



*“Walk in the Spirit”*

## Show Notes & Transcripts

### Podcast General Description:

Follow Him: A *Come, Follow Me* Podcast with Hank Smith & John Bytheway

Do you ever feel that preparing for your weekly *Come, Follow Me* lesson falls short? Join hosts Hank Smith and John Bytheway as they interview experts to make your study for The Church of Jesus Christ of Latter-day Saints’ *Come, Follow Me* course not only enjoyable but original and educational. If you are looking for resources to make your study fresh, faithful, and fun--no matter your age--then join us every Wednesday.

### Podcast Episode Descriptions:

#### Part 1:

Are you living by faith or tradition? Dr. Jared Ludlow explores themes of faith and works, the power of commandments, and the grace of Jesus Christ.

#### Part 2:

We discuss the fruits of the Spirit in our discussion with Dr. Jared Ludlow as he examines how the Saints in Galatia were commanded to become "a new creature in Christ."

### Timecodes:

#### Part 1

- 00:00 Part 1–Dr. Jared Ludlow
- 02:10 Introduction of Dr. Jared Ludlow

- 06:07 Background to Galatians
- 09:08 Paul's salutation
- 10:33 Jewish backgrounds vs Gentile backgrounds
- 14:43 Adding to the gospel
- 18:39 Bondage vs freedom
- 22:18 Liberty vs license
- 25:36 Law of Moses vs the higher law
- 31:08 Demonstrations of faith
- 33:03 Becoming a new creature
- 36:46 The gospel is for all nations
- 40:53 The Jews misapplying Deuteronomy to Jesus
- 43:25 Commandments lead to Christ
- 48:39 Walking in the Spirit
- 49:25 End of Part 1—Dr. Jared Ludlow

## Part 2

- 00:00 Part II—Dr. Jared Ludlow
- 00:08 Paul's challenges
- 04:19 Blending Jews and Gentiles
- 06:45 One version of the conflict between Paul and Peter
- 07:58 The Bible Project's take on Galatians
- 10:35 Isaac as the law of the gospel and Ishmael as the law of Moses
- 17:29 A practical application
- 20:23 Stephen Robinson story about trust
- 23:36 Why revert to the law of Moses?
- 28:23 Accountability and commitment to the Lord
- 29:42 Fruits of the Spirit
- 33:16 Meekness vs envy
- 36:28 Evaluate how fully you walk in the Spirit
- 40:00 New Creatures in Christ
- 43:53 CS Lewis and God as a builder and architect
- 46:16 Dr. Ludlow shares a story about an incarcerated man
- 50:26 Eustace from *The Voyage of the Dawn Treader* by CS Lewis
- 55:02 Paul's conclusion
- 58:35 The Law of the Harvest
- 1:06:12 End of Part II—Dr. Jared Ludlow

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## Biographical Information:



Jared has been teaching in the Ancient Scripture Department at BYU since 2006. Previous to that, he spent six years teaching Religion and History at BYU Hawaii, and served the last two years as Chair of the History Department. Jared received his Bachelor's degree from BYU in Near Eastern Studies, his Master's degree from the University of California at Berkeley in Biblical Hebrew, and his PhD in Near Eastern Religions from UC-Berkeley and the Graduate Theological Union. His primary research interests are in Ancient Judaism and Early Christianity. His dissertation was published as a book, *Abraham Meets Death: Narrative Humor in the Testament of Abraham*, by Sheffield Academic Press. He has also produced a World History textbook, *Revealing World History to 1500*, and a book related to the Apocrypha, *Exploring the Apocrypha from a Latter-day Saint Perspective*.

Jared has regularly presented papers at the Society of Biblical Literature Meetings and has participated in Sperry and similar symposia at BYU. He enjoys teaching Bible courses, Book of Mormon, World Religions, and World History. Jared served a Latter-day Saint mission to Campinas Brazil, and has also lived in Germany and Israel, teaching twice at the BYU Jerusalem Center 2011-2012, 2016-2017. He likes sports, hiking, snorkeling, and traveling. He is married to Margaret (Nelson) and they have five children: Jared Jr., Joshua, Joseph, Marissa, and Melia.

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Hank Smith:	00:03	Hello, my friends. Welcome to another episode of followHIM. My name's Hank Smith. I'm your host. I'm here with the fantastic John Bytheway. Welcome, John.
John Bytheway:	00:11	Thank you. Nice to be back.
Hank Smith:	00:13	Yes, we are back for another week of followHIM. John, we're going to be in the Book of Galatians today. Paul is writing to the people of the region of Galatia, and we get a solid five chapters, I think, of doctrine and testimony of Christ. John, what are we looking forward to today? What's impressed you so far?
John Bytheway:	00:32	Oh, I just love the idea of the gospel, because it sounds like they are maybe getting a little off focus and Paul says, "No, you've got to get back to the gospel, the good news," and seems to reiterate that the whole time. So, I think all of us need that sometimes. I don't like that saying, but I've heard it, that the best kept secret in the church is the gospel. We don't want that to be a secret. We want that to be the main thing, the good news and not to stray from that. So, I'm looking forward to that.
Hank Smith:	00:58	Excellent. Kind of like keep the main thing, the main thing.
John Bytheway:	01:01	The main thing. Right.
Hank Smith:	01:02	Keep the main thing. John, we're joined today by a Bible expert, Dr. Jared Ludlow. He and I have been good friends for many years. Jared, what are we looking forward to in this lesson? What is Paul going to teach these people?
Dr. Jared Ludlow:	01:15	He's going to try to address some of the issues of merging together new members of the church. You've got some Jewish-background converts, and you've got Gentile-background converts, and because of their different backgrounds, it's not an easy coming together. And so, he's having to work through that and emphasize faith in Jesus Christ above everything. So, he'll talk a lot about faith and faithfulness and how that relates to the law that a lot of the Jews were following before. And I think



overall, his effort is just to create a stronger, unified community, that they're all on the same page and seeking the same goals.

- Hank Smith: 02:00 In these letters, I've noticed they all seem to have similar problems, some of them unique to their area, but often it's unity, people of different backgrounds coming together and doctrines that they're focusing on and that maybe they're losing track of. John, why don't you introduce Dr. Ludlow to our audience. He joined us last year.
- John Bytheway: 02:20 Yes, we've had Dr. Ludlow before. Really glad to have him back. In fact, I want to say, Hank, last night I was with the Heber Valley Camp senior missionaries. It's up east of Heber, it's a young women's camp. I had no idea that there were 168 senior missionaries up there.
- Hank Smith: 02:37 Oh my word.
- John Bytheway: 02:38 My brother-in-law, John Benson, and Jerri Benson, my sister, are missionaries up there. What a delightful time. Oh, what they always say, Hank, and you know this, "Where do you find these guests?" And that's why it's so fun to have such a wide variety of guests with powerful scholarly background and powerful testimonies. So, I wanted to say hello to them. But also, we're so glad to have Dr. Jared Ludlow back, another one of these guests with this amazing testimony and background.
- 03:08 Jared has been teaching with ancient scripture at BYU since 2006. Previous to that, he spent six years teaching religion and history at BYU-Hawaii. Jared received his Bachelor's degree from BYU in Near Eastern Studies, a Master's degree from UC Berkeley in Biblical Hebrew and a PhD in Near Eastern Religions from UC Berkeley and the Graduate Theological Union. Served his mission in Campinas, Brazil and also served in Germany and Israel, teaching twice at the Jerusalem Center. He's married to Margaret Nelson. They have five children, Jared Jr., Joshua, Joseph, Marissa and Melia. Thank you for coming back, Dr. Ludlow.
- Dr. Jared Ludlow: 03:48 Thank you. It's my pleasure to be here.
- Hank Smith: 03:49 Absolutely. John, one of my favorite quotes from Richard L. Evans is, "It is good to be faithful. It is better to be faithful and competent." And when I think about faithfulness and competency, Jared Ludlow is high on my list of people. He's both faithful and competent.

John Bytheway:	04:09	And Brother Ludlow, you are the publications director at the RSC and for those ... We've talked about this a little bit before, but that's Religious Study Center. But if you go to <a href="http://rsc.byu.edu">rsc.byu.edu</a> , our listeners will be amazed at the resources that are there, many by authors and teachers that we've interviewed here on FollowHIM.
Hank Smith:	04:31	John, I don't think there's a website I recommend more often to my students than <a href="http://rsc.byu.edu">rsc.byu.edu</a> because they're frequently asking questions that probably aren't going to be answered in general conference, where they're asking about a specific passage or they're asking about a certain time in church history, and the RSC website does answer a lot of those questions, a nonstop plethora of gospel knowledge. What do you think is available to people through the RSC?
Dr. Jared Ludlow:	04:59	Hundreds and hundreds of articles and book chapters, can be about church history, they can be about scripture, about living the gospel in one's life, kind of self-help type things. You can look up a Come, Follow Me schedule that gives some potential additional resources for that week's scripture block.
Hank Smith:	05:23	And Jared, I would also add that Religious Education has a YouTube channel that the RSC uses.
Dr. Jared Ludlow:	05:30	So yeah, both audio, visual, as well as print. We try to put up there as much as we can to help readers answer questions, dive deeper and learn more.
Hank Smith:	05:44	Awesome. John, you did a quick shout-out and I need to do one as well. I was at church the other day in Castle Rock, Colorado and Patti Pfeifer came up to me and just gushed about the podcast and, you're right, over our guests. So, Patti, thank you so much for listening. All right, Jared, what do you want to do here? How do we approach the Book of Galatians? Do we need to have some background before we jump in?
Dr. Jared Ludlow:	06:07	Probably a little helpful just to kind of set the stage. This is always one of the challenges with Paul's epistles is he seems to be responding to something. Sometimes it's direct questions or sometimes it's a situation he's heard about. In this case, I think it's more a situation that he's heard about and we don't get necessarily the other side of it and we kind of can decipher it a little bit by what he's saying. And in this case, as we mentioned already, he's talking to a region, Galatia, which is in Central Asia Minor or today, Turkey. And from what I understand, it ran all the way from the Black Sea down to the Mediterranean Sea just in the middle section of the country there. A lot of cities within

there that Paul visited throughout his missionary journeys, it mentions Galatia a couple times. In Acts 18:23 it mentions Galatia, and I think 16:6, I believe.

07:08 And so he has traveled through this area and has helped start some of these congregations. And this is a letter back and it's probably meant to be like what we call a circular epistle or letter that they can pass around. We sometimes read letters over the pulpit from our church leaders and the idea is that everybody can get that information. And so, he's heard of some issues that concern him. I would say this is one of his more passionate letters. He is very ... I don't know if riled up is too strong of a phrase, but he's heard that there's some that have come to teach in these congregations that he used to teach in and are kind of overturning some of the things that he was teaching. So, he's not afraid to boldly share why he thinks they're wrong and trying to bring these members back to the previous understanding that they had. And we don't really know exactly the date of when this is written and even necessarily where it was written from. But we know that, again, it's writing back after he's been through this area a couple of times.

Hank Smith: 08:23 So, Jared, what I'm hearing, it reminds me of when I was a kid, and I would hear my mom talking on the phone and I would hear one end of the conversation and I'm trying to pick up what is being said on the other end of the conversation. But I could tell when she was riled up, I could tell if she was frustrated. I don't know what was being done or said, but I could tell when she was frustrated.

John Bytheway: 08:45 That's a great analogy and I think it's true of a few of these epistles, isn't it? Where it sounds like he's responding to questions, but we haven't seen the questions or he's responding to reports, but we haven't seen the reports. And so, it's like watching Jeopardy or something. We're reading the answer, now we have to figure out what the question was. That's a good way to put it, a one-way conversation. Yeah.

