



A Study of Galatians

Chapter 6

1 Achim (brothers), **if a man among you commits some trespass** (Greek: *paraptoma*; falling away, lapse or sin), **you that are in the Ruach correct him in a spirit of meekness, also considering your own faults so that you will not be tempted.** (A trespass could be as simple as a sin or as large as turning away from the path of righteousness. The Galatians were to correct each other gently and without self-righteousness.).

2 Bear one another's burdens and thus fulfill (complete; correctly interpret and carry out) **the Torah of Mashiach** (John wrote: *1 "In the beginning was the Word. The Word was with God, and the Word was God. 2 He was with God in the beginning. 3 All things were made through Him, and apart from Him nothing was made that has come into being"* [John 1:1-3 TLV]. Yeshua is the Living Word, the author of *Torah*. He made everything, including *Torah*. This "Law," as interpreted from the Greek *nomos*, is a reference to the *Torah* of ADONAI.

Sha'ul used the term Law, *nomos* in Greek, at least 110 times in his epistles, but not necessarily with the same meaning in each case. He used *nomos* to refer to at least eight different categories of thought. This was not because he wanted to use the word translated into English as "law" so much, but because there was no separate word in the first century *Koine* Greek to distinguish between the different meanings of *nomos*. *Sha'ul* used it to apply to: 1) The five books of Moses, 2) teaching and instruction within *Torah*, 3) a rule or a principle, 4) law, as in a specific command; a *mitzvah*, 5) a reference to the whole *Tanakh*, the Hebrew Scriptures, 6) a natural law or law of nature, 7) legalist, and 8) legalism. And, the only word which *Sha'ul* had to convey all these meanings was the word *nomos* which is always translated "law." And it is because of this difficulty, at least one of the reasons, that he has been so misunderstood by modern readers of his epistles. The negativity of the term "law" is another reason which makes it difficult for modern readers to understand. As understood by many people, law always speaks of legalism and not the teaching and instruction aspect of *Torah*.

We should also consider the Greek words "*ton nomos tou Christou*" in this verse, words understood by Christians as "the law of Christ." The only other place in which *Sha'ul* mentions these words is in 1Corinthians 9: 20 "*To the Jewish people I identified as a Jew, so that I might win over the Jewish people. To those under Torah I became like one under Torah (though not myself being under Torah), so that I might win over those under Torah; 21 to those outside Torah, like one outside Torah (though not being outside God's Torah but in Messiah's Torah), so that I might win over those outside Torah.*" [1Corinthians 9:20-21 TLV]. This says to me, that in order to win Jews to Yeshua, *Sha'ul* identified and empathized with those Jews who followed Oral Torah, not that he agreed with following Oral Torah. To win Gentiles who were not already proselytes to Judaism to Yeshua, those who were completely outside the teaching and instruction of *Torah*, he identified himself as being outside of *Torah* for a means of salvation, but not outside the proper understanding of ADONAI's *Torah* which is itself, the *Torah* of Messiah. We could possibly add a ninth category to *Sha'ul*'s eight different categories of thought using the word *nomos*. It would be "*ton nomos tou Christou*," the "Law of Christ."

As I understand it, "*Torah shel HaMashiach*," the *Torah* of Messiah in this verse, includes all of the teaching and instruction found within the *Tanakh* as well as specific commands found within it. Yeshua, Himself, taught and upheld this. He said: *17 "Do not think that I came to abolish the Torah or the Prophets! I did not come to abolish, but to fulfill. 18 Amen, I tell you, until heaven and earth pass away, not the smallest letter or serif shall ever pass away from the Torah until all things come to pass. 19 Therefore, whoever breaks one of the least of these commandments, and teaches others the same, shall be called least in the kingdom of heaven. But whoever keeps and teaches them, this one shall be called great in the kingdom of heaven"* [Matthew 5:17-19 TLV]. "Abolish" is a Hebrew idiom meaning to incorrectly interpret. "Fulfill" is the opposite and means to correctly

interpret the *Torah*. Yeshua only referred to *Torah* and Prophets, but I suggest that Yeshua by inference was referring to the whole *Tanakh*.

With regard to bearing one another's burdens, *Sha'ul* may have been referring, at least in part, to Yeshua's reference to the second greatest commandment, "You shall love your neighbor as yourself," which is found in all three of the synoptic Gospels [Matthew 22:39; Mark 12:31 and Luke 10:27].)

3 For if anyone thinks more highly of himself than he should, he deceives himself (We should not be vain or conceited and display this attitude to others. Self-deception can lead to deeper spiritual problems.).

4 But let each person examine his own work (The Greek *ergon* means work, task, or employment. *Sha'ul* was probably referring to a person's work before ADONAI, that is, how he carried out the commands of *Torah* and followed/served Messiah. These commands are both physical and spiritual, not the least of which is love.), **then he will have delight in his own and not in another's** (Let each follower of Yeshua examine his own work. Then he will have a feeling of self-respect and not be tempted to compare himself to anyone else.).

