we have in Christ Jesus, so that they might bring us into slavery—

5 to them we did not yield in submission even for a moment, so that the truth of the gospel might be preserved for you.

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Galatians 2:1 records a journey Paul took to Jerusalem to meet with Church leaders, and Titus traveled with him. Titus, who was a Greek, did not have to be circumcised, although some Judaizers wanted all Gentiles to be circumcised in order to continue to obey the rituals of the law of Moses. The Joseph Smith Translation clarifies: "There were some brought in by false brethren unawares, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage" (Joseph Smith Translation, Galatians 2:4 [in Galatians 2:4, footnote a]). These spies who were brought in by false brethren desired to force Christians such as Titus to give up their "liberty" in the gospel and return to the "bondage" of the law of Moses.

^agospel unto you than that ye have received, let him be ^baccursed.

10 For do I now ^apersuade men, or God? or do I seek to ^bplease men? for if I yet ^cpleased men, I should not be the servant of Christ.

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2a Alma 8:16; Hel. 13:3.

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4a 1st Cor. 9:17.

who seemed *to be somewhat* in conference added nothing to me:

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

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

9 And when James, ^aCephas, and John, who seemed to be pillars, perceived the ^bgrace that was given unto me, they gave to me and Barnabas the right hands of ^cfellowship; that we *should go* unto the ^dheathen, and they unto the circumcision.

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

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

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

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their ^adissimulation.

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

15 We *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not ^ajustified by the works of the ^blaw, but

7a 1 Cor. 9:17.

b TG Circumcision.

c 1 Cor. 9:1.

c Moro. 7:33 (7-33).

d Mosiah 13:28 (27-32).

e 2 Ne. 2:5 (5-8).

CHAPTER 3

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

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

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

3 Are ye so foolish? having begun

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^cfaith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the ^agrace of God: for if righteousness *come* by the ^blaw, then Christ is dead in vain.

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by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the ^cfaith of Christ, and not by the ^dworks of the ^elaw: for by the works of the law shall no flesh be ^fjustified.

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

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

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

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

21 I do not frustrate the ^agrace of God: for if righteousness *come* by the ^blaw, then Christ is dead in vain.

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In order to emphasize to the Gentile converts in Galatia that they did not need to be circumcised, Paul recounted a confrontation with Peter, the chief Apostle. After a meeting in Jerusalem (see Galatians 2:1), Peter visited the Saints in Antioch (in Pisidia), where Paul was staying. While there, Peter began to dine with the Gentile Saints, but he stopped doing so when a group of Jewish Christians arrived from Jerusalem. He feared that the visitors would find his association with the Gentile Saints offensive (see Galatians 2:12). In many cultures of the ancient world, including the Jewish culture, dining with others affirmed a bond of fellowship and loyalty (see Mark 2:15–16; Acts 10:28).

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To some Jewish Christians, the cultural tradition of maintaining separation from Gentiles was more important than the Christian bond they shared with Gentile Saints. This was unacceptable to Paul. He taught that among the followers of Christ, there was to be “neither Jew nor Greek, ... for ye are all one in Christ Jesus” (Galatians 3:28). Paul felt that Peter’s withdrawal from the Gentile Saints implied that they could not enjoy fellowship with Church members like Peter unless they lived “as do the Jews” (Galatians 2:14).

It is important to remember that we have only Paul’s account of this confrontation and that Paul acknowledged that Peter’s ministry was primarily to the Jews (see Galatians 2:7–8).

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“In defense of the chief Apostle, however, one should recall that Peter was the leader of a relatively small church that was composed of two emotionally fragile factions; the situation was delicate. The Jewish Christians, on the one hand, did not appreciate the reluctance of some Gentiles to submit to the regulations of the Mosaic law, especially circumcision. Paul and his followers, on the other hand, were not worried about offending the feelings of the Jewish Christians who still held fast to the traditions of the law of Moses. Peter the prophet, naturally, loved and was concerned about both Jewish and Gentile members of the Church.

