

Chapter 32: Live in the Spirit

Reading Outline:

- Acts 18:23-21:19
 - Galatians
1. The Book of Acts Continued
 2. Paul's Third Missionary Journey
 - 2.1. Galatia and Phrygia
 - 2.2. Ephesus
 - 2.3. Unrecorded Visit to Corinth
 - 2.4. Travel Through Macedonia
 - 2.5. Return to Ephesus
 - 2.6. Returns to Macedonia and Greece
 - 2.7. Troas
 - 2.8. Farewell to Elders of Ephesus Church from Miletus
 - 2.9. Tyre
 - 2.10. Caesarea
 - 2.11. Jerusalem
 3. Paul's Letters
 4. Introduction to Galatians
 5. The Book of Galatians
 - 5.1. Galatians 1
 - 5.2. Galatians 2
 - 5.3. Galatians 3
 - 5.4. Galatians 4
 - 5.5. Galatians 5
 - 5.6. Galatians 6
 6. Conclusions

1. The Book of Acts Continued

As we proceed with our examination of Acts, the focus will be on Paul's Third Missionary Journey. As in each of Paul's previous missionary travels, the success of his mission also includes persecution and adversity instigated by those who are threatened by his message.

The highlights we will explore include: The rebaptism of individuals who had not been taught regarding the gift of the Holy Ghost; Numerous miraculous healings including raising one from the dead; The casting out of evil spirits without authority; Confrontation with silversmiths; followed by their plot to put Paul to death. We will examine Paul's farewell discourse to the saints at Ephesus as well as his prophecy regarding the pending apostasy.

We will conclude this lesson with an examination of the important concepts taught in his letter to the Galatians.

We begin our lesson with the conclusion of Paul's Second Missionary Journey.

Acts 18:22

22 And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.

It would appear that "salute" refers to the fact that upon Paul's return from his Second mission, he went to Jerusalem for the express purpose of meeting with Church authorities. This would consist of his giving a report to them regarding experiences on his mission. His report included the condition of the churches that he had established and the challenges the converts were facing as new members of the church. It would be understandable that he would furnish copies of the letters he had sent to the saints [members] in Thessalonica and his words of admonishment to them.

Following his meeting with the Church authorities in Jerusalem and his attendance at the annual feast [Passover or Pentecost?], Paul then returned to his home in Antioch. He may also there having given a report of his missionary experiences and the growth of the Church among the Gentiles.

2. Paul's Third Missionary Journey

2.1. Galatia and Phrygia

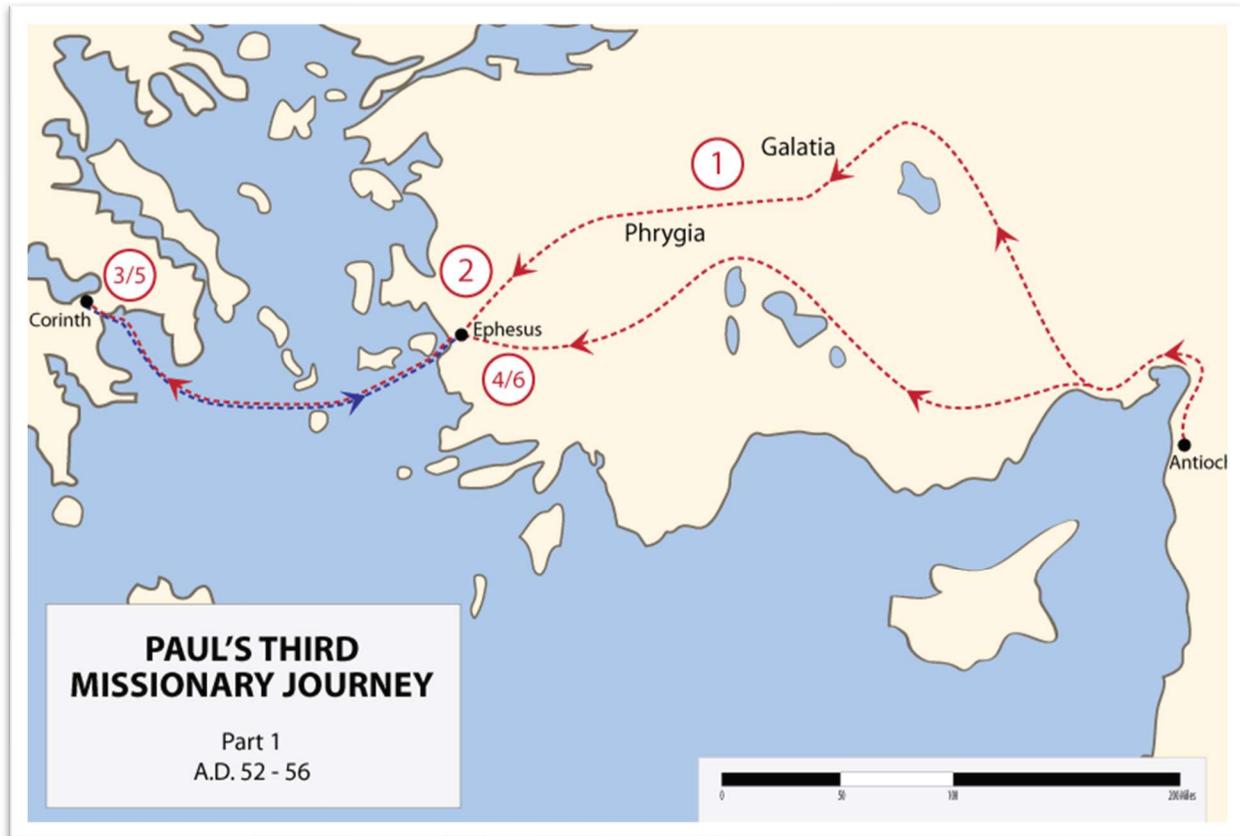
Acts 18:23

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

Paul now commences his Third Missionary Journey as he departs from Antioch. On his way to the West, he will visit the various churches in Galatia and Phrygia. In the locations where he and his companions had previously visited, he will seek to strengthen the membership of the Church and the leaders.