Dr. Jared Ludlow: 09:08 One indication of his kind of jumping almost right into it is most of these epistles have a certain format that they follow where they have a salutation, I guess, is what you would call it, at the beginning. And this is the first five verses of chapter one, and he usually identifies as Paul. He gives his title, an apostle, and who he's writing to. He says, "To all the brethren." And here, probably I would say brethren and sisters, "All the members which are with me under the churches of Galatia." And then he gives kind of this grace be unto you, grace, and peace. So, kind of a blessing to them. But what's missing from the normal

pattern in these epistles is a Thanksgiving section. So, he's not as thankful maybe to have to write this. Once he ends with verse five, which is kind of a praise or a doxology to God, then he just jumps right in. You're so soon removed from what I called you to and so forth. And so, he jumps right into that issue.

Hank Smith: 10:16 That's interesting. Yeah, I've noticed that with Romans and Corinthians, it's a lot of compliments and a lot of almost gushing over the people. This is not so much. "I marvel that you were so soon removed from Him that called you into the grace of Christ unto another gospel."

Dr. Jared Ludlow: 10:33 And it's that other gospel that's going to pop up over and over again throughout this epistle. I think the basic bottom line issue here is that there have been some Jewish-background believers, Christians. It's hard sometimes we use some of these terms and they're little anachronisms here because technically we don't have full-fledged Christianity here and Judaism on the other side. You have Jewish-background Christians or believers in Jesus and they're coming and trying to convince the members of this region that they need to be circumcised and obey the law of Moses in order to be saved. And for Paul, that is not the message he's been sharing and what he wants to share.

11:25 If a Jew is already circumcised and they come to believe that Jesus is the Christ, that's fine and he'll say it a couple of times, whether circumcised or uncircumcised that doesn't really matter, but to require it, to demand it as a step to salvation in Christ, that's the other gospel that he's preaching against. Verse eight, it's interesting in context here. He just says, "Even if I were to come or another angel from heaven and preach another gospel from what I already preached, don't listen to them. That person would be accursed." Because remember, Paul's testimony comes from the risen Lord. He's not going back to Jesus' parables, he's not going back to His sermon on the mount and these kinds of things. He always goes back to the Resurrection and the risen Lord because that's the experience he had on the road to Damascus. He knows he can't deny that and that's the testimony that he keeps coming back to. It's interesting how I myself when I served as a missionary and I've heard many other who served as missionaries, we get this verse thrown at us a lot.

Hank Smith: 12:37 A lot, yeah.

Dr. Jared Ludlow: 12:38 Verse eight. That we're somehow preaching another gospel. But my response always is no, we're not. We're preaching the

gospel of Jesus Christ. And that's what Paul is trying to say here is, as long as you're preaching the gospel of Jesus Christ and the grace that can come through Him, that's the message they need to keep. But when they start veering off and thinking, well, we need to do these other things in order to access Christ or access salvation, then that's the problem.

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| Hank Smith:       | 13:08 | So they're adding two requirements for salvation. Would you say that?  |
| Dr. Jared Ludlow: | 13:13 | Yeah, they're saying we need to do these things in addition to faith in Christ, to things that he taught such as baptism and other things. Now, to their defense, they probably think this is what we need to be teaching because this is what Jesus did. We often use the phrase, what would Jesus do? Well, Jesus was circumcised. Jesus observed Passover, Jesus went to the temple. He did all of these things. In fact, we sometimes use the phrase Jesus fulfilled the law. Well, when you look at it early on, like in the Sermon on the Mount, what He's saying there is I'm keeping the law I'm keeping it perfectly so that I can fulfill the mission that I've been sent with. It's only later on, and I would say particularly in Third Nephi when He visits the Nephites that when He uses fulfill the law, He's now meaning I brought it to completion, it's no longer binding. But this is where a lot of early Christians were struggling trying to figure out, well, if Jesus did these things, shouldn't I be doing them also? Yet because of how the Atonement was fulfilled and helped fulfill the law and then the revelation that Paul received on the road to Damascus, he learns that, no, we don't need to keep doing all of these things in order to achieve salvation. If they do them, that's fine, but if they require them of others, that's not fine. |
| Hank Smith:       | 14:43 | Jared, I want to hit this verse eight just a little bit longer because we do have some missionaries that listen. So, Jared, as I read verse eight, "But though we, or an angel from heaven, preach any other gospel unto you, then that which we have preached unto you, let him be accursed." Would I be correct in saying that Paul is emphasizing Christ is the Savior, by Him, we are saved. If anybody comes along and teaches something other than that, that is wrong. Would that be a fair way to say it?  |
| Dr. Jared Ludlow: | 15:14 | Yeah, it goes back to verse six that, initially, you were called into the grace of Christ. If you're trying to preach anything beyond what Christ has asked of us, then, yes, you are preaching your own gospel or your own message and you'll be accursed.  |
| Hank Smith:       | 15:34 | So Jared, let's say I'm a missionary out in the field and someone wants to talk about Galatians chapter one, verse eight and says,   |

I'm preaching another gospel that Joseph Smith added to the gospel. What would be an effective response?

- Dr. Jared Ludlow: 15:46 Well I'd start by saying he's not there to preach another gospel. Yes, we might be adding some understandings about it and different experiences, that's all part of ongoing revelation and restoration. But Joseph Smith kept it Christ-centered. Our Articles of Faith three and four talk about we need the atonement of Jesus Christ and it is faith in Jesus Christ and baptism to Him and that's the gospel that Paul was preaching here. So, if Joseph Smith had come along and tried to put himself in place of Christ, then, yes, I think we could definitely say he's accursed and is failing in this verse.
- Hank Smith: 16:26 So, it's not so much that he added to the gospel it's more, he didn't change the foundation.
- Dr. Jared Ludlow: 16:32 Yes. Yeah. We want to have more experiences with deity and Joseph Smith had these amazing experiences that show that God and the Father and Jesus Christ are continuing to reveal and to lead and guide. And yet, it's reiterating what has been taught before. We still have the New Testament, we still have the Old Testament. Those haven't been replaced, they've just been added to.
- Hank Smith: 17:04 I like that. And Paul himself, I'm sure, is going to add to the things he taught. So, he can't mean add to would be equal to accursed because I don't think Paul is saying, I taught you everything there is to know, you have no more to be taught. Don't be taught by anyone else. He's saying don't let the foundation of what I taught you change.
- John Bytheway: 17:23 Yeah. I feel like Paul is warning against an alternate plan of salvation, another way to be saved. And there's a phrase that I've picked up and maybe I just have been listening better, but the last couple of general conferences I've heard this, the doctrine of Christ emphasized. I remember Elder Ahmad Corbett talking about the doctrine of Christ. And I think if our listeners want to just read the last half of Second Nephi 31 again and you'll see what Jared just mentioned; Article of Faith four, faith in Jesus Christ and repentance and baptism and being cleansed by the Holy Ghost and that's the doctrine of Christ. That's the gospel, there isn't another gospel, and relying wholly upon the merits of Christ, Second Nephi 31:19. That's the gospel and that's what Paul is saying. There isn't another alternate plan of salvation. This is it. That helps me. Go to Second Nephi 31, think doctrine of Christ, think Article of Faith four. And then you know, no, this is the gospel. This is the gospel that we believe.

Hank Smith:	18:29	There is only one way.
John Bytheway:	18:31	Yeah.
Hank Smith:	18:31	There's only one way under heaven whereby man can be saved.
John Bytheway:	18:35	That Second Nephi 31. There's not an alternate plan of salvation.
Hank Smith:	18:39	Jared, how are these people, not just the people of Galatia, but it sounds like all of them, how are they supposed to balance the law of Moses being fulfilled, yet some things are going to stay around. How are they supposed to know what we're supposed to keep and what we're not supposed to keep?
Dr. Jared Ludlow:	18:55	That is what they are struggling with and trying to understand because there's certainly commandments, such as the Ten Commandments that they're expected to continue to live and so forth. In fact, I think Paul alludes to this later in chapter five where he likes to contrast bondage of the law, meaning you have to keep everything if you're going to keep anything, is kind of his rhetoric. So, it's kind of a bondage of the law versus freedom that comes through Christ. But he is very careful that we don't go too far with that and say, well then, whatever I do, it's okay. I'm free to do whatever I want. And he says, no. Maybe picking up here, verse 13 of chapter five, "You've been called unto liberty, only use not liberty for an occasion to the flesh." In other words, to just follow whatever natural man instincts you want to follow. "For all the law is fulfilled in one word, even in this thou shalt love thy neighbor as thyself."
	20:09	And so he starts talking about things that we might be tempted to do by just following the flesh or following what we want to do. So, in verse 17 he talks about-
Hank Smith:	20:24	This is the same chapter?
Dr. Jared Ludlow:	20:25	Flesh, lust against the Spirit. Yes, still chapter five. The spirit against the flesh. And verse 19, "The works of the flesh are manifest in adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. He gives this whole list of vices, a lot of which are against other people. And that's why he emphasizes thou shalt love thy neighbor as thyself first. If we truly loved our neighbor, we're not going to be murdering them. We're not going to be hating them. So then on the flip side, he talks about a law of Christ. And so, I think that's what Paul is trying to

emphasize over and over again is, follow Christ. Well, how do we know if we're following Christ? It's through the Spirit.

- 21:16 Verse 25 of chapter five, "If we live in the spirit, let us also walk in the spirit." And that walk in the spirit I think is probably a little play on words that Paul is doing here because in Jewish tradition, halacha or a term they use for the law, following the law has the root of walking. It's how you walk. We use the phrase sometimes you walk the walk,
- Hank Smith: 21:42 Walk the walk, yeah. Talk the talk.
- Dr. Jared Ludlow: 21:44 Rather than just, talk the talk. Well, he's saying rather than walking in the law of Moses, walk in the spirit. And we can come back and talk about some of the fruits of the spirit later, but that's, I think, what he's trying to get at is we're not completely free to do whatever we want. There's still aspects of the law given through Moses and others before him and after him that we need to follow. But what we need to really emphasize is, loving our neighbor as ourself and walking in the spirit.
- John Bytheway: 22:18 I liked what you said. You talked about liberty and I remember hearing somebody say once, "Don't confuse liberty with license, license to do anything you want." No, that's not what we're talking about here. I was reading in Andrew Skinner and D. Kelly Ogden's commentary and they said, it's called Verse by Verse, "Paul teaches in this epistle that Christ is not secondary to the law of Moses. The law with its specific requirements cannot bring salvation, only Christ can. Salvation comes through the merits of Christ alone." And then this reminded me of what you said, Jared. "This epistle has been called the Declaration of Independence from Judaism. The terms free and freedom are used 11 times in the brief letter."
- Dr. Jared Ludlow: 23:03 This epistle is full of this language of, again, bondage, or slavery more literally in the Greek, but then the reverse of that, the freedom, the liberty. And when we fully understand bondage to sin, for example, then we come to appreciate the atonement of Jesus Christ that can release us from that bondage. I think It's President Benson that said, we never fully appreciate the atonement of Jesus Christ until-
- Hank Smith: 23:33 We understand the fall.
- Dr. Jared Ludlow: 23:34 Yeah, understand the fall and how much in need we are to be freed from the bondage of sin and death and other things. By using this language in somewhat of an analogous rhetoric, Paul



is likening that to how the law of Moses can bind us down, because again, we sin through the law. If there's no law then we have no sin. So having the law automatically brings sin and therefore Christ comes to help overcome this sin. When I read some of what Paul is talking here in Galatians, I always think back to Abinadi when he is talking to the priests of Noah. And if you remember in there he asked them at one point in chapter 12 of Mosiah, he asked the priest, "Does salvation come by the law of Moses? What say ye?" And they answered and said that salvation did come by the law of Moses.