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“It was a no-win situation for Peter. If he continued eating with the Gentiles, he would offend the visiting group of Jewish Christians. If he departed, he would offend Paul and the Gentile Christians in Antioch. No compromise was possible. Either way, he was going to hurt some feelings. Maybe Peter felt that an offended Paul would still remain true, while an offended group of Jewish Christians would potentially influence many others to dissent or leave the young church” (Frank F. Judd Jr., “The Jerusalem Conference: The First Council of the Christian Church,” *Religious Educator*, vol. 12, no. 1 [2011], 67; rsc.byu.edu).

A brown paper bag is centered in the image. The text "Galatians 3" is written across the bag in a blue, cursive font. The bag is slightly wrinkled and has a soft shadow beneath it.

Galatians 3

by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the ^cfaith of Christ, and not by the ^aworks of the ^elaw: for by the works of the law shall no flesh be ^fjustified.

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

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

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God gave the gospel to Abraham—The Mosaic law was added because of transgressions—The law was a schoolmaster until Christ—The Saints are children of God by faith—All who are of the faith and baptized into Christ become Abraham’s seed.

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

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

3 Are ye so foolish? having begun

Justified by Faith

The Righteous Shall Live by Faith

By Faith, or by Works of the Law?

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

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

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

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

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The Law and the Promise

Sons and Heirs

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CHAPTER 4

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

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

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6 And because ye are sons, God hath sent forth the Spirit of his

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5a GR grants, furnishes. 6a TG Righteousness. 7a TG Abrahamic Covenant. 8a TG Heathen. b TG Gospel.

b TG Bondage, Spiritual; Curse. c Alma 42:22 (1–28). d Deut. 21:23. 14a TG Blessing; Israel. Mission of.

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Son in Father. 7 Wh ^aserva then a 8 How not Go which 9 But God, o how tu beggar desire 10 Ye and tir 11 I a bestow 12 Br I am; f injure 13 Ye of the untoy 14 Ar in my jected; of God 15 W ye spa that, if have p and ha 16 Ar emy, b 17 Th not we you, th 18 Bu affecte not on you.

To be “blessed with faithful Abraham” refers to being a beneficiary of the covenant God made with Abraham that through him all people could enjoy the blessings of the gospel (see Abraham 2:11). The Bible Dictionary teaches that “those of non-Israelite lineage, commonly known as Gentiles, are adopted into the house of Israel and become heirs of the covenant and the seed of Abraham through the ordinances of the gospel (Gal. 3:26–29)” (Bible Dictionary, “Abraham, covenant of”). All of Abraham’s seed are promised exaltation if they are faithful.

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The Prophet Joseph Smith (1805–44) taught that the fulness of the gospel was indeed taught to Abraham, as it was to all the righteous Saints who lived before the time of the Savior:

“All that were ever saved, were saved through the power of this great plan of redemption, as much before the coming of Christ as since. ... Abraham offered sacrifice, and notwithstanding this, had the Gospel preached to him [see Galatians 3:8]. That the offering of sacrifice was only to point the mind forward to Christ, we infer from these remarkable words of Jesus to the Jews: ‘Your Father Abraham rejoiced to see my day: and he saw it, and was glad’ [John 8:56].

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... We conclude that whenever the Lord revealed Himself to men in ancient days, and commanded them to offer sacrifice to Him, that it was done that they might look forward in faith to the time of His coming, and rely upon the power of that atonement for a remission of their sins” (in History of the Church, 2:16–17).

Adam and Eve are another example of ancient Saints who offered up animal sacrifices to the Lord while also being taught the gospel of Jesus Christ (see Moses 5:5–8; 6:50–66).