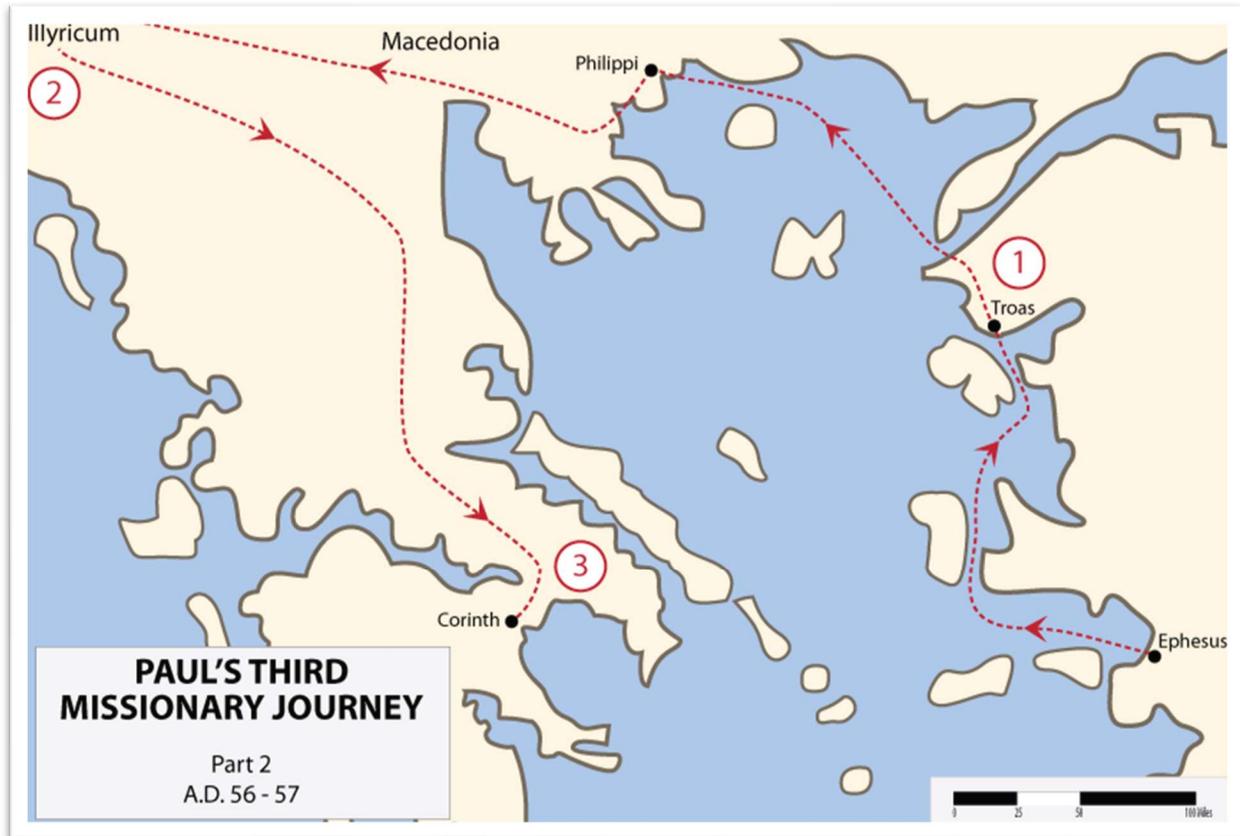
While Paul and his companions are visiting the various churches that had been established, Aquila and Priscilla who had come with Paul to Ephesus, are now serving as possibly the first Senior Missionary couple in the Church. They had met a man named Apollos and were fellowshiping him in their home.

[The following two maps outline Paul's Third Missionary Journey prior to his returning to Jerusalem].



Summary of events during Paul's Third Missionary Journey (Part 1):

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| <ol style="list-style-type: none"> 1. Galatia and Phrygia <ol style="list-style-type: none"> A. Paul revisited churches in Galatia and Phrygia. 2. Ephesus <ol style="list-style-type: none"> A. Aquila and Priscilla taught Apollos. 3. Corinth <ol style="list-style-type: none"> A. Apollos visited and preached in Corinth. 4. Ephesus <ol style="list-style-type: none"> A. Paul rebaptized twelve converts. B. Paul preached in the school of Tyrannus. | <ol style="list-style-type: none"> 5. Corinth <ol style="list-style-type: none"> A. Paul visited Corinth. 6. Ephesus <ol style="list-style-type: none"> A. Paul wrote to Corinth. B. Stephanas, Fortunatus, and Achaicus brought a letter from Corinth. C. Sons of Sceva were overcome. D. Paul sent Timothy and Erastus to Corinth. E. Paul wrote 1 Corinthians; Titus delivered. F. Demetrius caused an uproar. |
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Summary of events during Paul's Third Missionary Journey (Part 2):

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| <p>1. Troas</p> <ul style="list-style-type: none"> A. Paul waited for Titus. B. Paul's illness. C. Paul was joined by Titus. D. He instructed the Church. E. Paul wrote 2 Corinthians. Titus and two others delivered it. | <p>2. Illyricum</p> <ul style="list-style-type: none"> A. Paul preached the gospel. <p>3. Corinth</p> <ul style="list-style-type: none"> A. Paul wrote Romans. Phoebe delivered it. B. Plot to kill Paul. |
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Reference for Map 1 & 2¹

Acts 18:24-26

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

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

Duane S. Crowther states regarding Apollos:

“**Apollos**—Apollos was a highly educated Jew from Alexandria. His name is an abbreviated form of Apollonios, or Apollodoros, or Apollonides. After preaching in Ephesus, he went on to Corinth, where he preached with such power and charisma that an Apollos part formed within the Church. Paul wrote to the Corinthian saints that ‘I have planted, Apollos watered, but God gave the increase.’ (1 Cor. 3:6). It appears that Apollos later carried Paul’s epistle to Titus on the isle of Crete (see Titus 3:13).”²

Aquila and Priscilla invited Apollos to their home in Ephesus. While he was a guest in their home, as member-missionaries, they taught him additional truths of the gospel. He may have understood the principles of faith in Jesus Christ as the Redeemer and Son of God, repentance of sins, and baptism by immersion for the remission of sins. While he previously had received the gift of the Holy Ghost, he may not have fully understood the importance of this gift in his life. Aquila and Priscilla may have also taught him other truths of the gospel.

Acts 18:27-28

**27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:
28 For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ.**

When Apollos departed from Ephesus for Achaia, the authorities of the Church gave him a letter of recommendation as an introduction to the church there regarding his talents and teaching abilities.