24:36 And I think Abinadi probably realized, wait, I didn't ask the question quite the right way. Because the law of Moses, if it was followed correctly, could lead to salvation if they understood that it pointed to Jesus Christ, that the law itself, by itself, couldn't save them, but it taught principles and doctrines that help them point towards Jesus Christ. And so he follows up here and says, "Well I know if you keep the commandments of God, you shall be saved," because this is what Nephi had to do and others, they had to keep the law of Moses and it led them to God. So, if you keep the commandments of God, you shall be saved. But then he goes on and explains that it's not the law alone, that there is this role that Jesus Christ plays in relationship to the law that brings salvation.

25:36 I think the Book of Mormon provides some good examples of people that were keeping the law of Moses with the right attitude of pointing towards Christ. We can also look at Second Nephi 25:23 when Nephi says, "We know it is by grace that we are saved, after all we can do." And we've butchered that last part in our interpretation so much. But I think basically what he's saying is all we can do right now is keep the law of Moses until Christ comes. It reconciles us to God if we do it properly and if we're looking towards a future Messiah who will come and bring us full salvation. But then he warns his people, "But when Christ comes then we need to keep whatever law He tells us." He's worried already that they might feel like the law itself will be good enough and that when the Messiah actually comes, we don't need to worry about what He says because we've already got the law.

26:36 And sure enough, that's what we see happen both in the Book of Mormon and in the New Testament is many rejected Jesus and what He was trying to teach thinking "we've already got the law, we've already got what we need, so why do we need Jesus?" And yet Nephi says, no, when He comes you need to do whatever He teaches. And so we're back to that law of Christ, that walking in the law of Christ.

John Bytheway:	27:03	None of us can keep the law perfectly. It helps us confront the fact that we need more. I love that you brought up Abinadi because I feel like the last two verses of Mosiah 16 are his whole thing in a nutshell, maybe the last three verses. He says, "And now ought ye not to tremble and repent of your sins and remember that only in and through Christ ye can be saved? Therefore, if ye teach the law of Moses, also teach it is a shadow of those things which are to come. Teach them that redemption cometh through Christ the Lord who is the very eternal Father. Amen." I feel like that is exactly Abinadi putting it all together. Yet, ye teach the law of Moses, teach it's a shadow of things to come because redemption comes in Christ.
Hank Smith:	27:48	Jared, I'm going to try to articulate something and you tell me how far off I am.
Dr. Jared Ludlow:	27:52	Okay.
Hank Smith:	27:54	It seems, from what we've read in chapter five, Paul is saying the Savior freed you. The Savior's gospel freed you from a lot of the ceremonies, rituals, duties and responsibilities that come with the law of Moses and you're free from those things. But just because you're free from those things, doesn't mean you should then go after the lusts of the flesh. You should live a higher law, love, joy, peace, long-suffering. Am I on the right track?
Dr. Jared Ludlow:	28:28	Yeah. Particularly when you think his primary audience are Gentile-background believers. When they had an eight-day old male child, they didn't circumcise them. And so do they need to go through circumcision now? They weren't raised with eating kosher. Do they need to eat kosher now? Do those things, I don't know if custom is the right word now is how Paul is viewing some of these. These are customs now, they're not requirements for salvation. Some people say, well Paul is totally against the law and trying to remove it completely. I think he's more, if you want to do those things, go ahead. If you want to eat kosher because you've been raised kosher and the thought of eating some of those non-kosher things just doesn't sound appealing at all, well, then fine, go ahead. But again, don't require those, particularly those who haven't been raised the same way to have to do it for salvation. And don't think to yourself that if I do these things, it will bring me salvation.
	29:39	We sometimes talk about in our church checklist kind of salvation, if I just do these things, I can check off. I've done my scripture reading, I attend church every Sunday, then I'll be saved. Well, that's not how we earn salvation. Now does that

mean we're not supposed to do those things? No, those things can be good and they help us, but all of it is to help us in a relationship to Christ. I'm assuming Paul would say if some Jewish Christians, if we want to use that term, Jewish-background Christians want to keep doing what they're doing, good, but just don't think that that's going to bring you salvation without focus on faith in Jesus Christ.

30:20 And so Galatians is kind of the ground zero of this whole faith versus works debate that rises in Christianity later on. And so it becomes practices equals works versus works of the law that really is what Paul is talking about. If you have faith in Jesus Christ, that's what brings you salvation, not the works of the law. It's not whether you should be doing these practices of baptism or repentance or these kinds of things. That's a whole different thing. That's part of our relationship with Jesus Christ and what He's asked us to do to come unto Him. But when Paul says faith versus works, he's talking about the works of the law.

John Bytheway: 31:08 This is really helpful. He's talking about the works of the law of Moses and those things are no longer. Then why are they there? I think That's coming up. It was a school master to bring them to Christ. So, like you said, I'll hear people say, "Well, if you have to do something like be baptized, hey, that's a work and we're not saved by our works. When we're going, well actually, that's about our relationship to Christ. And when Paul was talking about works, he was talking, as you just said, works of the law of Moses. Am I getting that right?

Dr. Jared Ludlow: 31:41 Exactly. Exactly.

John Bytheway: 31:43 That's helpful.

Dr. Jared Ludlow: 31:44 And Christ has asked us to do some things to come unto Him, to demonstrate that faith.

Hank Smith: 31:51 I think he makes it pretty clear with if you love me-

John Bytheway: 31:53 Keep my commandments.

Hank Smith: 31:54 Keep my commandments.

Dr. Jared Ludlow: 31:56 There's still commandments, there's still requirements. Yeah, I think with Nicodemus, there's no way you can really wiggle out of the fact that baptism is necessary to enter the kingdom of God, the kingdom of heaven. That's what he's trying to teach

and that spiritual rebirth is necessary. But again, it's all always in context with Jesus Christ and that relationship with Him.

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|-------------------|-------|---|
| Hank Smith:       | 32:20 | Because baptism, doesn't mean anything without the Lord.  |
| John Bytheway:    | 32:23 | And what's the great commission? Is it at the end of Matthew, go ye unto all the world, preach the gospel to every creature, baptizing them. That was part of one of the last things Jesus said in the gospel was go baptize ... It's about our relationship to Christ, not a checklist work but we're baptized because He asked us to be to follow Him.  |
| Dr. Jared Ludlow: | 32:43 | He preaches baptism over and over again and the symbolism. Epistle of Romans, he talks about that new life that comes through baptism and certainly that's what He wants.   |
| Hank Smith:       | 32:57 | And Paul believes in repentance too. I think it's pretty obvious.   |
| Dr. Jared Ludlow: | 33:03 | He uses the phrase new creature, I think, here in Galatians 15. He says, "For in Christ Jesus, neither circumcision availeth anything nor uncircumcision, but a new creature." That's what it's all about is that spiritual rebirth, whether it's circumcised or uncircumcised, that doesn't matter. But it's a new creature. He used the term circumcision a whole lot and some people get a little-                                       |
| Hank Smith:       | 33:33 | Squeamish.  |
| Dr. Jared Ludlow: | 33:33 | Queasy with that. But I think He's really using it as just part of the entire law. You could also look at the kosher laws, all the holiday-type things. And again, he's not necessarily throwing them all out, but He's saying they just don't matter, in the end, to salvation. What matters is that we change, that we're a new creature.   |
| John Bytheway:    | 34:01 | As we were preparing for this, I thought, Paul uses, just like you said, that phrase to describe and it's in the Book of Acts too, those of the circumcision, that's one way to say Jews who keep the law of Moses.   |
| Dr. Jared Ludlow: | 34:14 | Again, from the Jewish Christian perspective, they again would say, well this is what Jesus did and we have in the New Testament His circumcision and His given His name, we see that with John the Baptist as well. And they also would go back to Abraham and say, well, this is part of the covenant that God made with Abraham. So of course, we're going to keep this and continue doing this. And so Paul, one of the challenges he's |

having and why he goes back to Abraham as well, is he tries to show a couple of things with Abraham. First being that Abraham was counted as righteous, was a friend of God before he was circumcised, before he did that. So if we pick up in Galatians chapter three, he says, "Even as Abraham believed God and it was accounted to him for righteousness." This goes back to Genesis 15:6, and I think this is a key verse for Paul is, it says in Genesis 15:6, "And he, Abraham, believed in the Lord and he counted it to him for righteousness."

35:36 Of course, righteousness is a key thing that we're all seeking, that God considers us righteous. And elsewhere, he uses the term justification. Well, justification has that same notion of you're declared righteous. Everything is right with God. You're doing everything you're supposed to. Paul is trying to emphasize that Abraham was already counted righteous or deemed righteous before chapter 17 of Genesis when he is circumcised and that becomes part of this Abrahamic covenant. Again, as part of Abraham, Abraham has also promised that it's not just his literal descendants that will be blessed. So verse seven says, "Know ye therefore that they which are of faith, the same are the children of Abraham." And by faith, he means not the work of circumcision that happened later. "And the scripture, foreseeing that God would justify the heathen", by heathen there you can say nations of the earth, Gentiles.

Hank Smith: 36:44 We're in Galatians three, right, Jared?

Dr. Jared Ludlow: 36:46 Yes, correct. Galatians 3:8. "And the scripture, foreseeing that God would justify the nations", I would say, "through faith preached before the gospel unto Abraham saying, In thee shall all nations be blessed. So, then they which be of faith, are blessed with faithful Abraham." And so, notice how he keeps emphasizing that faith and faithfulness, et cetera. But it's now open to all nations. As long as they have that faith and that relationship with God, they can be deemed righteous or justified even without the circumcision. And so that's partly why he keeps coming back to circumcision is because I think his opponents, if you will, that have come into the congregations later, are teaching the Galatians, no, you need to be circumcised because that's part of the covenant and he's trying to say no.

Hank Smith: 37:47 And that's the different gospel that was being taught. Now, this is really making sense now. I like this.

Dr. Jared Ludlow: 37:54 Continuing on in the next verse he says, "For as many as are of the works of the law are under the curse." Meaning, I think, John, you mentioned earlier that it's basically impossible to

keep everything of the law so therefore you're going to be falling short of all the blessings of God. But then he quotes from Deuteronomy 27:26, and we see this phrase or this passage used a few places in the New Testament in talking about the crucifixion of Jesus. "Cursed is everyone that continueth not in all things which are written in the book of the law to do them." Then he quotes from Deuteronomy 27:26, which is kind of like what John said, that "cursed is everyone that continueth not in all things which are written in the book of the law to do them." So, if you don't do all of it, then you are cursed, according to the law and the only way to overcome that is, he says, through faith.

38:57 So verse 11 he says, "But no man is justified by the law on the side of God because you're not keeping everything." It is evident that the just shall live by faith or by faith that the righteous shall live. And the law is not of faith, but the man that doeth them shall live in them. And so Christ", he says in verse 13, "hath redeemed us from the curse of the law. How? He was made accursed for us. And this is the passage where we see sometimes in the New Testament that, "cursed is everyone that hangeth on a tree" so it's a reference to the crucifixion of Jesus that because Christ becomes the cursed one hanging on a tree or on a cross, then He's able to redeem us from the curse of the law, redeem us from falling short of being able to keep everything in the law.