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[Paul] knew that no man can be justified by the law alone (see Galatians 3:10–11, 22). Though Paul apparently still followed certain practices of the law of Moses (see Acts 16:1–3; 18:18; 21:26), it was no longer the basis for his relationship with God, and its practices were not required for exaltation. His faith in Jesus Christ had transformed his life so completely that he described his old life as dead and declared that he was living a new life in Christ (see Galatians 2:18–20).

Elder Robert L. Backman

“What Christ desires from each of us is surrender, complete and total—a voluntary gift of trust, faith, and love. C. S. Lewis captured the spirit of this surrender:

“Christ says, “Give me All. I don’t want so much of your time and so much of your money and so much of your work: I want You. I have not come to torment your natural self, but to kill it. No half-measures are any good. I don’t want to cut off a branch here and a branch there, I want to have the whole tree down. ... Hand over the whole natural self, all the desires which you think innocent as well as the ones you think wicked—the whole outfit. I will give you a new self instead. In fact, I will give you Myself: my own will shall become yours.” (Mere Christianity, New York: Collier Books, 1960, p. 167)” (*“Jesus the Christ,” Oct 1991 GC, Ensign, Nov. 1991, 10*).

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In the phrase “put on Christ,” the verb translated as “put on” comes from the Greek word *enduō*, which means “to endow.” The Greek word means to clothe oneself and in this phrase means to symbolically “put on” the attributes and enabling power of Jesus Christ (see also Ephesians 4:22, 24; 6:11; Colossians 3:9–12). Similarly, when faithful members of the Church receive their temple “endowment,” they covenant to take upon themselves the attributes of a Christlike life.

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

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

12 Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.

13 Ye know how through ^ainfirmity of the ^bflesh I preached the gospel unto you at the first.

14 And my temptation which was

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Paul taught that the cultural separations that existed between Jews and Gentiles, slaves and masters, or men and women should no longer divide people in the gospel of Jesus Christ. Each member's covenant relationship with Jesus Christ creates unity among all members (see Galatians 3:28 and the commentary for Ephesians 2:12–14, 18–19). Through baptism into Jesus Christ's Church, we become part of "Abraham's seed" and "heirs according to the promise" given to the ancient patriarch (Galatians 3:29), as the Lord declared in modern revelation through the Prophet Joseph Smith (see D&C 86:9; Abraham 2:6–11).