2.2. Ephesus

Kent P. Jackson states,

“Ephesus was a prosperous center of commerce, culture, and religion. Much of the wealth come from its location on the Aegean coast at the end of major trade routes from the Near East. But Ephesus also achieved both fame and wealth because it was the center of worship of the goddess Artemis (identified with The Roman Diana in the King James Version). The temple of Artemis in Ephesus was considered the most beautiful of the seven wonders of the ancient world. About 360 feet long and 170 feet wide, it was one of the largest and most well-known buildings in the Roman Empire.”³

Duane S. Crowther adds,

“[The city] stood at the mouth of the Cayster River, and silt from the river was already clogging the harbor in Paul’s day, a problem which eventually caused the city to greatly diminish in importance. (It is now separated from the sea by twenty miles of reed-filled marshland.) But at that time the streets were paved with marble, and the city was one of magnificence with a 25,000-seat arena, libraries, and a population of more than 350,000...Ephesus was a place to which many tourists came on religious pilgrimages, and as commerce declined because of the harbor’s problems, the city turned more and more to trades related to meeting the needs of the visiting worshippers and tourists. In Paul’s day, the city was already declining, and able only to bask in its reputation of former greatness.”⁴

Acts 19:1

1 And it came to pass, that, while Apollos was at Corinth [close to Achaia], Paul having passed through the upper coasts came to Ephesus:...

When Paul arrives in Ephesus, it is certain that he attended church services there and met, among others, the new converts to the Church. As he was meeting with a group of them, he inquired if they had received the gift of the Holy Ghost, following their baptism.

Acts 19:2-4

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.
3 And he said unto them, Unto what they 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.

Paul may have quoted to them the words found today in Matthew 3:11, spoken by John to his disciples.

Matthew 3:11

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire:

Joseph Fielding Smith states,

“Paul realized that something was wrong when certain converts at Ephesus claimed to have been baptized and he asked them if they had received the Holy Ghost since being baptized. They replied, ‘We have not so much as heard whether there be any Holy Ghost.’

“From this answer Paul had grave doubts concerning the validity of their baptism...Paul knew [by the spirit] that their baptism had been done without divine authority.”⁵

Acts 19:5-7

5 When they heard this, they were baptized in the name of the Lord Jesus.
6 And when Paul had laid his hands on them, the Holy Ghost came on them; and they spake with tongues, and prophesied.
7 And all the men were about twelve.

One of the responsibilities of the Apostles today as they visit the various churches and stakes is to ensure that the ordinances are performed accurately and that the leaders are instructed in the performance of their duties. Without this oversight, it becomes possible for the ordinances to be changed and new doctrine to creep in. It would appear that one of the reasons why Paul wrote letters to the various churches that had been established, was not only to provide encouragement to the members, but also to clarify the doctrines of salvation.

Acts 19:8-10

8 And he went into the synagogue, and spake boldly for the space of three months, disputing [reasoning?] and persuading the things concerning the kingdom of God.
9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing [reasoning?] daily in the school of one Tyrannus.
10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

It appears when the reasoning in the synagogue reached a certain level, the spirit was no longer present. It then became necessary for Paul to find another location where he would be able to continue to teach those who were truly interested in learning the truths of his message. Here they could reason together without contention.

Bruce R. McConkie states,

“Paul the missionary, with zeal and devotion, continued to preach and teach in the synagogues, in the schools of philosophy, everywhere he could gain a congregation.

“And so, all Asia heard the word—not in the sense that each soul was taught the plan of salvation, but in that all had the opportunity to seek and find the truth if they desired it. That seven major units of the Church were established in Asia is known from the revelation received by John on Patmos (Rev. 1:11). Paul’s ministry undoubtedly played an important part in the establishment of these churches.”⁶

Acts 19:11-12

**11 And God wrought special miracles by the hands of Paul:
12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.**

Bruce R. McConkie observes,

“Healings come by the power of faith; there is no healing virtue or power in any item of clothing, or other object, whether owned by Paul or Jesus or anyone. But rites, and objects may be used to help increase faith. ‘When a man works by faith, the Prophet [Joseph] said, ‘he works by mental exertion instead of physical force.’ (*Lectures on Faith*, 61) ...In this connection there are occasions when ordinances or performances or objects may be used to help center the mental faculties of a person on those things which will cause faith to increase...

“Similar miracles to those wrought through Paul have occurred in this dispensation. On that memorable July 22, 1839, at Montrose, Iowa, for instance, when the Prophet [Joseph] healed the sick in great numbers, he took a silk handkerchief from his pocket, gave it to Wilford Woodruff, and told him to go and use it in the healing of two children of a nonmember of the Church. Elder Woodruff, as instructed, used the handkerchief in wiping the faces of the sick children and they were healed. (Joseph Fielding Smith. *Essentials in Church History*. pp. 270-271).”⁷

There were also impostors who offered to heal others. The reason for their offering appears to be based upon the assumption that if Paul could heal others, they as exorcists could also.

William Smith states,

“**Exorcist**, one who pretends to expel evil spirits by conjuration, prayers and ceremonies. Exorcism was frequently practiced among the Jews. Matt. 12:27; Acts 19:13.”⁸

An essential difference between an exorcist and a prophet of God is that a prophet holds God’s authority. One memorable example involved the “seven sons of one Sceva who was a Jew and chief of the priests” (Acts 19:14), who were engaged in the practice of exorcism. The language they used in reference to the evil spirit was, “We adjure you by Jesus whom Paul preacheth [to come out of this individual]” (Acts 19:13). The results were catastrophic.

Acts 19:15-16

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

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

When we presume to exercise divine authority, we do not possess on behalf of others, regardless of the sincerity of our beliefs, we then open ourselves up to the forces of evil. These forces, once unleashed, can then cause great harm and injury to ourselves, as well as others. Only a fool trifles with divine authority.

Acts 19:17-18

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

18 And many that believed came, and confessed, and shewed their deeds.

The actions perpetrated upon the exorcists by the evil spirits came as a result of their presumptive behavior. It now served as a warning to others in the community who had become engaged in magic to disengage themselves from these evil practices.

Acts 19:19-20

19 Many of them also which used curious arts [Sorcery] brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

20 So mightily grew the word of God and prevailed.

2.3. Unrecorded Visit to Corinth

Little is known regarding Paul's visit at this time to Corinth other than references he made in 2 Corinthians.