39:55 It's not really that different from us today. Can we keep all the commandments of the gospel? No, we need Christ to provide an avenue for repentance, of forgiveness, sanctification, et cetera in order to be back right with God. And so really verse 14 is that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the spirit through faith. And that's really what he's trying to get at with going back to Abraham and the promises made to Abraham, both that he was deemed righteous before he was circumcised, that all nations would also become blessed by the covenants through Abraham. But it takes Christ in the middle of that to overcome our falling short of the law.

John Bytheway: 40:56 This is so interesting to me. It reminds me of when we were back in the Book of John, in John six when Jesus taught this hard doctrine to them of you have to drink my blood. And for them, they were like, yeah, but the law says you're not supposed to eat blood. He explains it later. But in the time, and this very thing, I'm so glad you brought this up. I was reading in Richard Holzapfel and Thomas Wayment's book Making Sense of the New Testament. And they said, "Why was it a stumbling block

to teach Christ crucified? For Paul and other first century Jews, the disciples declaration that Jesus had been crucified was an oxymoron. The Messiah could not be crucified, a crucified man could not be the Messiah for the law states", as you just said, Jared, "he that is hanged is accursed of God." That's Deuteronomy 21:23.

41:49      Apparently Jewish interpretation of Deuteronomy eliminated any possibility that righteous men, let alone the Messiah, would be crucified. This may explain Paul's initial bitter opposition to the disciples. However, after meeting Jesus on the road to Damascus, Paul reread the Hebrew Bible through the lens of the Resurrection. Jesus had provided such a lens to the disciples following His death and resurrection. When Paul discovered what he now tells the Galatians is that the Messiah had been crucified, had been cursed, however it was not for His own sins. "Christ hath redeemed us from the curse of the law being made a curse for us." That's Galatians 3:13. "For it is written, cursed is everyone that hangeth on a tree." The Messiah stood in our place acting as a proxy for us being made a curse for us. That really helped me with that verse. He was made a curse for us, in verse 13. The idea of trying to reconcile Deuteronomy, he that hang is accursed of God. No, he became the curse for us. So that's a beautiful teaching.

Dr. Jared Ludlow:      42:59      It just emphasizes, again, the absolute necessity of a redeemer, that we couldn't do it alone. And the law itself, couldn't do it.

John Bytheway:      43:09      Yeah, the law couldn't do it. And for the Jews' initial reaction to the Messiah wouldn't be crucified, that's a stumbling block because of the way they read Deuteronomy 21. I think that's fascinating and I love that Paul clears that up right there.

Hank Smith:      43:25      John, Jared, let's try to bring this into 2023. If I'm listening to this, what could be the lesson I get? I'm hearing commandments are good, but commandments lead us to Christ. They're not what saves us. Keeping the commandment isn't what saves me, keeping the commandments brings me to Christ and He saves me. Paul says in chapter three, verse 24, "The law was our school master to bring us to Christ, our tutor, our guardian, until the Messiah came." What do either of you think of that idea?

Dr. Jared Ludlow:      44:02      Yeah, I think the law taught, again, principles and doctrines that were supposed to help the children of Israel understand and point towards the coming of the Messiah as well as gospel principles, for lack of a better thing. I remember Gerald Lund one time drawing two circles. First circle is the law of Moses,

the second circle is the law of Christ. And in the first circle he put performances and ordinances for the law of Moses, that there's certain things that we're supposed to do, ordinances we're supposed to partake of. And think of the whole sacrificial system, you think of eating kosher and all of these things. But then he drew an arrow to the second circle, which was the law of Christ and there's certain gospel principles that these are supposed to point to and that we're supposed to learn from. And then he drew below it two more circles and he reversed them.

45:02 Law of Christ teaches us gospel principles and then he draws a arrow to the second one, daily implementation of practices and ordinances and things. He likened it to two different ways that our Father in heaven taught His children. One way is to focus on giving them more detailed like a school master. Here's the things you need to do, but I hope you learn these things in the process. As a professor, we don't give homework just because we want to give homework. We often have to grade it and that's no fun. But we're hoping that they learn something in the process, that it points them to something better. Whereas what the law of Christ maybe does is gives us gospel principles and then we need to know then how do we implement that. What are the performances I need to be doing? When it says keep the Sabbath day holy, what does that mean to me? What do I need to be doing to keep the Sabbath day holy? And so in the end, we're basically doing similar things but just in reverse order, I guess you could say.

Hank Smith: 46:12 That's fascinating.

John Bytheway: 46:13 Yeah, I like that. These are things we do. But the Savior is the Savior. It was, is, and will always be the Savior. Keeping the Sabbath day holy is not the Savior. And reading my scriptures is not the Savior. And going to the temple is not the Savior. Jesus is the Savior. And when that's in our mind and that doctrine of Christ, faith in Christ and repentance and being born again, those other things are, I like the way you said that, other things ... performance, things we want to do, we like to do, but they keep us focused on that Christ is the Savior. Is that a fair way to restate it?

Dr. Jared Ludlow: 46:48 Yeah, they lead us to Him.

Hank Smith: 46:51 I really like this I'm going to try to state it too. So, in the law of Moses, there was prescribed commandments, rituals, practices that pointed towards Christ and gospel principles. Christ comes



and does the reverse. He teaches gospel principles and then we are to find ways that we implement those in practice.

John Bytheway: 47:16

And all of it pointing us to Christ, the Savior.

Dr. Jared Ludlow: 47:21

So things like keeping the Sabbath day holy, that hasn't gone away. President Nelson has made it very clear that it's a sign in our relationship with our Father in heaven, how we keep the Sabbath day. But we're not given a strict list of do's and don'ts, which the law of Moses sometimes provided, or I would say more often, the additional law that was added on later on, added even more requirements and prescriptions and things like that. But the principle is still the same, we want to keep the Sabbath day holy, to show our heavenly Father that we revere Him and that we honor Him and that we can set aside a period of time from our other activities to demonstrate that love for Him and provides opportunity obviously for other types of worship on that day. We just may not be given the same strict list. I use the word, strict, how Abinadi talks about it. It's a strict law that was given to the people. And that may go with a school master, because sometimes school masters can be strict on the things that they need to be doing.

John Bytheway: 48:31

It all comes back to the gospel is that Jesus came to save us.

Dr. Jared Ludlow: 48:39

In some ways, it goes back to what we talked about earlier with walking in the Spirit. As we become tutored in the gospel principles, we'll better know by walking through the Spirit the things that we should be doing, the people we need to reach out to help, the things we can help our family with. My wife constantly is thinking of how can she help her children improve to have good lives and so forth. And so these kinds of things come as we ponder upon gospel principles and think, how can I implement some of these things in my day-to-day life.

John Bytheway: 49:22

Please join us for part two of this podcast.



- John Bytheway: 00:00:01 Join us for part two with Dr. Jared Ludlow on Galatians chapter one through six. What a challenge for Paul because this is all the Jews had ever known and the Gentiles are coming into this, and trying to put those all together because the guy out there mowing his lawn would be, by the definition we're using, probably a Gentile and we're learning all this stuff those guys did in the past with the law of Moses, but for Paul, when it was all happening all at once, it helps me to see what a challenge he really had in bringing Gentiles and Jews and Jewish converts to Christianity all together at the same time, with all of their past practices, putting that all together and he can't be there. He can only write these letters. It just sounds like his challenge was really harder than I ever imagined.
- Dr. Jared Ludlow: 00:00:53 To add to that challenge is what he talks about in chapter two with a kind of confrontation with Peter.
- Hank Smith: 00:01:01 Man.
- Dr. Jared Ludlow: 00:01:03 Paul goes back to an experience that he had earlier, so this is not when he's in Galatia or with them, but he was in Antioch, which is in modern day Syria. And Antioch became an early important center of Christianity. In fact, in the Book of Acts, it mentions that that's the first place that they are called Christians, these believers in the Messiah. He's up there in Antioch, so chapter two verse 11, and Peter came up and kind of an introduction, Paul says, "I withstood him to the face because he was to be blamed." So, in other words, I called him out and then he gives the background. Why did he call him out? Well, before that, certain people came from James and by James here, it's talking about Jesus's brother, the leader of the church in Jerusalem, and they seem to represent Jerusalem kind of represented the core of this Jewish practice continuation.
- 00:02:07 That's how they were raised and they come from this party of James or whatever and before they came, Peter was eating with the Gentiles. And as you know, there's some challenges when you mix Jews and Gentiles together eating because Gentiles do not follow the same kosher diet. It's not so much that they

absolutely can't be eating together, but you won't be eating the same foods. I participated in a lot of interfaith work with Jews in graduate school, I had a lot of Jewish professors and fellow students, and whenever we have eating opportunities together, it's a bit of a challenge. The easiest route is just usually just go vegetarian and it cuts out a lot of the questions and so forth.

00:02:58 Peter didn't seem to have a problem meeting with the Gentiles there in Antioch until this group comes up from Jerusalem and then when they would come, he withdrew and separated himself. And this is Paul's perspective. We need to keep that in mind. We don't know what Peter ... what's going on in his mind. I don't know if he's thinking, "Oh, well we just have these guests that just arrived from Jerusalem. Let me make sure they feel comfortable." He separated himself, fearing them, Paul says, which were of the circumcision. In other words, they were of this idea that we keep doing these actions.

John Bytheway: 00:03:38 Keep living the law of Moses.

Dr. Jared Ludlow: 00:03:39 And the other Jews disassembled, likewise or acted likewise with him in so much that Barnabas also was carried away with their dissimulation or hypocrisy is what the Greek really gets at there, but when I ... Paul says, "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 the Gentiles." In other words, you were just eating with the Gentiles, "And not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

00:04:19 So this is kind of a case study of this whole issue that I'm sure you've dealt with before in Acts chapter 15 with the Jerusalem council, of trying to decide what do we require the Gentiles to do when they come into the church and so forth. In the July Liahona issue, I was asked to write about that Jerusalem council in Acts chapter 15, and that's the whole issue, is trying to figure out what do we do with gentiles coming into the church? How do we mix together? Because food is an important part of fellowship. I mean, think of ... even in our own wards and stakes and all, we have these events where we eat together. Well, why? Because we want to, fellowship one with another, get to know each other better.

00:05:09 Well, what happens when you come from different eating backgrounds and requirements? Now we have gluten-free or other things that can create some issues, but usually, can find some way of accommodating that. What if you have two major blocks of people that are different? I kind of liken it to, if

suddenly in the church we, at the next general conference, heard that any incoming member of the church no longer has to observe the word of wisdom, A, our baptism numbers might go way up, but B, imagine then what happens at the next ward party with all these new converts? Do you have different punch bowls for different types of beverages that each are drinking?

00:06:00 Do you have a smoking area in the chapel? It would totally turn things upside down, and in some ways that's how these Jewish believers in Jesus were feeling about all these gentiles coming in is how do we mix with them? What do we do about them when they aren't doing the things that we have been accustomed to doing all of our lives, and which Jesus seemed to have done during his life? It's a tough thing that they're trying to navigate.

Hank Smith: 00:06:31 That was an excellent example. That really helped me understand.

John Bytheway: 00:06:35 I like that what you said though we don't have a chance to hear from Peter about, well, this is why I went to the other table or why I left.

Hank Smith: 00:06:45 Yeah, I wanted to read out of the contemporary English version, just so everybody caught that story between Paul and Peter. It says, "When Peter came to Antioch, I told him face-to-face that he was wrong. He used to eat with gentile followers of the Lord until James sent some Jewish followers, Peter was afraid of the Jews and soon stopped eating with the Gentiles. He and the others hid their true feelings so well that even Barnabas was fooled, but when I saw that they were not really obeying the truth, that isn't a good news. I corrected Peter in front of everyone and said, Peter, you are a Jew, but you live like a Gentile, so how can you force Gentiles to live like the Jews?" That would've been an interesting moment to witness.