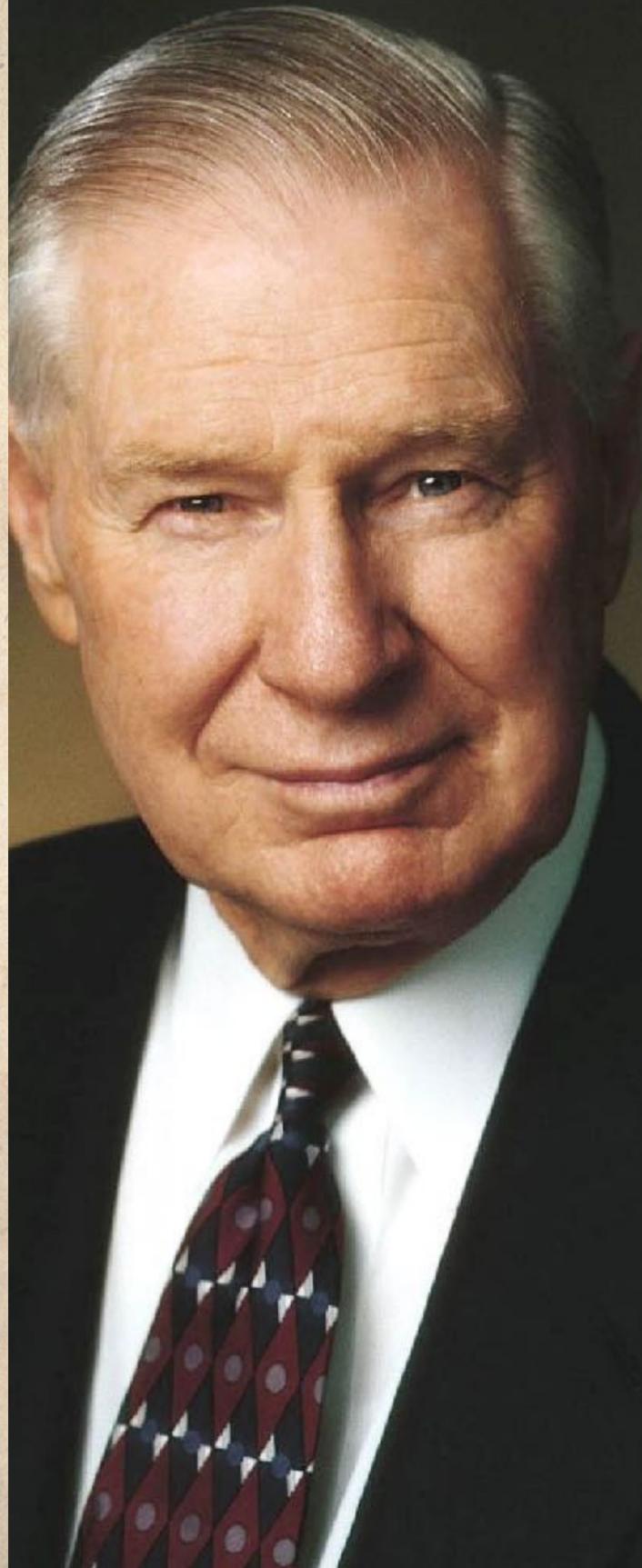


President Dallin H. Oaks

“Jesus and His Apostles did not attempt to make Gentiles into Jews (see Romans 2:11; Galatians 2:11–16; 3:1–29; 5:1–6; 6:15). They taught Gentiles and Jews, attempting to make each of them into followers of Christ.

“Similarly, the present-day servants of the Lord do not attempt to make Filipinos or Asians or Africans into Americans. The Savior invites all to come unto Him (see 2 Nephi 26:33; D&C 43:20), and His servants seek to persuade all [people] to become Latter-day Saints.”

(“Repentance and Change,” Ensign or Liahona, Nov. 2003, 39).



President James E. Faust

“We do not lose our identity in becoming members of this church. We become heirs to the kingdom of God, having joined the body of Christ and spiritually set aside some of our personal differences to unite in a greater spiritual cause. We say to all who have joined the Church, keep all that is noble, good, and uplifting in your culture and personal identity. However, under the authority and power of the keys of the priesthood, all differences yield as we seek to become heirs to the kingdom of God, unite in following those who have the keys of the priesthood, and seek the divinity within us.”

(“Heirs to the Kingdom of God,” Apr 1995 GC, Ensign, May 1995, 62).



Galatians 4

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13 Ye know how through ^ainfirmity of the ^bflesh I preached the gospel unto you at the first.

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

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

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

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d TG Law.

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

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

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

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

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

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

6 And because ye are sons, God hath sent forth the Spirit of his

injured me at all.

13 Ye know how through ^ainfirmity of the ^bflesh I preached the gospel unto you at the first.

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

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

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4. 3a TC Bondage, Spiritual

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that we might be ^cjustified by faith.

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

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

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

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

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

CHAPTER 4

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Son into your hearts, crying, Abba, Father.

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

8 Howbeit then, when ye knew not God, ye ^adid ^bservice unto them which by nature are no ^cgods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in ^abondage?

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

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

12 Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.

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New Testament Student Institute Manual

There are some ways in which our covenant relationship with God is like the relationship of a servant to his master (see Luke 17:7–10; Mosiah 2:17, 21; 5:13). But Paul taught the Galatians that our relationship with God is better understood as that of a child to a father (see Galatians 4:6–9). He declared to the Galatians that being a “son” in the gospel covenant was far better than being a servant to the false gods they had worshipped before they accepted the truth. In the parable of the prodigal son, the Savior taught that our Father in Heaven wants us to be His children in the gospel covenant. The parable teaches that the wayward son believed he had become permanently unworthy to be called his father’s son and asked to be his servant, but the father accepted him back as his son (see Luke 15:17–24).