Duane S. Crowther states,

“Little is known about the visit to Corinth except that it apparently dealt with the correction of some problem of conduct or morality (see 2 Cor. 2:1; 13:2). [While not mentioned in Acts], [H]e wrote that he was ready to visit them a third time (2 Cor. 12:14; 13:1), yet Acts has recorded only his visit during his second missionary journey (Acts 18:1-18). Paul referred to this unrecorded visit as characterized by heaviness (2 Cor.2:1) and strife (2 Cor.12:20-21)...It is generally assumed to have been written from Ephesus during the early portion of his two-to-three year stay there while on his third mission and shortly after his unrecorded visit to Corinth...This letter is termed the ‘severe letter,’ as contrasted with the ‘thankful letter’ (2 Cor.1-9).”⁹

2.4. Travel Through Macedonia

Little is known regarding this experience except what is recorded in Acts.

Acts 19:21-22

21 After these things were ended, Paul...passed through Macedonia and Achaia...

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

It would be understandable that Paul would not stay in Ephesus the entire period of his mission, but would travel to other areas as he was directed by the spirit. Upon his arrival, he would go wherever a congregation might be gathered, and begin preaching to them. His message would be focused on Jesus Christ as the Promised Messiah and His resurrection. He would then teach the importance of repentance, followed by baptism for the remission of sins. After baptism, came the reception of the gift of the Holy Ghost administered by the laying on of hands.

When a sufficient number of converts was obtained, then leaders would be called to serve as shepherds over the flock of believers. They would gather weekly for the purpose of instruction and testimony and to partake of the sacrament in order to renew the covenants they had made at baptism. It would be to these previously established groups that Timotheus and Erastus and others would be sent in order to strengthen and instruct the converts.

2.5. Return to Ephesus

Upon Paul's return to the city, an event occurs which creates a stir in the city. In this instance, the forces of evil are represented by Demetrius, a silversmith, and his associates who were aligned against the forces of good represented by Paul.

Acts 19:24-29

24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana [Artemis], brought no small gain unto the craftsmen;
25 Whom he called together with the workman of like occupation, and said, Sirs, ye know that by this craft we have our wealth.
26 Moreover ye see and hear, not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:
27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.
28 And when they heard these sayings, they were full of wrath, and cried out, saying Great is Diana of the Ephesians.
29 And the whole city was filled with confusion:...

There are few things that will get people involved like the loss of their income. Demetrius, their spokesman, gathers others of his craft to speak against the teachings of Paul. It is true that Paul has spoken against idolatry and that images made of man are an offence against God. Demetrius now seeks to unite all in the city who worship or benefit as a result of the temple of Diana, to take action against Paul.

Acts 19:29-30

29 ...and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.
30 And when Paul would have entered in unto the people, the disciples suffered him not.

Because Paul's friends believed that his life was in danger, they restrained him from speaking in his own defense.

Acts 19:32-34

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

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

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

It must have been a frightening experience for Paul and his followers when they heard the chants and witnessed the uproar that had been created by the townspeople against them. The voices of Satan and his servants know no limit as they are raised against the servants of God.

Acts 19:35

35 And when the townclerk had appeased the people...

Neal A. Maxwell states,

“Often in the history of God’s work individuals who had a sense of fair play have been most helpful...[including] the intriguing town clerk of Ephesus (see Acts 19:23-41) ...An unnamed town clerk stepped forward to appease the people, urging them ‘to be quiet and to do nothing rashly.’ The silver makers, who feared for the future of their craft, since they made silver shrines for Diana, had a vested interest. It was the town clerk, however, who pointed out that Paul and his followers ‘are neither robbers of churches, nor yet blasphemers of your goddess.’ Therefore, reasoned the town clerk, if Demetrius, a leader among the silversmiths, had ‘a matter against any man, the law is open, and here are deputies; let them implead one another.’ The town clerk urged all to let matters ‘be determined in the lawful assembly’ but not by a mob, warning that they were ‘in danger to be called in question for this day’s uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly’ (Acts 19:37-41).”¹⁰

According to Luke’s account, it appears that this was the conclusion of the event. It may not have been.

Duane S. Crowther makes reference to an unspecified event in Paul’s writings,

On this occasion “which came to us in Asia,...we were pressed out of measure, above strength, insomuch that we despaired even of life” and “had the sentence of death,” but were delivered by God (2 Cor.1:8-10)...The most likely time for such circumstances is after the agitation of the silversmiths.”¹¹

Given the uproar in the city agitated by Demetrius and his associates, it seems unlikely that all would have been forgotten and the animosity against Paul so quickly resolved. It is not beyond belief that charges were brought against Paul by the silversmiths and as a result, the possibility of Paul’s death hung in the balance. His life was once again spared when he was divinely delivered by God who yet had work for him to accomplish.

2.6. Return to Macedonia and Greece

Acts 20:1

1 And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

Luke notes that following the incident with the silversmiths, that Paul himself made the decision to leave Ephesus and go again into Macedonia.

Acts 20:2-3

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

3 And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

As Paul and his companions travel through Macedonia, they meet with the various churches that had been established by their efforts. Their message of support and exhortation regarding the principles of the gospel would be met with joy and happiness by the fledgling converts. No doubt, as faith was present, Paul would continue to perform miracles on behalf of the people as he would heal their sick, give sight to the blind and cause the lame to walk. These blessings served as further evidence of the truths that he was teaching.

What is the meaning of the phrase, “the Jews laid wait for him?” I believe that once again Paul’s life was in danger. The servants of evil had gathered to cause him harm, however, their plot was averted through divine intervention. There is no limit to the efforts that Satan will go in order to silence one of God’s servants.

2.7. Troas

Acts 20:6

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

You will recall that Paul had previously visited Troas during his Second Missionary Journey. This visit will become memorable due to a miracle Paul performed.

Acts 20:7, 9-10

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

10 And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves; for his life is in him.

This event is memorable for it provides written testimony that on a least one occasion, Paul restored a man who was dead back to life. It serves also to remind us that the individuals whose names are recorded in the

scriptures were real people, just like us, who have physical needs and can at times become sleepy. It also serves as a reminder to those who instruct us to remember the words of Christ, “the spirit indeed is willing, but the flesh is weak” (Matthew 26:41). No matter how great our desires to be taught, we each have limits regarding our ability to maintain our personal attention. A great teacher always considers the needs of his audience. These include when they are receptive to his message, and when it is time to conclude his message.