Dr. Jared Ludlow: 00:07:24 I mean, I don't know, but I hear sometimes our modern day apostles have spirited discussions about certain things until they can come to a unified unanimous decision, usually with the help of the Spirit, bringing them together, but they each have their opinions and their personalities and things, and here we get a flavor of Paul's personality that he's not afraid to go after the chief apostle and say, you're acting like a hypocrite. Again, we don't know what Peter was thinking on the other side.

Hank Smith: 00:07:58 John, Jared, one of the websites I like to use sometimes in my Bible study is the Bible Project. They have a summary of the book of Galatians and I want to see what both of you thought about it. They write this, "Paul's letter confronts the Galatians

for relying on the laws of Torah, law of Moses, especially circumcision, to ensure they belonged as members of God's family. He calls this a different gospel because since the beginning, the real good news has never been about earning an entrance into God's family. To prove this, Paul points back to Abraham as a prime example, reminding readers that Abraham never earned his right relationship with God. Instead, he believed and trusted God's promise that one day all nations would find God's blessings through him and his descendants."

00:08:43 "God's plan has always been to have a family of people who relate to him on the basis of trust, not the law. The law, as good as it is, does not provide the power to change what the law cannot do. Jesus fully accomplishes. Paul says that what really matters is God's new creation, the family of people who trust in Jesus and learn to love God and others through the power of the spirit." What do you guys think?

Dr. Jared Ludlow: 00:09:15 I think that is one of the purposes of Galatians is to bring this multi-ethnic, I guess you could say, family together. I think it used the word trust in there throughout ... In the King James version, it uses faith, but I think some like to use the concept of trust or confidence in Christ or in God as kind of capturing more of the sense that it will impel us to action because we trust or have confidence that it will really work, that if I come unto Christ, he really can save me. Where sometimes when we think of the word faith, we can just use it in more of an abstract, "I have faith in something out there," but if we have real trust in confidence in Christ, then yeah, he can do what he claimed that he could do and that he did.

Hank Smith: 00:10:14 So I can, if I'm not careful, trust the commandments more than I trust Jesus.

Dr. Jared Ludlow: 00:10:20 Yeah.

Hank Smith: 00:10:21 Or even myself, my own works.

Dr. Jared Ludlow: 00:10:24 And we're never justified by the works of the law, but by that confidence or trust in Jesus Christ, that's how we become right.

John Bytheway: 00:10:35 I was just thinking a question that some might have. Okay, then how was Abraham saved? And I think the answer we would say is the same way all of us are by the gospel of Jesus Christ, by the good news. That's how we would answer that, right? Even though Christ hadn't come at the time, but Abraham knew the

gospel. He applied the same first principles that we have to, is that a fair statement?

- Dr. Jared Ludlow: 00:11:02 Yes, he had that faith or that trust and confidence in God and in the promise of the future seed that would come through his line. Usually when we see seed of Abraham, we think of a corporate sense of a group, but sometimes in the scriptures it's talking about capital S, Seed, if you will. One person, Jesus Christ, who comes from that line of Abraham and he trusted and had faith, that that seed would come to bring the redemption that is needed. Paul also in Galatians goes back to Abraham with an allegory. In chapter four, he talks about this kind of concept of Abraham and the promise. He sets two things on two sides.
- 00:11:52 We could maybe talk a little bit about this allegory in chapter four, starting in verse 22, and he's responding to those who want to be under the law and he's trying to explain why you don't want to be under the law. So, verse 22, it is written that Abraham had two sons and we know he had Ishmael and he had Isaac. The one by a bondmaid, Hagar the other by a free woman, Sarah. So he's contrasting these two. It's kind of an interesting interpretation of scripture here. Again, it's an allegory. So he's seeing these as symbolic of other things, which things are an allegory, for these are two covenants. The one from Mount Sinai that's Hagar or Ishmael, which gendereth to Bondage. There's that concept that the law will bring bondage.
- 00:12:44 Then he, pointblank says, which is Agar or Hagar and more of the Greek form there. For this Hagar is Mount Sinai in Arabia and answereth to Jerusalem. And here he is talking about the city of Jerusalem itself, which now is and is in bondage with her children. So again, they're still under the law. They're still in bondage to the law, which is kind of ironic because the covenant line actually goes through Isaac, but he's tracing it through Hagar here. I'm not saying he's tracing the covenant line, but the allegory is that that's the bondmaid so that's the bondage and Jerusalem represents that bondage. Now, he talks to the other side, Jerusalem, which is above is free. So he's talking about a heavenly Jerusalem, which is the mother of us all.
- 00:13:35 And then he quotes from Isaiah, "For it is written, rejoice thou barren, that bearest not, break forth and cry, thou that travailest not. For the desolate hath many more children than she, which hath an husband." So, Isaiah 54:1 is kind of a blessing of those who may be barren at the time, but they will have children many more than those which have an husband. And

then verse 28 says, "Now we brethren as Isaac was, are the children of promise." If you remember, Isaac comes because of a promise by these visitors who say you're going to have a child. And at first, they're like, we're kind of old for this, how can we have a child, kind of laugh?

00:14:18 And that's kind of the root of Isaac, the name itself. But, as then he that was born after the flesh, Ishmael persecuted him that was born after the spirit even so it is now. So, it goes back to Genesis again. You remember that at one point Ishmael is mocking or some see it in Hebrew as literally Isaac-ing because again, the root has this laughing or mocking to it. Somehow Ishmael is mocking or persecuting or Isaac-ing Isaac. Sarah sees and tells Abraham to cast out the bond woman and her son, for the son of the bond woman shall not be heir with the son of the free woman. So, then brethren, we are not children of the bond woman but of the free. Now, it's kind of a complicated allegory here, but basically again, it's just two sides and what Abraham is trying to point out or I mean what Paul is trying to point out with Abraham here is that he was given this promise.

00:15:19 He had to have faith that they could still have children at this old age. Ishmael came through normal physical means. He was given this woman, had relations with her, Ishmael was born. There's nothing necessarily miraculous about that. Whereas with Isaac, it took this miracle to bring this child and that's the heavenly Jerusalem. That's the freedom from bondage. That's everything that represents the liberty without the law. So, while the symbols might be kind of different than what we normally think of, that's what he uses to ... as another example of, do you really want to be under the law? Do you really want to be in this kind of bondage or would you like to be free? Would you like to be children of the promise?

00:16:15 Would you like to demonstrate that confidence and trust in God and receive all these blessings as happened with Abraham and Isaac and presumably Jacob and on down the line?

Hank Smith: 00:16:29 What a fascinating way to use that story.

John Bytheway: 00:16:33 Yeah. It uses real people and a real story and compares people to the law of Moses or the law of the Gospel.

Hank Smith: 00:16:41 Is he saying that Ishmael represents the law of Moses? Isaac represents the law of Christ just like Sarah cast Ishmael away the law of Christ has cast the law of Moses away.

Dr. Jared Ludlow:	00:16:56	Yeah, I mean we would probably say fulfilled or-
Hank Smith:	00:16:59	Okay.
Dr. Jared Ludlow:	00:17:00	I don't know if superseded, that might be a strong term, but definitely that it's fulfilled the law of Moses, now it's the law of Christ. What Christ has asked us to do is what we need to focus on and follow.
Hank Smith:	00:17:14	I would like to study the scriptures with Paul because-
John Bytheway:	00:17:18	He saw that in there, yeah, like in verse 24, which things are an allegory, four, these are the two covenants.
Hank Smith:	00:17:27	Yeah.
John Bytheway:	00:17:28	That's interesting.
Hank Smith:	00:17:29	John, Jared, let me offer maybe what I see as a practical application of what we've been talking about and get you both to comment on it. In second Nephi four, Nephi talks about himself in relationship to the commandments, the laws. He says, and you'll both recognize this, "O wretched man that I am, my heart sorroweth because of my flesh. My soul grieves because of my iniquities. I am encompassed about because of temptation and sin, which easily beset me. When I desire to rejoice, my heart groans because of my sins." So, there's Nephi's relationship with the law. As much as he loves the law, he can't do it all. Then, he turns and he points to Christ.
	00:18:13	He said, "Nevertheless, I know in whom I have trusted. My God has been my support. He hath led me through my afflictions. He has filled me with his love. He has heard my cries." And then he says, "If he has done this much for me, if he has visited me in so much mercy, why should my heart weep and my soul linger in the valley of sorrow?" And he says, "I don't want to yield to sin anymore." Would you both say that that's Nephi's way of experiencing what Paul is talking about?
Dr. Jared Ludlow:	00:18:45	I think it's a similar analogy to it, yeah, that he realizes that there is a way out of that feeling of entrapment or wretchedness or whatever of always falling short. I think all of us feel that at times in our lives, that we're constantly falling short, that we aren't as good as we want to be, as good as what we think God wants us to be, and yet Christ is always there to lift us and to support us and strengthen us out of that, as long as we keep trying to turn to him and lift ourselves, and I think



that's what Nephi is sensing there, and I think you used the word trust, "I know in whom I can trust."

- Hank Smith: 00:19:30 And it's not the commandments. Yeah. John, what do you think about that?
- John Bytheway: 00:19:35 Yeah, I think the law forces us to confront our own sinfulness, that we can't keep it, and I would love to be as wretched as Nephi, if that's the definition of wretchedness, that he gets to that point where he realizes that, and I think it was one of Nephi's best days. I think if we always feel good about ourselves, that's a problem. So, it was one of Nephi's best moments and notice what he did, and we've been talking about faith in Christ, but I know in whom I have trusted and he doesn't go on about, "I'm great, I'm special, I'm awesome." He goes, "He has done this for me. He has done this for me. He's protected me on the sea and protected me in all this," and it's such a great ... I can't wait for Book Mormon to talk about that more.
- Hank Smith: 00:20:23 I want to read an analogy made by Steven Robinson. John, this is a talk that we've quoted from before, Believing Christ. He wrote a book with the same name. "When our twin daughters were small, we decided to take them to the public pool and teach them how to swim. I remember starting with Rebecca. As I went down into the water with Rebecca, I thought, I'm going to teach her how to swim, but as we went down into the water, in her mind was the thought, my dad is going to drown me. I'm going to die. The water was only three and a half feet deep, but Becky was only three feet deep. She was so petrified that she began to scream and cry and kick and scratch and was unteachable. Finally, I just had to grab her. I threw my arms around her and I just held her and I said, Becky, I've got you. I'm your dad. I love you."
- 00:21:09 "I'm not going to let anything bad happen to you. Now relax. Bless her heart, she trusted me. She relaxed and I put my arms under her and said, okay, now kick with your legs. And we began to learn how to swim. Spiritually, there are some of us who are similarly petrified by the questions, am I celestial? Am I going to make it? Was I good enough today? We're so terrified of whether we're going to live or die or whether we've made it into the kingdom or not, that we cannot make any progress. It's at those times when the Savior grabs us, throws his arms around us and says, I've got you. I love you. I'm not going to let you die. Now relax and trust me."
- 00:21:45 "If we can relax and trust him and believe him as well as believe in him, then together we can begin to learn to live the gospel.

Then he puts his arms under us and says, okay, now pay tithing. Very good. Now pay a full tithing. And so we begin to make progress. Brothers and sisters, do we believe in being saved? If I ask my classes that question with just the right twang in my voice, do we believe in being saved? I generally get about a third of my students to shake their heads and say, no, no. Those other guys believe in that. What a tragedy. Brothers and sisters, we believe in being saved. That's why Jesus is called the Savior."