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Paul reminded the Galatian Saints of how well they had received him earlier (see Galatians 4:13–15). The question at the beginning of verse 15 could be paraphrased in this way: “What has happened to the joy you once spoke of?” They had once received Paul and his teachings with great happiness, as if he were an angel, but that happiness was now gone. The Jewish-Christian teachers who had led the Galatian Saints astray had opposed Paul and imposed the burdens of the Mosaic law upon the people, leading to a loss of happiness. The gospel of Jesus Christ, on the other hand, is meant to bring lasting joy (see John 15:11; Galatians 5:22).

that we might have faith.

25 But after we are no longer under the law...

26 For ye are justified by faith...

27 For as many of us as were baptized into Christ...

28 There is neither circumcision nor uncircumcision...

29 And if ye be circumcised, Christ shall be of no profit unto you...

CH

The Saints are adopted—Paul's message back to Christ-covenants.

Now I say, Though ye be circumcised, ye are not justified by the law...

3 Even so we, who were once under the law, were made free from the law...

5 To redeem us from all iniquity, and to purify unto himself a peculiar people...

6 And because of the hardness of our hearts, he hath sent forth his Son...

24c See JST Rom. 8:1-4; Moro. 10:32

26a TG Sons and Heirs of God.

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Hagar/Ishmael

- Born "after the flesh"
- Represents bondage
- Jews persecute Christians as Ishmael did Isaac

TG Jesus Christ, Condescension of.

b TG Jesus Christ, Birth of.

c GR born

b 1 Cor. 8:4.

c Jer. 44:3.

9a D&C 84:51 (50-51).

10a Rom. 14:5 (5-6)

crying, Abba, Father...

and if a son, ye shall not be brought into bondage...

when ye knew that ye had no other gods...

ye have known the Father, and have known the Son...

and months, ye shall not be brought into bondage...

ye shall not be brought into bondage...

though "infirmity of the flesh" hath not hindered the gospel...

infirmity of the flesh, which was not, nor remaineth as an angel...

the blessedness of the law, which ye would not have known...

come your end, ye shall not be brought into bondage...

be "zealously persecuted" for a good thing, and shall be brought into bondage...

ye like Heavenly Father...

ye slaves, were in bondage...

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Example of Hagar and Sarah

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20 I desire to be with you, and to be formed in you...

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23 But he which was born of the bondmaid...

24 Which thing I would have avoided, lest I have laboured in vain...

25 For this A Hagar, and Arabia, and which now is called Jerusalem...

26 But "Jerusalem," which is called the city which is built upon a hill...

27 For it is verily said, "Barren that be, she shall bear...

28 Now we, who were once under the law, were made free from the law...

29 But as that which was born of the flesh, so it is now...

30 Nevertheless, what saith the scripture? "Cursed is he that is born of the flesh...

31 And her son: for the woman shall be brought into bondage...

32 My little children, which ye would have made free...

20a GR am perpetually with you...

22a Gen. 16:2 (16-17); D&C 132:30

24a TG Law of Moses.

b TG Liberty.

26a TG Jerusalem, Name



Sarah/Isaac

- Born through miracle
- Represents heavenly city of Jerusalem free from bondage
- Heirs to the promises of Abraham

5 1a Philip. 4:1 (1-7).

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we are not under the law, but under grace...

25 For ye are justified by faith...

26 For ye are justified by faith, and not by the works of the law...

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A brown paper bag is centered in the image. The text "Galatians 5" is written across the bag in a blue, cursive font. The bag is slightly wrinkled and has a soft shadow beneath it.

Galatians 5

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10 I have ^aconfidence in you through the Lord, that ye ^bwill be none otherwise minded: but he that ^ctroubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the ^aoffence of the cross ceased.