2.8. Farewell to Elders of Ephesus Church from Miletus

Acts 20:16-17

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be in Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called the elders of the church.

Paul is desirous of being in Jerusalem in order to attend the Feast of Pentecost, but he cannot leave without first speaking to the leaders of the Church in Ephesus. He has spent three years amongst them teaching them the principles of the gospel. He is aware of the challenges they face and the trials that yet await them. He is anxious to provide them with words that would serve to strengthen them as they continue to care for their flock.

He begins by reminding them that from the first day he had dedicated himself to “serving the Lord with all humility... and with many tears...and I kept back nothing that was profitable unto you” (Acts 20:19-20).

His message has centered on faith in Jesus Christ and repentance, “and the ministry, which I received of the Lord Jesus Christ to testify the gospel of the grace of God” (see Acts 20:24).

He knows by the spirit that they “shall see my face no more...but I am pure of the blood of all men” (Acts 20:25-26). Paul is bearing witness that all directives he has received from the Lord regarding the people, he has delivered them. The people have now been warned regarding their iniquity and if they choose not to repent, the Lord will not require Paul’s blood for failing to warn them, but their own. (see Ezekiel 3:17-21).

Having testified to them of his mission, he speaks directly to the leaders of the Church.

Acts 20:28

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.

First and foremost is their responsibility to care for the members of the church. This responsibility is not just spiritual, but also physical, as they are to also provide for the care of the poor and needy amongst them. They are dear to the Father as His spirit children and to the Son as He atoned for their sins.

Paul then speaks of the pending apostasy that will soon occur.

Acts 20:29-30

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 [false doctrine], to draw away disciples after them.

Joseph Smith states,

“Paul said to the elders of the church at Ephesus, after he had labored three years with them, that he knew that some of their own number would turn away from the faith and seek to lead away disciples after them. . . . After his departure from the church at Ephesus, many, even of the elders, turned away from the truth and, what is almost always the case, sought to lead away disciples after them.”¹²

Satan and his servants will continue their efforts to destroy the Church of Jesus Christ as it has been established on earth. One of his tools is to substitute false philosophies for the truth. False philosophies are designed to weaken the faith of the members and to cause them to doubt the truths they once had embraced. Satan also teaches that good is evil and that evil is good. He seeks to weaken the very foundation upon which faith is built by causing individuals to doubt the very existence of God and to replace their belief with man-made theories of truth. These are just a few of the methods that Satan uses in his effort to destroy the Church of Jesus Christ, then and now.

Acts 20:32

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

Paul assures the leaders that God the Father is watching over them and He will continue to bless them and strengthen them in the fulfillment of their duty. If they will continue to be faithful, He has an inheritance in store for them for the service they have rendered.

Paul concludes his words of direction to them.

Acts 20:35

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

As they lose themselves in the service of the members of their flock, they will find great joy in their own lives. They will come to know the rewards of true service.

An ancient King and Prophet named Benjamin stated this truth succinctly,

B/M, Mosiah 2:17

17 And behold, I tell you these things that you may learn wisdom; that ye may learn that when ye are in the service of your fellow beings, ye are only in the service of your God.

Acts 20:36-37

**36 And when he had thus spoken, he kneeled down, and prayed with them all.
37 And they all wept sore, and fell upon Paul's neck, and kissed him.**

Paul had given his last discourse to the leaders in Ephesus and he departed from them for the final time.

2.9. Tyre

Acts 21:3

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

Duane S. Crowther states,

“Tyre was a major Phoenician port city which was larger than Jerusalem in New Testament times. It was first built on the mainland, then rebuilt on a nearby island. It was powerful as a merchant city and was especially famous for the metalwork, glassware and dyes which were produced there.”¹³

Acts 21:4-5

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

It is almost certain that Paul knew of the fate that awaited him upon his return to Jerusalem. But his resolve was sure. Had he not so recently stated his feelings to the elders of Ephesus, “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 of the gospel of the grace of God.” (Acts 20:24).

As Paul departs from those whom he has come to know and love, he kneels with them in humble prayer. In his prayer, he most certainly sought heavens blessing upon them as they faced the adversity of the future.

2.10. Caesarea

Acts 21:8

8 And the next day we [including Luke] that were Paul’s company departed [Tyre, then Ptolemais], and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

It is while they are at Caesarea, that Paul has a visitor who had come down from Judaea. His name was Agabus. (see Acts 21:10). He gave Paul a warning.

Acts 21:11-12

11 And when he [Agabus] was come unto us, he took Paul’s girdle [sash], and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him to not go up to Jerusalem.

We may safely assume that Agabus was known among the brethren of the Church as being a devout member. His message to Paul was given through the gift of the Holy Ghost and was another witness to Paul of his

pending death. We can only assume that its purpose was to fortify Paul as he would be called upon to be a martyr to the truths of the Gospel that he held so dear.

Acts 21:13-14

**13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem [or anywhere else] for the name of the Lord Jesus.
14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.**

Paul has been warned and forewarned regarding his fate. He is prepared to give his life.