00:22:21 "What good is it to have a savior if no one is saved? It's like having a lifeguard that won't get out of the chair. There goes another one. Try the backstroke. Too bad, he didn't make it. We have a savior who can save us from ourselves, from what we lack, from our imperfections, from the carnal individuals within us." I like that analogy.

John Bytheway: 00:22:44 Yeah, I think we're going back to, this isn't another gospel. This is the gospel of Jesus Christ is the Savior. Trust him, have faith in him. Repent and he's good at what he does.

Dr. Jared Ludlow: 00:22:58 There's definitely the power that comes through Christ that Paul ... again, there's no flinching in his testimony of the power of the risen Lord, and he just is so passionate about wanting others to understand this. He won't let people from Jerusalem stand in his way. He won't let Peter stand in his way if he feels like Peter is off base a little bit because he just wants them to know the source of salvation and power that can come to them.

Hank Smith: 00:23:36 It seems that he's constantly facing this battle of people pulling back to the law of Moses. It's almost like they want to Jared, why do they want to go back to the law of Moses so badly?

Dr. Jared Ludlow: 00:23:47 I think a lot of it is just the tradition of it, how they were raised. Again, getting back to maybe what did Jesus do? Well, he did some of these things and so not fully understanding the purpose for these things that were to point towards Christ rather than the things themselves. I think in our church when we've had some changes, some members of the church struggle with it. Well, I don't know how many struggled with going to two hour church. Maybe that was more universally accepted.

Hank Smith: 00:24:24 I do know of some who said I really liked three hours of church.

Dr. Jared Ludlow: 00:24:28 Yeah, but maybe related to that missing, that we don't have Sunday school every week or these kinds of things. Sometimes the changes are hard with what we've been raised with and what we've felt like has brought us a lot of satisfaction and joy

and suddenly, we're struggling in this new situation. It's out of our comfort zone. We're bringing in a lot of people that don't have the same background as we do. And again, that takes some adjustment and sometimes we don't want to adjust. We want to just keep things as they are.

- John Bytheway: 00:25:07 I think maybe a good example might be home teaching and ministering. With home teaching, I had a box I could check. I visited my family and I read that article in the Ensign for home teachers, which they had already read and talked to someone else, but it had a checklist feel to it. And I don't want to sound like I'm disparaging that. I had great people who visited us in my childhood and everything that came and they were faithful to that. Ministering leaves us a little bit like, "Whoa, what do I do?" And maybe I think it kind of requires more work on our part. What do I need to do? What should I do? Are my families ... do I know them? Are they doing okay? I think it requires more of us, but it has less of a checklist feel to it. Do you think?
- Dr. Jared Ludlow: 00:26:01 Definitely.
- Hank Smith: 00:26:03 Yeah, John, I think that's a fantastic example because doesn't Paul say Jared, that just because many things of the law of Moses are no longer practiced, doesn't mean to do nothing, and that maybe was the feel of some people, I might be condemning myself here, that because we're no longer home teaching, you can do nothing. And Paul is saying, no, no, no, that's not what this is. This is a call for you to step up even higher. John, I think you hit a great analogy there. Jared, what do you think?
- Dr. Jared Ludlow: 00:26:35 Yeah. No, I agree that there's less prescription of what exactly you need to do, which we can find comfort in because then we know, like John mentioned, that we're checking the boxes. Now, we have to figure out through the spirit, how do I minister? What are the needs? What constitutes good ministering, these kinds of things. It's not, "Well, I did it every month this year, so I can check those boxes." Now it's figuring it out.
- John Bytheway: 00:27:08 Yeah, some were more comfortable with merit badges and rank advancements. And what we've been asked to do now with children and youth is, rather than going to what this booklet says I should be working on that was written by someone else, is to get on our knees and ask God and our patriarchal blessing what we should be working on. Scouts was wonderful and it had its place, and it blessed a lot of people. And I love the principle of "Be Prepared," always will, but we're being asked to do something, we might even say it's harder. It's more "Hear Him

and then let God prevail" type based with the new program that we have now, maybe that one works.

- Dr. Jared Ludlow: 00:27:50 It kind of goes back to what we were talking about, where we're given these principles and then we have to figure out how to implement them rather than given all the performances and ordinances and try to learn some principles from them.
- John Bytheway: 00:28:04 Yeah, I think it makes us feel more accountable, not less. Isn't that true, Hank? Don't you feel like I got to do better? I got to figure out exactly how I can be a good ministering brother to these families in the best way for them, not just in a way that is general for everybody by checking a box.
- Hank Smith: 00:28:23 John, don't you think something similar happened with the new Strength of Youth pamphlet, that the old pamphlet served as well? There was a lot of do's and don'ts, checklists. Someone might see the new Strength of Youth pamphlet as a, "Oh, look what I can do now" versus step up to "I need to figure out my commitment to the Lord."
- John Bytheway: 00:28:46 Yeah, just what President Nelson has said, "Learn to hear him and then let God prevail." So, if some are reading it but not actually getting on their knees and trying to get inspiration, they may say, it doesn't say I can't do this. Well, the FSJ guide is not minimums of behavior, it's doctrines of discipleship, I've heard someone say, and that's a step-up. The whole thing is next level. In other words, look up. Don't look to a book, what can I do? What I can't do? Look up and ask God, am I dressing in a way that honors my body, that God has given me? Am I acting in a way that honors what God has given me, and don't miss that step? Well, it doesn't say I can't do this.
- 00:29:30 Okay, then get on your knees and figure out with your patriarchal blessing, with the scriptures, with learning to hear him, what kind of person should I be? How should I behave? And that's also next level.
- Dr. Jared Ludlow: 00:29:42 Yeah, and I think Paul would say, "But you're not doing this alone, particularly you have the Holy Spirit to help guide and to lead you along the way." And I think if there's one section that most members of the church are familiar with in Galatians, it's those fruits of the spirit.
- John Bytheway: 00:29:59 Perfect place to go right now.

Dr. Jared Ludlow:	00:30:02	Yeah, we sometimes look at these fruits as the outgrowth of having the spirit, and that's certainly true, but also think of them as helps along the way when we have to make these decisions and decide practices and things that we should be doing and whether we should be doing this or not, it's great to have that peace and that faith from the spirit that can help strengthen us. So I love his discussion of these fruits of the spirit, and I don't know if there's a particular fruit of the spirit that stands out to you more than any others. And maybe there's certain times when some are really more needed, but to me, I think peace is always a great blessing.
	00:30:53	And it's not anything necessarily dramatic, but just a nice feeling and just a confidence that I'm on the right path, that I'm doing okay. I'm not perfect, but I'm striving and the trajectory is in the right direction, that peace can really help. On the flip side, I tend to notice when I'm impatient, often it's missing the spirit. And so that long-suffering is gone maybe a little bit more short with people. And unfortunately, particularly with my wife, I'm with her more than probably anybody else in my life. These fruits of the spirits can be great strengths to us along the way as well as indications as Paul is pointing out here, that Christ's way is the right way and it can help us walk in the spirit.
John Bytheway:	00:31:44	I love that that's so positive, to go from everything we've been talking about to talk about, here's the fruits, here's the results, here's the outcomes of what we've been talking about. Love and joy and peace. See, I emphasize peace when I marked it too, because I think when I was younger it was all about fun and happiness, maybe, however you define those. As you get older, if you're like me, it's more ... what you've longed for is just peace of mind. Am I okay? Are my children going to be okay? Are my loved ones going to be okay? And not so much just having fun all the time, but are we going to be okay? Is that more, the way I would describe peace and their fruits, their results of trusting in Christ, am I getting that right?
Dr. Jared Ludlow:	00:32:32	Yes.
John Bytheway:	00:32:33	I'm just reminded of section 19. It expands the meaning of it so much to know it was given to Martin Harris that I kind of relate to more than some others, but to learn of me, listen to my words, walk in the meekness of my spirit. I mean, think of all the people in Martin Harris' ears and what's Jesus saying? And think of the worries. Do I mortgage my farm? Can I show the 116 pages or can I take the characters to Charles Anthon, whatever. And what the Lord is saying, "Martin, learn of me and listen to my words and walk in the meekness of my spirit and you'll have

peace in popular opinion, no. Power, no. Wealth, no. You'll have peace in me. That's the fruit of the spirit, Martin, that you want."

- Dr. Jared Ludlow: 00:33:16 So John, you just mentioned meekness as part of all of that, and I think Paul, that's one of the things he's trying to emphasize in this epistle, right after listing all of those things in verse 26, he says, "Let us not be desirous of vain glory provoking one another, envying one another." And I think the first verse of the next one is ... of chapter six is again that we might lift ourselves above another. And again, think of Paul's situation here where he is trying to merge these different peoples together from different backgrounds and it's very easy for us to feel like we are better than the other. Whoever the other is, we're better, but the fruits of the spirit help us to reach that meekness.
- 00:34:05 To realize they're just as much loved by heavenly Father. They're children of God and seed of Abraham just as much as I am, and therefore I need to not provoke them and not lift myself up and not to envy them either. The pride that President Benson talked about from below to those above can be just as real as thinking we're better than others, looking down on them.
- John Bytheway: 00:34:33 Boy, and the idea of others just would be so tough when you've got converts who came from Judaism and converts who were Gentiles and how different their backgrounds would be, and we're trying to be unified in the same branch of the church in this time, feel that challenge.
- Hank Smith: 00:34:52 What Paul is saying here about the fruits of the spirit and how they're affected by how you interact with others, reminds me of a statement made from Elder Renlund. I bet both of you remember this. He says, "The influence of the Holy Ghost can be obscured by strong emotions such as anger, hate or fear. That's like trying to savor the delicate flavor of a grape while eating a jalapeno pepper. One completely overpowers the other." So is that what Paul's after here, Jared, is you can have all of these wonderful outcomes in your life, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, self-control. You can have all of these things and don't ruin them or lose them in your fault-finding or hatred of each other.
- Dr. Jared Ludlow: 00:35:40 Yeah, exactly. I mean, again, if you're trying to build a community, there needs to be that mutual respect and love. And it goes back to again, he says that loving your neighbor as yourself is where the law is fulfilled and how we can continue that law today. And I certainly see throughout recent general

conference addresses that emphasis on the two great commandments, loving God and loving others repeatedly because that's really what it comes down to, to help them as we also are trying to progress rather than holding them back because we are thinking we're better and we don't need them and those kinds of things.

- Hank Smith: 00:36:28 There's some great questions in the "Come, Follow Me" manual about this section, the end of chapter five and the beginning of chapter six. It says, "Studying these verses can help you evaluate how fully you are walking in the spirit." That right there is quite a task, evaluating how fully you are walking in the spirit. Are you experiencing the fruit of the Spirit, mentioned in verses 22 and 23? What other fruit or results of spiritual living have you noticed? Galatians 2:20, Paul is talking about the law and Christ as we've been talking about, and he says this, "I am crucified with Christ. Nevertheless, I live yet not I, but Christ liveth in me and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."
- 00:37:23 It's a beautiful verse, but I want to make sure I understand it. So, Jared, John, help me understand what he means by I am crucified with Christ.
- Dr. Jared Ludlow: 00:37:32 Here we see kind of the intimate relationship that Paul feels with Christ. I mean, it doesn't get much more than that, but I think part of it is when he says I'm crucified with Christ, maybe two senses. One, I'm getting rid of those flesh things and maybe the reliance on the law so much, but also, you can imagine Paul's situation where he initially starts off as a persecutor of those who believed in Jesus and then, suddenly he's 180 degrees different proclaiming that Jesus is actually the Messiah and how much persecution would be heaped upon him from those who used to be his colleagues and things. So, in some senses, his previous life is crucified with Christ.
- 00:38:27 I am now as persecuted and unwanted as Christ was by my fellow colleagues, but nevertheless, I live, but now, it's Christ liveth in me and it gets back to that trust and confidence in the Son of God, that faith. In Romans, he talks about it with baptism, that you die and you become ... raised again, a new life. And I think he's kind of giving that same concept here, that now I'm living in Christ or more probably Christ that lives in me. He's just a messenger of Christ. He's just the refraction of light to share the light of the world with others.
- Hank Smith: 00:39:15 Thank you, Jared.