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

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

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

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

16 *This* I say then, ^aWalk in the ^bSpirit, and ye shall not fulfil the ^clust of the flesh.

17 For the flesh lusteth against the ^aSpirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

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

19 Now the works of the ^aflesh are manifest, which are *these*; Adultery, ^bfornication, ^cuncleanness, lasciviousness,

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

21 ^aEnvyings, murders, ^bdrunkenness, ^crevellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they

which do such things shall not inherit the kingdom of God.

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

23 ^aMeekness, ^btemperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the ^aaffections and lusts.

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

26 Let us not be desirous of vain glory, ^aprovoking one another, envying one another.

CHAPTER 6

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

BRETHREN, if a man be ^aovertaken in a ^bfault, ye which are spiritual, ^crestore such an one in the spirit of meekness; ^dconsidering thyself, lest thou also be tempted.

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

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

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

5 For every man shall ^abear his own burden.

Christ Has Set Us Free
Keep in Step with the Spirit

20a GR am perplexed about.
22a Gen. 16:2 (1-3); D&C 132:30 (30-34), 65; Abr. 2:9 (9-11).
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6a TG Circumcision.
b GR has any power, validity, service.
c TG Faith.

11a GR stumbling block, cause of misery.
12a TG Excommunication.
b Gal. 1:8 (8-9).
13a TG Abundant Life; Liberty.
b TG Self-Sacrifice.
14a Rom. 13:10 (8-10); 1 Tim. 1:5.
TG God, Law of.
b TG Love.
16a TG Walking with God.
b TG Guidance, Divine.
c TG Chastity;

19a Mosiah 16:3 (3-5); D&C 67:12 (10-12).
b TG Fornication.
c TG Uncleanness.
20a TG Strife.
21a TG Envy.
b TG Drunkenness; Word of Wisdom.
c TG Rioting and Reveling.
22a Rom. 8:23.
TG Holy Ghost, Mission of.
b TG Inspiration;

g TG Benevolence; Kindness.
h TG Faith.
23a TG Meek.
b GR self-control. TG Temperance.
24a GR sufferings, afflictions, passions.
26a TG Provoking.
6 1a Rom. 14:1; D&C 20:80.
b GR transgression, trespass.
c Heb. 12:13.

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

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

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

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

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to ^abondage, which is ^bAgar.

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

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

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

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

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

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

31 So then, brethren, we are not children of the bondwoman, but of the free.

CHAPTER 5

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

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

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

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

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

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

6 For in Jesus Christ neither ^acircumcision ^bavaileth any thing, nor uncircumcision; but ^cfaith which worketh by ^dlove.

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

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

9 A little leaven leaveneth the whole lump.

10 I have ^aconfidence in you through the Lord, that ye ^bwill be none otherwise minded: but he that ^ctroubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the ^aoffence of the cross ceased.

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

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

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

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

16 *This* I say then, ^aWalk in the ^bSpirit, and ye shall not fulfil the ^clust of the flesh.

17 For the flesh lusteth against the ^aSpirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

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

19 Now the works of the ^aflesh are manifest, which are *these*; Adultery, ^bfornication, ^cuncleanness, lasciviousness,

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

21 ^aEnvyings, murders, ^bdrunkenness, ^crevellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they

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23 ^aMeekness, ^btemperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the ^aaffections and lusts.

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

26 Let us not be desirous of vain glory, ^aprovoking one another, envying one another.

CHAPTER 6

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

BRETHREN, if a man be ^aovertaken in a ^bfault, ye which are spiritual, ^crestore such an one in the spirit of meekness; ^dconsidering thyself, lest thou also be tempted.

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

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

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

5 For every man shall ^abear his own burden.

Christ Has Set Us Free
Keep in Step with the Spirit

20a GR am perplexed about.
22a Gen. 16:2 (1-3); D&C 132:30 (30-34), 65; Abr. 2:9 (9-11).
24a TG Law of Moses.
b Gen. 16:1.