2.11. Jerusalem

Acts 21:15

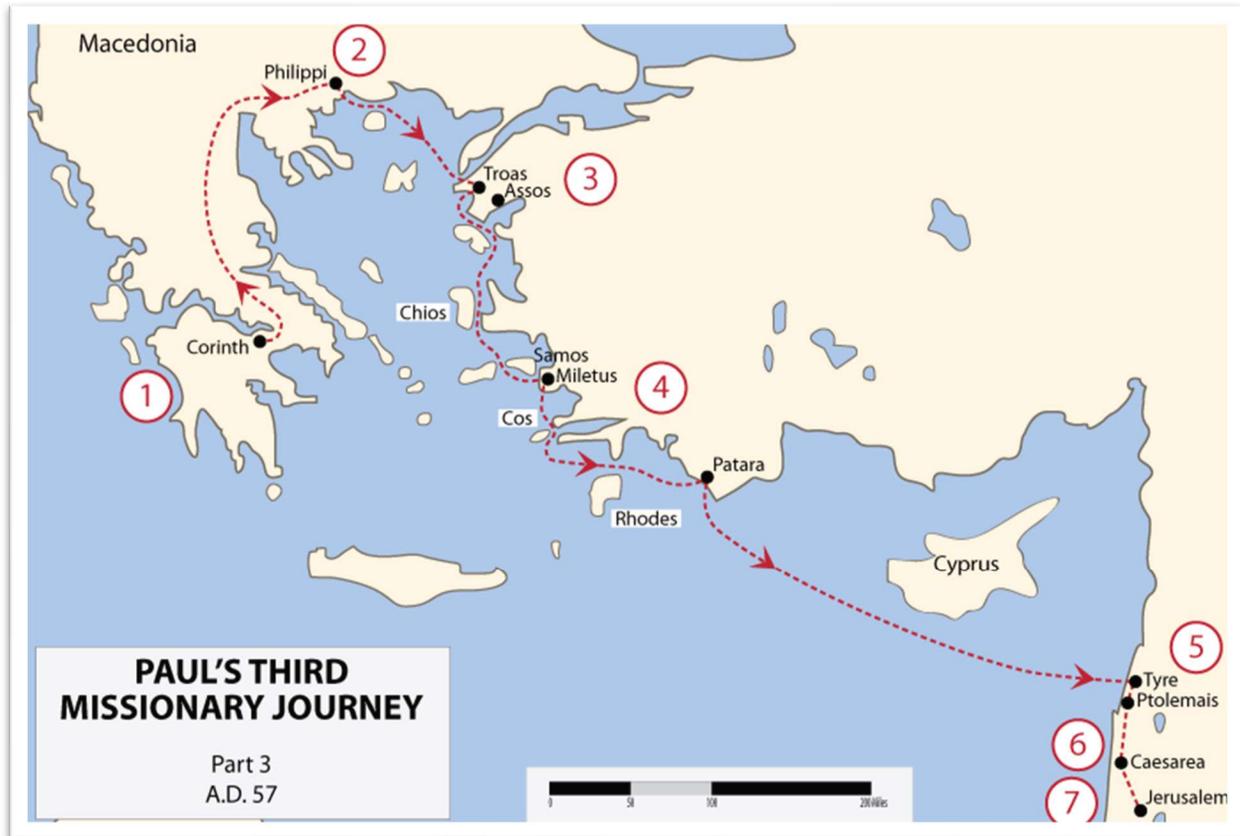
15 And after those days we took up our carriages, and went up to Jerusalem.

The main purpose in Paul's decision to returning to Jerusalem is that he might meet with the brethren or leaders of the Church and give a report to them regarding his mission.

Acts 21:17-19

**17 And when we were come to Jerusalem, the brethren received us gladly.
18 And the day following Paul went in with us unto James; and all the elders were present.
19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.**

Just as Paul and his companions had done at the conclusion of each of Paul's previous missions, he came to meet with the leaders of the Church in Jerusalem [Church headquarters]. He was here to give an accounting of his labors over the past three years. His report would include the success they had experienced as well as the challenges that the members were facing. With his report, Paul concluded his Third Missionary Journey.



Summary of events during Paul's Third Missionary Journey (Part 3):

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. Corinth <ol style="list-style-type: none"> A. Paul went to Macedonia by land. 2. Philippi <ol style="list-style-type: none"> A. Paul observed the days of unleavened bread. 3. Troas <ol style="list-style-type: none"> A. Paul joined his companions. B. Paul preached; Eutychus was brought back to life. 4. Miletus <ol style="list-style-type: none"> A. Paul met with the elders of the Ephesian Church. | <ol style="list-style-type: none"> 5. Tyre <ol style="list-style-type: none"> A. Paul was warned not to go to Jerusalem; he tarried seven days at Tyre. 6. Caesarea <ol style="list-style-type: none"> A. Paul stayed with Philip. B. Prophecy of Agabus. C. He stayed with Mnason. 7. Jerusalem <ol style="list-style-type: none"> A. Received by brethren "gladly." |
|--|--|

Reference¹⁴

Robert J. Matthew states,

*"Third missionary journey. Acts 18:23 to 20:15. Began at Antioch of Syria and was concluded at Jerusalem with Paul's arrest. Approximately 3,500 miles. Occupied at least four years from about A.D. 5-58. Five known epistles: 1 and 2 Corinthians, an earlier Corinthians epistle not extant today (see 1 Corinthians 5:9), Galatians, and Romans."*¹⁵

3. Paul's Letters

In Chapter 31, we addressed Paul's two letters to the Thessalonians. We now address his letter to the Galatians. In subsequent chapters, we will address his letters to the Corinthians, Romans, Hebrews, Ephesians, Philippians, Colossians, and Philemon. We will conclude with Paul's "Pastoral Letters" to Timothy and Titus.

4. Introduction to Galatians:

Paul had previously gone as a delegate from Antioch to the Jerusalem Council in order to gain clarity from the leaders regarding the necessity of Gentile converts being required to be circumcised. (See Acts 15:1-30). It was revealed by the Lord to Peter, as the head of the Church of Jesus Christ, that it was not necessary for the Gentile converts to undergo circumcision. This revelation was sustained by the Apostles and the membership of the Church. It was then written and sent by delegates to the various churches informing them of the change in doctrine. As previously noted, it did not answer all questions regarding its application, but it was clear circumcision not required of Gentile converts.

Sidney B. Sperry states,

"From time to time Paul had evidently received notices that the Judaizers [proponents of circumcision] had come among the Galatians and were teaching contrary to the doctrines taught and espoused by the Apostles, that in order to receive salvation it was necessary to be circumcised and conform to the Mosaic Law (Gal.3:1-4, 31)."¹⁶

It is in defense of the Gentile converts who are being taught false doctrine by others that Paul addresses his remarks to the Galatians.

LDS Bible Dictionary states,

"Galatia: A district in the center of Asia Minor, inhabited by tribes from Gaul who settled there in the 3rd century B.C. (Galatia was also the Greek name for Gallia, or Gaul.) It was visited by Paul on his second and third journeys (Acts 16:6; 18:23). Some scholars think that Paul and Luke regarded the cities of Antioch, Iconium, Lystra, and Derbe, visited by Paul on his first journey, as part of Galatia, and that it was to these towns that the epistle to the Galatians was addressed. They formed (with the exception of Iconium) part of the Roman province of Galatia but in popular speech were generally regarded as belonging to Pisidia or Lycaonia"¹⁷

Edward J. Brandt provides the following introduction to Galatians:

"Written to:	The epistle to the Galatians is a circular letter written to the church units established in numerous cities throughout the Roman province of Galatia, as well as in the geographic area of the same name.
Where written:	It is generally accepted that the epistle was written from Corinth, in Greece. (Acts 20:2-3.).
When written:	During the fall of A.D. 57. (Acts 20:2-3.)