John Bytheway:	00:39:16	I'm glad you brought up Romans because we talk all the time about being born again, but to be born again kind of implies you're going to die and then be born again. Paul does say that, and like you said in Romans 6:4, we're buried with him by baptism unto death that we think of baptism as being born again, but the first part going down under the water is like dying. Then, we walk in newness of life, and that's why when I saw "Crucified with Christ," I said, "Oh yeah, we're buried when we're, baptism, the old man of sin is left behind, I think is the phrase," and then we're born again. So that's what I connected that to. I'm glad you brought that up about how we're crucified with him. Well, we die and are born again because of him.
Hank Smith:	00:40:00	Daniel Judd, former dean of the religion department of BYU, gave a talk at an Easter conference called New Creatures in Christ. He talks about Paul and he shares an interesting story that I want both of you to hear. This is Dr. Judd. "Paul is using the literal death and resurrection of Jesus Christ as symbolic representations to invite the reader to put to death the natural man, within each of us, through faith in Christ, repentance and baptism, that we may come forth as new creatures in Christ to sin no more. British pastor and theologian, Charles Spurgeon gave the following illustration of what it means to repent and be baptized unto Christ's death and become a new creature in Christ.
	00:40:44	While the original source for this story cannot be identified, Spurgeon believed the story is from the life of St. Augustine, the fourth century bishop in North Africa. Augustine had indulged in great sins in his younger days. After his conversion, he met with a woman who had been the sharer of his wicked follies. She approached him wittingly and said to him, "Augustine, it is I," mentioning her by name, but Augustine then turned around and said, "But it is not I. The old Augustine is dead and I am a new creature in Christ Jesus." Isn't that a great story?
Dr. Jared Ludlow:	00:41:24	Yeah, and that gets to again a verse. I mean Paul uses that new creature phrase also, and again, chapter six verse 15, and Christ Jesus, neither circumcision availeth any thing nor uncircumcision but a new creature. And that's what Paul is trying to help anyone to accomplish, to change and to become that new creature, whether they were Jewish background, gentile background, it didn't seem to matter to him. He just wanted them to change.
John Bytheway:	00:41:58	Sometimes we say the gospel makes, or has the potential to make bad men good and good men better, but I think it's so much more than that, that I like this phrase, a new creature or



in other words, a new creation. I won't even resemble, or like Augustine was saying, it's me, but it's not me. In the Come, Follow Me manual for individuals and families, there's a beautiful illustration of a caterpillar and a butterfly. I mean no resemblance, that he can make us a completely new creation. So, I like that he didn't just say, it'll make me better, but no, it'll be a completely new creature.

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|-------------------|----------|--|
| Dr. Jared Ludlow: | 00:42:41 | It's interesting that Paul also mentions that imagery of being crucified in chapter six, verse 14. Here he's again responding to those who want to have his gentile converts be circumcised, but he says, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ," and then notice this phrase, "By whom the world is crucified unto me and I unto the world," so that trying to change and rise above the Babylon or the natural world around us, it's through Christ that we can accomplish that. It's through Christ that the world changes, I think of some of the Book of Mormon stories where they had no more desire to do sin. And sometimes I wonder why don't I get that blessing more often? It's truly through Christ that that world is crucified and that I also am crucified to the world.   |
|                   | 00:43:45 | I don't want to participate in those things and be a part of that when I am truly a changed person.  |
| Hank Smith:       | 00:43:53 | Yeah, the great and spacious building loses its appeal. This might be a good place to insert a quote that I'm sure both of you know from C.S. Lewis. He says, "Imagine yourself as a living house. God comes in to rebuild that house. At first, perhaps you can understand what he is doing. He is getting the drains right and stopping the leaks in the roof and so on. You knew that those jobs needed doing and so you're not surprised, but presently, he starts knocking the house about in a way that hurts abominably and does not seem to make sense. What on earth is he up to? The explanation is that he is building quite a different house from the one you thought of. Throwing out a new wing here, putting on an extra floor there. Running up towers, making courtyards. You thought you were going to be made into a decent little cottage, but he is building a palace. He intends to come and live in it, himself." Paul said, "I'm crucified with Christ. Nevertheless, I live. Yet, not I, but Christ liveth in me." |
| John Bytheway:    | 00:44:53 | A new creation, a totally new creation. Don't beat yourself up if you're not there, like remodeling a house. It could take a while.  |
| Hank Smith:       | 00:45:04 | Yeah, and it can be very discouraging and encouraging at times.  |

John Bytheway:	00:45:09	One of the bedrock stones of my personal testimony is watching the fruits of the gospel, because I had a live-in example in my house. My dad came out of the Navy in World War II, joined the church at age 24 because of my mom and strived his whole life to do better and to be better, and we would find notes he left to himself about trying to do better and to be better. And the dad I had at eight years old was not the one I had at 18 or 28. And eventually, he was in a Bishopric and on a high council. And we just watched the gospel change him and mellow him. And to me, you can't take that from me. I saw the gospel make him a new creature. And sadly, I think he never felt like he was making enough progress, but we all saw it.
	00:46:04	And I honor my father and the Savior for what I watched the gospel do for him because I experienced it and my siblings would say the same thing.
Dr. Jared Ludlow:	00:46:16	I have a story maybe that is in process, I guess you could say. I'm currently the publications director at the BYU Religious Study Center, and shortly after taking that position, I got a letter just sent to the religious study center from an inmate in prison. And he had started watching BYUTV in prison and particularly started watching the scripture round table discussions from religion faculty that were broadcast on the TV. And the only address that came up or contact information was the Religious Study Center. So, he reached out and it's begun this correspondence back and forth now for almost two years. And even phone calls, he'll call me at least once or twice a week.
	00:47:16	And one of the things that he's noted was how these people, as they talked about the scriptures, just they seem different and he felt different when he would watch them and listen to them. And he wasn't a very learned person as far as a lot of education. He, I think, got involved in drugs early on and that just led his life in a different direction. Yet, he started to realize I deserve to be where I am. I've done some things that justice demands this of me, but he also is reaching out for, "I want to change. I want to be a different person and I need Christ." So, I was very pleased, and I think this was not just a coincidence when one day, he ...
	00:48:10	This was a few months ago, he said he saw a couple of people come into the prison and he didn't know who they were. He wasn't sure if they were prison officials or something, but they dressed obviously not as inmates, but he just felt this prompting to go ask who they were. And he's like, I don't know why I did that, but I know why he did that. Anyway, he goes and asks them, and they were members of the church and they were

there looking for any members of the church. Things during COVID, really shut down any services and these kinds of things. So, they were trying to start things back up and he explained, "Well, I'm not a member of the church, but I love studying it, and I've started reading all these things" and he has a Book of Mormon and other things.

00:48:57 And so now he participates in weekly meetings with members of the church from the local area that come in and as well as a few other inmates. And he says, sometimes we get up to nine or 10 people that are coming. So, you see that strong desire to change, to be in a position where ... I just give this sense that he knows he can't do it alone and he's all alone. So, he reaches out to Jesus to just try to find something that can help him to be better and to try to improve on what a life he feels he kind of wasted. To me, that's the good news. That's what the gospel is all about. Becoming a new creature, and it's through the spirit.

00:50:03 It's through that trust in Jesus, and I don't know what's going to be the end result, but I do know he's on a much, much better trajectory than he was before. And that's the blessings of the spirit and the blessings of the gospel.

Hank Smith: 00:50:26 What a story, John, Jared, I think those are perfect examples of what we're talking about today, about Christ's ability to truly change people, not just so they act different, but they truly are different. I'm sure many of our listeners will remember the story. C.S. Lewis, who we mentioned earlier, wrote the story of a little boy named Eustace who was in a land called Narnia, and he was a greedy, selfish boy in Narnia. His greedy selfishness turns him into a dragon and he does not want to be this dragon and his friends are scared of him. He can't be with them. Lewis writes, "An appalling loneliness came over him. He was very dreary being a dragon. He shuddered whenever he caught sight of his own reflection and he was ashamed to be seen by others."

00:51:18 If you've seen the movie, there's a moment where Aslan, the lion comes representing Christ to change Eustace, but the book has quite a bit more detail. Eustace says in the book, "I was lying awake and wondering what on earth would become of me. I looked up and I saw a huge lion coming slowly towards me. It told me to follow it. It led me a long way into the mountains. There was always a light around the lion wherever he went. At last, we came to the top of a mountain and there was a garden, trees and fruit and everything. In the middle of it, there was a very big round bath with marble steps going down into it. I thought if I could get in there and bathe, it would ease the pain,

but the lion told me I must undress first. Suddenly I thought that dragons are snakey sort of things and snake can cast their skin. So, I started scratching myself and my scales began coming off."

00:52:13 "I scratched a little deeper and my whole skin started peeling off beautifully. I could see it there beside me looking rather nasty. It was the most lovely feeling. I scratched and tore again and another skin peeled off beautifully. I thought to myself, how many skins have I got to take off? I was longing to bathe. And then this moment, then the lion said, you'll have to let me. The very first tear he made was so deep, I thought it had gone right into my heart. It hurt worse than anything I've ever felt. The only thing that made me able to bear it was just the pleasure of feeling that stuff peel off. He caught hold of me and threw me into the water. It hurt, but only for a moment. After that, I found that all the pain had gone."

00:53:00 "And then, he returns back to his friends and I like what Lewis says after this. It says, great was the rejoicing when the restored Eustace walked into the circle around the campfire. No one, at least of all Eustace himself, felt any desire to go back to the dragon's cave, where he got ... was changed." And then Lewis says this, and I like what you said Jared about, I don't know how that man's story is going to work out. Lewis writes this, "It would be nice and fairly true to say that from that time forth, Eustace was a different boy. To be strictly accurate, he began to be a different boy. The cure had begun." I think that's what we've been talking about today. Paul is offering people the cure to a painful, sinful life, that the cure is Christ himself.

John Bytheway: 00:53:52 I just love that sometimes I don't see the word creator in creature, but it's in there. So, the creator can make a new creation, can make a new creature. I love to see it in there because I believe that's what he can do.

Dr. Jared Ludlow: 00:54:07 I love how Paul ... he loves these people. He wants to help them, and he's willing to bear whatever price it is on his body. I mean, he says he bears the marks of the Lord Jesus, from whippings, from stonings, from everything, but that's not going to deter him from trying to help others come unto Christ. And I mean, it's just an incredible example of someone who wants to help others and bring to them the peace and love that can be a part of their life. If it means, again, standing up against those who he feels are leading them astray, then he will do so. Ultimately, he just is trying to point them to Christ and the peace that can come through him.