Spiritually Reborn.
b Gen. 21:9.
30a Gen. 21:10.
5 1a Philip. 4:1 (1-7).
b TG Liberty.
c 2 Ne. 2:26 (26-27);

5a Rom. 5:2 (1-5); 1 Pet. 1:21 (21-22).
6a TG Circumcision.
b GR has any power, validity, service.
c TG Faith.

11a GR stumbling block, cause of misery.
12a TG Excommunication.
b Gal. 1:8 (8-9).
13a TG Abundant Life; Liberty.
b TG Self-Sacrifice.
14a Rom. 13:10 (8-10); 1 Tim. 1:5.
TG God, Law of.
b TG Love.
16a TG Walking with God.
b TG Guidance, Divine.
c TG Chastity;

19a Mosiah 16:3 (3-5); D&C 67:12 (10-12).
b TG Fornication.
c TG Uncleanness.
20a TG Strife.
21a TG Envy.
b TG Drunkenness; Word of Wisdom.
c TG Rioting and Reveling.
22a Rom. 8:23.
TG Holy Ghost, Mission of.
b TG Inspiration;

g TG Benevolence; Kindness.
h TG Faith.
23a TG Meek.
b GR self-control. TG Temperance.
24a GR sufferings, afflictions, passions.
26a TG Provoking.
6 1a Rom. 14:1; D&C 20:80.
b GR transgression, trespass.
c Heb. 12:13.

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New Testament Student Institute Manual

These sins fall into four general categories. (1) Sexual sins. "Fornication" refers to any immoral sexual relationship; "lasciviousness" refers to unbridled or excessive lust. (2) Sins from the religious realm, such as idolatry and witchcraft. (3) Sins against other persons. "Variance" can be interpreted as discord and is an outgrowth of "hatred"; "emulations" are actions carried out in order to equal or be superior to another, often out of jealousy. (4) Sins associated with alcohol: "drunkenness" and "revellings." Paul warned that those who habitually participate in these sins "shall not inherit the kingdom of God" (Galatians 5:21).



Elder David A. Bednar

“As sons and daughters of God, we have inherited divine capacities from Him. But we presently live in a fallen world. The very elements out of which our bodies were created are by nature fallen and ever subject to the pull of sin, corruption, and death. Consequently, the Fall of Adam and its spiritual and temporal consequences affect us most directly through our physical bodies. ...



Elder David A. Bednar

“Because a physical body is so central to the Father’s plan of happiness and our spiritual development, Lucifer seeks to frustrate our progression by tempting us to use our bodies improperly. One of the ultimate ironies of eternity is that the adversary, who is miserable precisely because he has no physical body, entices us to share in his misery through the improper use of our bodies. The very tool he does not have is thus the primary target of his attempts to lure us to spiritual destruction.”

(David A. Bednar, “We Believe in Being Chaste,” Apr 2013 GC, Ensign or Liahona, May 2013, 42–43)

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Elder Dennis E. Simmons

“Paul... observed, ‘Against such there is no law’ (Gal. 5:22–23). In other words, the Spirit can penetrate anything. No law can be passed which will preclude the Spirit from doing His work with an obedient follower of Christ.

The scriptures teach us that the Spirit:

- “Enlightens the mind (see D&C 6:15);
- “‘Leadeth to do good— ... to do justly, to walk humbly, to judge righteously’ (D&C 11:12);
- “Fills the soul with joy (see D&C 11:13; Mosiah 4:20);
- “Reveals the ‘truth of all things’ (Moro. 10:5);
- “Bears record of Father and Son (see D&C 20:27);
- “Knows all things (see D&C 42:17);
- “Convinces (see D&C 100:8);
- “Gives knowledge (see D&C 121:26);
- “Speaks in a ‘still small voice’ (1 Ne. 17:45);
- “Teaches a man to pray (see 2 Ne. 32:8);
- “Brings about mighty change (see Mosiah 5:2);
- “Gives assurances (see Alma 58:11);
- “Fills with ‘hope and perfect love’ (Moro. 8:26);
- “Gives liberty (see 2 Cor. 3:17);
- “Comforts (see John 14:16);
- “Speaks peace (Alma 58:11);
- “Is available (see D&C 6:14)”

(“His Peace,” Apr 1997 GC, Ensign, May 1997, 32).