Purpose of the letter:	The apostle wrote to members of this region because unauthorized teachers were declaring apostate and false principles. (Gal. 1:6-9; Gal. 2:4; Gal. 5:10.) Many Jewish converts were found in these churches, along with the gentile members. Some of them, known as ‘Judaizers’ because of their continuous zeal for the teachings of the lesser law, were declaring that all gentile converts were required to observe the Mosaic law, (See Acts 15:5.) This matter had already been settled by revelation in a council of church authorities (Acts 15:6-21). And an official letter had been sent to the church units for instruction (Acts 15:22-31; Acts 16:4). Paul’s epistle was to further instruct and strengthen the members against this continuing problem.’
Major Themes:	The relationship of the law of Moses and the gospel of Jesus Christ; Contrast between the works of the flesh and fruits of the Spirit; [and] The Law of the Harvest.”

Reference¹⁸

5. Book of Galatians

5.1. Galatians 1

Galatians 1:6-7

**6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:
7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.**

When we fail to follow the established doctrine of the Church, and substitute other teachings, we are in error and have removed ourselves from the truth. These verses also have broader application including the altering or changing of doctrine within the church without authority.

Galatians 1:11-12

**11 But I certify you, brethren, that the gospel which was preached of me is not after man.
12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.**

Paul is confirming his calling from Jesus Christ and the authority he received by revelation to teach the true doctrine of His Church. He is an authorized servant of Jesus Christ.

5.2. Galatians 2

Galatians 2:16

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.

We do not gain salvation from our sins by our obedience to the commandments. Salvation comes through the Atonement of Jesus Christ made on our behalf, for no man can save themselves.

5.3. Galatians 3

Galatians 3:7, 9, 14

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

9 So then they which be of faith are blessed with faithful Abraham.

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

The blessings that came to Father Abraham were in response to his faithfulness. They were given to him by Jesus Christ who has now extended these blessings to include those Gentiles who are also faithful.

Galatians 3:19-20	JST Galatians 3:19-20 (underline added)
19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.	19 Wherefore then, <u>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.)</u>
20 Now a mediator is not a mediator of one, but God is one	20 Now <u>this mediator was not a mediator of the new covenant; but there is one mediator of the new covenant, who is Christ, as it is written in the law concerning the promises made to Abraham and his seed. Now Christ is the mediator of life; for this is the promise which God made unto Abraham.</u>

As we compare Galatians 3:19-20, with the Joseph Smith Translation, our understanding is enhanced. Moses is the Prophet of the first covenant which is the law. One of the purposes of the law was to prepare the children of Israel to receive Christ as their Savior and Redeemer. The mediator of the new covenant is Christ.

Bruce R. McConkie states.

“...the law of Moses was added to prepare rebellious Israel for the time when they could receive again the fulness of the gospel and thereby be entitled to the blessings of Abraham. Moses, the mediator of the old covenant, gave them this lesser law; Jesus, the mediator of the new covenant, has now come, abolishing the old and replacing it with the very thing possessed by Abraham. Christ is the mediator who brings spiritual life, as God revealed to Abraham. If salvation had come by the law of Moses alone, there would have been no need for Christ and his atonement. But as those who had the law were all under sin, Christ came to bear their sins and those of all men on conditions of faith and repentance.”¹⁹

Galatians 3: 24-26

24 Wherefore the law was our schoolmaster to bring us unto 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.

The law of Moses previously served as our schoolmaster. It was given in similitude of the great and final sacrifice that was to be offered by Jesus Christ. It was designed that we might recognize Him as our Savior and Redeemer. Following His Atonement, we are no longer subject to the law of Moses for in Christ, it has been fulfilled.

5.4. Galatians 4

Galatians 4:4-7

4 But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption 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 servant, but a son; and if a son, then an heir of God through Christ.

In the meridian of time, God sent His Son to earth. He was willing to subject Himself to the vicissitudes of life. Though a mortal, Jesus Christ was also the Son of God and was Himself without sin. As a God, He had the capacity to redeem us from the law. He accomplished our redemption from sin by taking upon Himself our sins, and suffering for them Himself. In this manner, He met the requirements of punishment prescribed under the Law of Justice. He freed all from the grave and provided to all who would accept His conditions, the opportunity through adoption to become His sons and daughters. These individuals were no longer servants, but became heirs of the Father, through Christ].

5.5. Galatians 5

Galatians 5:6, 10, 14, 16, 24

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

Because the law of Moses has been fulfilled in Jesus Christ, the ordinances of circumcision is no longer a requirement for salvation. As Gentiles, you need not concern yourself with this practice, and those who declare its necessity will be judged accordingly.

Galatians 5:14, 16

14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

16 This is say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.

We are to treat one another with kindness and respect and to walk in the Spirit. If we follow the promptings of the Holy Ghost, we will not partake of the lusts of the flesh for they will be an offense to us. Those who follow the lust of the flesh, “shall not inherit the kingdom of God” (Galatians 5:21).

Galatians 5:24

24 And they that are Christ’s have crucified the flesh with the affections and lusts.

C.S. Lewis wrote about what Jesus says in this regard,

“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 the branch here and a branch there. I want the whole tree down. I don’t want to drill the tooth or crown it, or stop it, but to have it out. 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 shall become yours.”²⁰

In this manner, we discard the natural man in exchange for a personal re-birth as we become a son or daughter of Jesus Christ.

5.6. Galatians 6

Galatians 6:2, 5, 7, 9-10

2 Bear ye one another’s burdens, and so fulfill the law of Christ.

5 For every man shall bear his own burden.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

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.

The preceding verses are similar to the verses found in the book of Proverbs. They contain brief declarations of truth that are designed to remind the disciple of Christ that not only our words, but also our actions should reflect of our inner conversion. We no longer have a desire to do evil.

Galatians 6:13, 15

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

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

In these concluding verses, Paul again directs his words to the issue which inspired his writing. Since the law of Moses was fulfilled by the Atonement of Jesus Christ, the ordinance of circumcision is no longer necessary

for the members of the Church of Jesus Christ then or now. What is important is for us to become new creatures living lives like Our Savior, Jesus Christ.