Hank Smith:	00:55:02	Jared, you just quoted from chapter six, verse 17, "From henceforth, let no man trouble me for I bear in my body the marks of the Lord Jesus." That's how Paul finishes this letter. Is there anything else we need to see in his conclusion?
Dr. Jared Ludlow:	00:55:15	I mean, this is more of an interesting fact about it, besides some of the doctrine he gives in this chapter. And that is in verse 11, he says, "You see how large a letter I have written unto you with my own hand?" Now large a letter here, I don't think it's so much the length because as you know, that epistles of Paul are organized by length in our canon.
John Bytheway:	00:55:37	It's the font he used.
Dr. Jared Ludlow:	00:55:38	Yeah, it's the font, and in other words, probably a lot of this was dictated, but now he's writing himself and he's kind of proud of that. I'm writing this, but it points to what some scholars think is that Paul may have had problems with his eyes, and so he's writing in a larger font, if you will, larger letters, but he wanted to do it with his own hand. He alludes to this earlier in the epistle when he talks about ... this is in chapter four, starting in verse 13, "You know how through infirmity of the flesh, I preached the gospel unto you at the first and my temptation or my test, which was in my flesh, you despise not nor rejected, but received me as an angel of God, even as Christ Jesus."
	00:56:31	So whatever physical ailment or something he seems to have had, he praises the people of Galatia for not holding that against him and not using that as an excuse to reject him. I know later in some of his epistles, he talks about a thorn in the flesh that the Lord chose not to remove despite being this great leader and faithful disciple of Jesus Christ. He wasn't healed of this. This helped keep him humble and relying on God. So, we see a few kind of hints at this that Paul makes about whatever this physical ailment is. Again, some think that because of what he says here in verse 11, that it's some kind of an eyesight issue. And I mean, yeah, it's amazing that all that he did with whatever it was that he was dealing with.
Hank Smith:	00:57:29	Yeah, that's something I did not know. That's cool.
Dr. Jared Ludlow:	00:57:32	Another thing that we see in this chapter is this law of the harvest that we reap what we sow. So, he turns that to sowing in the spirit so that we can reap life everlasting. In other words, if we're doing things that the spirit is prompting us to, that will bring us blessings and lead us along the path. So, I like his counsel in verse nine, let us not be weary in well-doing for in due season, we shall reap if we faint not. So, part of the

enduring to the end is to not be weary in well-doing, just continue to do these things. And verse 10 kind of continues that, we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

00:58:19 He does like to use a lot of that imagery of being a family of a household. Again, he's trying to bring all these people together in one household of faith to receive all the blessings that God has for them.

Hank Smith: 00:58:35 Love it. John, anything on the law of the harvest?

John Bytheway: 00:58:38 I love all of the agricultural metaphors in the scriptures, they're so interesting to me, but it's such an obvious sign in nature that is everywhere, that if you plant figs, you're going to get figs. And this law of the harvest is so good, but I like what Jared just pointed out in due season, there is a waiting period. One of my favorite statements of President Benson was that he said, one of the trials of this life is that we do not usually receive immediately the full blessing for righteousness or the full cursing for wickedness, that it will come at a certain, but oftentimes there is a waiting period that occurs as was the case with Job and Joseph.

00:59:22 And that idea of a waiting period can be frustrating. Paul calls it, in due season, don't be weary in well doing because it will come, but I think sometimes with young people that I know, "Hey, I'm doing this, where's my blessing?" And it's like, "Well, don't ever get tired of doing well of well-doing because it will come. That's the law of the harvest, but it may not be your timing. It may be after a season. Sometimes they're longer seasons than others." So, I love the council and the certainty of if you sow that, you reap this.

Hank Smith: 01:00:00 It takes a long time to go from seed to fruit, doesn't it?

John Bytheway: 01:00:04 Yeah. I mean, if you plant an apple tree, you don't really see an apple for, what is it, three years, four years, to actually get the fruit. In the meantime, you have to water it and nourish it and apply Alma 32, 33 to it. It takes a while before you get the fruit.

Hank Smith: 01:00:19 David O. McKay said, "Since man's first advent on earth, God has been urging him to rise above the selfish groveling life of the purely animal existence into the higher, more spiritual realm. After several thousand years of struggling mankind, even now, but dimly recognizes the fact that the greatest of the world's leaders are those who most nearly approach the

teachings of the man of Galilee. This is psychologically sound because the thoughts a man harbors determines the realm in which he serves, be not deceived. Writes Paul to the Galatians, God is not mocked. For whatsoever a man soweth that shall he also reap 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."

- John Bytheway: 01:01:07 It's so fun to see so many things that showed up in the articles of faith. Sometimes when we read Paul in verse 10, "As we have therefore opportunity, let us do good unto all men." I mean, do you hear Article of Faith 13 in there? We believe in being honest, true, chaste, benevolent. And in doing good to all men. I say, "Oh, well, that's where he got that."
- Hank Smith: 01:01:28 Yeah, that is cool. Jared, Dr. Ludlow, this has been fantastic. I feel like I am grasping the epistle to the Galatians. If I'm at home and I've listened to these episodes with you, Jared, what are you hoping I walk away with from Galatians?
- Dr. Jared Ludlow: 01:01:47 Well, I think hopefully a little bit of the context that Paul is dealing with these people who feel like they should continue Jewish practice as part of their path to salvation, and he's trying to put the brakes on that and say, no, faith or trust and confidence in Christ is what you need to focus on. That's the path to salvation. So, it's faith in Christ, not works of the law of Moses that should be followed. I think also the notion that he is trying to bring together these disparate groups that have very different backgrounds and one's been raised with idols and different world and cosmic perspectives versus the Jewish background that we're probably more comfortable with because of the Old Testament and things.
- 01:02:43 Trying to blend them together and a verse we didn't read, but which kind of summarizes a lot of this is chapter three, verse 28, "There's neither Jew nor Greek. There's neither bond nor free. There's neither male nor female, for you're all one in Christ Jesus." And if you are Christ, then you're Abraham's seed and heirs according to the promise. He's trying to lead them to this unity that brings them all the same promises and blessings. They can all become Abraham's seed and heirs according to the promise. Some even wonder if that verse 28 is kind of a baptismal creed that some said at baptism, because verse 27 says, "For as many of you has been baptized into Christ, have put on Christ," and maybe a believer would say there's neither Jew nor Greek, et cetera, and then be baptized.

	01:03:37	It's that unity that we also should be seeking within our own communities, whether that's a ward congregation, whether that's a neighborhood, whether that's reaching to the other that we normally don't associate with because they're not part of our comfort zone, trying to find a way to do that. And I just love the promise of the fruits of the spirit that can enrich our lives so much and can help illuminate the path, that we know that we're on the right path when we feel these fruits of the spirit. And what I love about that is that this is for all old, young, male, female, and we can all receive the benefit of these fruits of the spirit.
	01:04:21	And I just love Paul's desire to help others to come unto Christ and to receive all of these fruits of the spirit so that they can have a better life and learn how to walk in the spirit. And that's certainly something I want to do ever better in my own life.
Hank Smith:	01:04:42	Yeah. Come unto Christ, live a better life. Enjoy the fruits of the Spirit. That's what we're trying to do here, right, John?
John Bytheway:	01:04:51	Yeah, and as you said earlier, Hank, keep the main thing, the main thing, and that's the gospel. That's the doctrine of Christ. And don't stray to another gospel. There's no alternate plan of salvation. It's the doctrine of Christ.
Hank Smith:	01:05:04	No. There is no other way. Jared, thank you for being with us today.
Dr. Jared Ludlow:	01:05:10	Pleasure.
Hank Smith:	01:05:10	Yeah, we loved having you. We want to thank Dr. Jared Ludlow for being with us today. We want to thank our executive producer Shannon Sorensen. Our sponsors David and Verla Sorensen, and we always remember our founder Steve Sorensen. We hope you'll join us next week as we study the book of the Ephesians on followHIM. Today's transcripts, show notes, and additional references are available on our website, followhim.co. That's followhim.co. You can watch the podcast on YouTube with additional videos on our Facebook and Instagram accounts. All of this is absolutely free, and we'd love for you to share it with your family and friends. We'd like to reach more of those who are searching for help with their Come, Follow Me study.
	01:05:51	If you could subscribe to, rate, review, and comment on the podcast, that will make us easier to find. Of course, none of this could happen without our incredible production crew, David



Perry, Lisa Spice, Jamie Neilson, Will Stoughton, Krystal Roberts, Ariel Cuadra, and Annabelle Sorensen.

Russell M. Nelson: 01:06:09 Whatever questions or problems you have, the answer is always found in the life and teachings of Jesus Christ. Turn to him. Follow him.

## HOW CAN CHRIST & HIS GOSPEL MAKE YOU FREE?



Hank Smith:	00:02	Hello my friends. Welcome to another followHIM Favorites. My name is Hank Smith. I'm here with the amazing John Bytheway. Hi John.
John Bytheway:	00:09	Hi Hank.
Hank Smith:	00:10	John, we're doing another followHIM Favorites, where we take one question from this week's Come, Follow Me lesson. The question this week comes from Galatians, it comes right out of the manual. It says, how have Christ and his gospel made you free? So how can that happen? I might think the gospel is just rules and commandments that bind me up. Freedom is no commandments. How does the gospel with all of its rules and commandments make us free?
John Bytheway:	00:38	That's such a great question because I love the way you said it because it sounds like we have all these rules and restrictions and boundaries, but one way at least I can think of is we are free from so many bad consequences. I like to say, and sometimes I get pushback, but I like to say the Gospel's the easiest way to live and people, "Wait a minute, it's not easy," and I didn't say it was easy. I said it's the easiest. It's the easiest way available because life is just hard, but it's easier because you avoid so many bad consequences. So maybe that's one way you are free from a lot of some really bad consequences. You're free from those because these rules are guidelines to happiness.
Hank Smith:	01:20	Living being persistent in the gospel can free you from addiction or help you avoid addiction entirely, and someone addicted to a substance or to a practice, that's not freedom. Addiction is the opposite of freedom, and the gospel does provide that. A great evangelical preacher once said, "Real Christians do not carry their religion, their religion carries them. It is not weight, it is wings. It sets them free from fear, discouragement and sin, the great enslavers of souls." And then I'm reminded of John, you probably remember this, way back in the book of Moses, John, you probably remember this, the story of Cain and Abel way back in Moses chapter five. Remember we did this last year during the Old Testament, Cain kills his brother Abel, and the

oddest statement, he makes that verse later, this Moses five, verse 33, "Cain gloried in that which he had done, saying, 'I am free'." I remember you and I talking about this, saying, no, you're not.

John Bytheway: 02:24

No.

Hank Smith: 02:25

You are more bonded than you've ever been.

John Bytheway: 02:27

Yeah. Satan is so good at what he does that he can send the Korihors out to say, "You guys are bound, you're yoked. You have no freedom. You can't do anything." And it's exactly the opposite. And in the war chapters, when Moroni and Pahoran are sending letters back and forth and Pahoran says, "Conduct a war in that part of land," I think he says, "According to the spirit of God, which is the spirit of freedom." I was like, whoa, look at that. The spirit of God is the spirit of freedom. And knowledge helps us, the gospel helps us be free.

Hank Smith: 03:00

I once read a letter from someone who was in prison for a bunch of serious drug offenses and other things that came along with that, and they'll be in prison for quite a few years. But in prison, this man found the gospel and began to repent and really come to the Savior. And then he said this towards the end of his article, he said, "Though I'm confined by fences, I feel free again, thanks to the gospel of Jesus Christ and his miraculous atonement." Interesting that this man in prison even now feels free because of what he's found the Lord has done and will do for him.

John Bytheway: 03:41

Yeah. Because of some more knowledge of the gospel that he got. Yeah, it's great.

Hank Smith: 03:45

Yeah. We hope you'll join us on our full podcast. It's called followHIM. You can get it wherever you get your podcast. We're with Dr. Jared Ludlow in the full book of Galatians this week, and he is a brilliant Bible scholar. We think you'll love what he does with this epistle. And then come back next week and join us for another followHIM Favorites.