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Psalm 25:8–10

8 Good and upright is the Lord: therefore will he teach sinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.

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Mosiah 2:41

And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. O remember, remember that these things are true; for the Lord God hath spoken it.

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Bear One Another's Burdens

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

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

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

9 And let us not be ^aweary in well doing: for in due season we shall ^breap, if we faint not.

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

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

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only

lest they should suffer ^apersecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

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

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

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

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

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

¶ Unto the Galatians written from Rome.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

CHAPTER 1

The Saints are foreordained to receive the gospel—The gospel is to be restored in the latter days—The Saints are sealed by the Holy Spirit of Promise—They know God and Christ by revelation.

PAUL, an apostle of Jesus Christ by the will of God, to the ^asaints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all ^aspiritual blessings in heavenly *places* in Christ:

4 According as he hath ^achosen us in him ^bbefore the foundation of the world, that we should be ^choly and without blame before him in love:

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2 Thes. 3:13; D&C 64:33

[EPHESIANS]

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President Russell M. Nelson

“My dear brothers and sisters, how we treat each other really matters! How we speak to and about others at home, at church, at work, and online really matters. Today, I am asking us to interact with others in a higher, holier way. Please listen carefully. “If there is anything virtuous, lovely, or of good report or praiseworthy” that we can say about another person—whether to his face or behind her back—that should be our standard of communication.



President Russell M. Nelson

If a couple in your ward gets divorced, or a young missionary returns home early, or a teenager doubts his testimony, they do not need your judgment. They need to experience the pure love of Jesus Christ reflected in your words and actions.

If a friend on social media has strong political or social views that violate everything you believe in, an angry, cutting retort by you will not help. Building bridges of understanding will require much more of you, but that is exactly what your friend needs.” (April 2023 GC)

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

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Bear One Another's Burdens

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¶ Unto the Galatians written from Rome.

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[EPHESIANS]

NT Institute Manual

Paul taught that God cannot be mocked, for the law of the harvest applies to spiritual things as well as physical (see Galatians 6:7–9). He admonished that we “not be weary in well doing” (Galatians 6:9), for we will reap the blessings of our righteous actions, as well as the spiritually destructive results of sinful choices (see Mosiah 7:30–31; D&C 6:33).

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Elder Quentin L. Cook

“I recently met a fine teenage young man. His goals were to go on a mission, obtain an education, marry in the temple, and have a faithful happy family. I was very pleased with his goals. But during further conversation, it became evident that his conduct and the choices he was making were not consistent with his goals. I felt he genuinely wanted to go on a mission and was avoiding serious transgressions that would prohibit a mission, but his day-to-day conduct was not preparing him for the physical, emotional, social, intellectual, and spiritual challenges he would face. He had not learned to work hard. He was not serious about school or seminary. He attended church, but he had not read the Book of Mormon. He was spending a large amount of time on video games and social media. He seemed to think that showing up for his mission would be sufficient.”

(“Choose Wisely,” Ensign or Liahona, Nov. 2014, 47)

President Dallin H. Oaks

("Where Will This Lead?," Apr 2019 GC, Ensign or Liahona, May 2019, 60–62).

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11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the ^aoffence of the cross ceased.

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

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

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

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

16 *This* I say then, ^aWalk in the ^bSpirit, and ye shall not fulfil the ^clust of the flesh.

17 For the flesh lusteth against the ^aSpirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

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