With these words, Paul closes his letter to the Galatians. His main purpose was to reaffirm the existing doctrine of the Church regarding circumcision. Circumcision is no longer a requirement of salvation for members of the Church of Jesus Christ, Jew or Gentile.

6. Conclusions

We have followed closely the events of Paul's Third Missionary Journey. We began with an outline of the main experiences that he had, followed by examining each event individually. Our purpose was to gain a greater understanding of the events in the setting they occurred.

In those instances when it seemed necessary, I have attempted to extrapolate from the information the scriptures provide, and combined it with an understanding of human behavior for the specific purpose of providing greater clarity to the experience. While not all may agree with the conclusion I have reached, hopefully it will succeed in stimulating the readers own thinking.

We conclude by examining the book of Galatians, one of the letters that Paul wrote during his third missionary journey,

The verses that were selected and the commentary provided were designed to give a sampling of the book of Galatians and to underline the purpose for which Paul wrote his letter.

Galatians Chapter 1: Paul begins his letter by confirming it was Jesus Christ who, through His Atonement, gave Himself for our sins. Paul is concerned for others have altered the gospel he had taught them. Paul confirms that he was taught the gospel, not by man, but received it "by revelation of Jesus Christ" (Galatians 1:12). Following his experience on the road to Damascus, he went to Arabia. He did not meet with Peter and James until three years later. (see Galatians 1:17-19).

Galatians Chapter 2: Paul, after his First Missionary Journey, went to Jerusalem. Here it was determined the Gentile converts would not be required to live the law of Moses and be circumcised. By assignment, Peter and others would proselyte among the Jews, and Paul and his companions would take the gospel to the Gentiles. He confirms to the members the decision of the counsel: "a man is not justified by the works of the law, but by the faith of Jesus Christ." (Galatians 2:16).

Galatians Chapter 3: Paul teaches Abraham did not have the law, but was accounted to be righteous in the eyes of God. Paul states "the law was our schoolmaster to bring us to Christ, that we might be justified by faith... after that faith is come [Atonement of Jesus Christ] ... we are no longer under a schoolmaster... For ye are all the children of God by faith in Christ Jesus" (Galatians 3:24-26).

Galatians Chapter 4: Paul taught because of the redemption of Jesus Christ, those who accept His teachings and are obedient to their covenants become Christ's son, "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Galatians 4:7). Obedience brings forth blessings from heaven. He cautions them against apostasy as he states, "... after that ye have known God {embraced His teachings}, or rather are known of God, how turn ye again to the weak and beggary elements, whereunto ye desire again to be in bondage?" (Galatians 4:7).

Galatians Chapter 5: Paul counsels the members to "stand fast...in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage...For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Galatians 5:1, 6). Paul states, "For all the law

is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself.” (Galatians 5:14). In closing, Paul contrasts the works of the flesh with the fruit of the spirit.

Galatians 5:19-21: Works of the Flesh	Galatians 5:22-23: Fruit of the Spirit
<p>19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,</p> <p>20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,</p> <p>21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.</p>	<p>22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,</p> <p>23 Meekness, temperance: against such there is no law.</p>

Galatians Chapter 6: Paul concludes his letter to the Galatians, with several declarations of truth that serve to remind the members it is not our words, but our actions that should reflect our conversion to the gospel. He states, “For in Christ Jesus, neither circumcision availeth any thing nor uncircumcision, but a new creature” (Galatians 6:15). It is important we overcome the temptations of our body and become like Jesus Christ in word and deed,

In our next two chapters, we will explore the book of 1 Corinthians. Our purpose will be to further enhance our understanding of this important letter by Paul.

Footnotes

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- ¹ Duane S. Crowther. *The Gospel Rolls Forth*. Bountiful, Utah: Horizons Publishers, 1999, 109, 113. Maps recreated by Jeff Dangl,
- ² *The Gospel Rolls Forth*. Bountiful, Utah: Horizons Publishers, 1999, 110.
- ³ “Scenes from Paul’s Missionary Journeys,” in *Ensign*, September, 1991, 42.
- ⁴ *The Gospel Rolls Forth*. Bountiful, Utah: Horizons Publishers, 1999, 111.
- ⁵ *Answers to Gospel Questions*, Vol. 4. Salt Lake City: Deseret Book Co., 1963, [Second Printing], 87.
- ⁶ *Doctrinal New Testament Commentary*, Vol. 2. Salt Lake City: Bookcraft, 1971, [9th Printing, 1976], 168.
- ⁷ *Doctrinal New Testament Commentary*, Vol. 2. Salt Lake City: Bookcraft, 1971, [9th Printing, 1976], 169.
- ⁸ *Smith’s Bible Dictionary*. Revised and Edited by F.N. and M.A. Peloubet. Nelson Reference & Electronic, 1986, 186.
- ⁹ *The Gospel Rolls Forth*. Bountiful, Utah: Horizons Publishers, 1999, 112, 114.
- ¹⁰ *Sermons Not Spoken*. Salt Lake City: Bookcraft, 1985, 76-77.
- ¹¹ *The Gospel Rolls Forth*. Bountiful, Utah: Horizons Publishers, 1999, 117.
- ¹² *Joseph Smith’s Commentary on the Bible*. Compiled and Edited by Kent P. Jackson. Salt Lake City: Deseret Book Co., 1994, 152.
- ¹³ *The Gospel Rolls Forth*. Bountiful, Utah: Horizons Publishers, 1999, 125.
- ¹⁴ Duane S. Crowther. *The Gospel Rolls Forth*. Bountiful, Utah: Horizon Publishers, 1999, 116. Map recreated by Jeff Dangl.
- ¹⁵ *Behold The Messiah: New Testament Insight from Latter-day Revelation*. Salt Lake City: Bookcraft, 1994, 323.
- ¹⁶ *Paul’s Life and Letters*. Salt Lake City: Bookcraft, 1955, 161.
- ¹⁷ (LDS Bible Dictionary. *Holy Bible*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1979, 671).
- ¹⁸ (“New Testament Backgrounds: Galatians through Colossians.” *Ensign* March 1976, 37).
- ¹⁹ (*Doctrinal New Testament Commentary*, Vol. 2. Salt Lake City: Bookcraft, 1970, [9th Printing, 1976], 470).
- ²⁰ *Mere Christianity*. New York, N.Y.: Macmillan Publishing, 1943, [Twenty-fourth Printing 1977], 167.