5 For each person must bear his own burden (Greek: *phorteon*; load, burden. Each person is responsible for the physical and spiritual assignment given to him. This would include whether or not he reaches a relationship of righteousness with ADONAI through Yeshua.).

6 And let the one who is being instructed in the Word (Greek: *logos*; a word, a statement, a speech) **share all that is good with his rabbi** (Those who are being instructed in "the Word," *Torah*, are to share their goods with the one who is instructing, the *rabbi*/teacher. This could have been in the form of food, clothing or currency. This is similar to *Sha'ul*'s statement in 1Corinthians 9 in which he said: 9 "For it is written in the *Torah* of Moses, "You shall not muzzle an ox while it is threshing" [1Corinthians 9:9a TLV]. He also said something similar in 1Timothy 5: 18 "For the Scripture says, "You shall not muzzle the ox while he is threshing," and, "The worker is worthy of his wage" [1Timothy 5:18 TLV]. He explains this concept further in 1Corinthians 9:9b-12: "Is it the oxen that concern God, 10 or is He speaking entirely for our sake? Yes, it was written for our sake, because the one plowing ought to plow in hope and the one threshing in hope of a share in the crop. 11 If we sowed spiritual things into you, is it too much if we reap material things from you? 12 If others have a share in this claim over you, shouldn't we even more? Nevertheless we did not use this right, but we put up with all things so that we cause no hindrance to the Good News of Messiah" [1Corinthians 9:9-12 TLV].).

7 Do not be deceived (Do not be deceived in anything, whether by those seeking to get you to follow something which G-d opposes or deceived by your own thoughts.); **Elohim is not mocked, for whatever a person sows, that he shall also reap** (A person who sows into sin or even into a belief which G-d does not approve, will receive a harvest of events in keeping with that which he sowed. This sowing may also relate to sowing physical support into the teacher's life.).

8 For he who sows to his own basar (his flesh; his own life for earthly pursuits) **shall reap corruption** (Greek: *pthora*; corruption, destruction decomposition, i.e. decomposition of the body) **from the flesh** (sowing into an earthly lifestyle), **but he who sows to the Ruach** (he who trusts in Yeshua and follows Him) **will reap Chayyei Olam** (everlasting life) **from the Ruach** (A person who only seeks to gratify his flesh through earthly things and does not take care of his spiritual needs through trusting in Yeshua will die in his sins.).

9 And let us not grow tired of doing good, for in due season we will reap if we do not grow weary (The law of the harvest is that a person reaps what he sows. This law also predicts an increase of 30, 60 or 100 fold in harvest [Yeshua in Mark 4:20] for those who do not grow tired of doing good. The increase is true not only for a harvest of doing good, but also an undesirable harvest for those who do not do good.).

10 Since we have the opportunity, let us do good to all, especially to those who are of the Bnei Beit HaEmunah (*Sha'ul* said that an opportunity to do good for persons was present for the Galatians and that they should especially do good for those who were a part of the household of belief/faith/trust. The household of belief is comprised of all who trust in Yeshua as Messiah. It is the world-wide *kehillah* (congregation; body) of Messiah. All who have trusted in Yeshua, whether or not they are a part of a local body of believers, are a part of it.

11 See, how large the letters I have written you with my own hand are (*Sha'ul* dictated the body of the letter to Luke, but chose to write the closing lines in his own hand to authenticate his authorship. The large letters are probably for emphasis.)!

12 *All of those who wish to make a good show in the flesh, they compel you to undergo brit milah, only so that they should not be persecuted for the stake of Mash'ich* (The Messianic Jews who taught that Gentiles should become proselytes to Judaism, a process which included physical circumcision, sought to make the Galatians converts in order to escape persecution from the non-Messianic Jews around them because they feared their reaction to the teaching that Messiah's death on the stake provided salvation.).

13 *For even those who have undergone brit milah do not guard to do the Torah, but they wish to have you undergo brit milah so that they can boast in your flesh* (*Sha'ul* now appears to be referring to both Messianic and non-Messianic Jews. Even those Messianic Jews [the perverters] and non-Messianic Jews [perhaps Judaizers] do not faithfully keep the *Torah* and hypocrisy is another of their problems. To them, the conversion of Galatian men to Judaism were just numbers about which they could boast.).

14 *But may I never boast* (in his accomplishments as a messenger of ADONAI) *except in the stake* (except to boast in the execution stake; the cross) *of our Adoneinu Yeshua HaMash'ich* (our L-rd, Yeshua the Messiah), *that by him the world was crucified to me and I was crucified to the world* (Through *Sha'ul's* trust in Yeshua the things of the world died to him just as his desire for the things of the world died.).

15 *For in Yeshua HaMash'ich, neither brit milah or lack of brit milah has any strength, but only a renewed creation* (See also Galatians 5:6. Circumcision has nothing to do with righteousness before ADONAI whereas in Yeshua a person can become a righteous, renewed creation. What matters is becoming a new creation through trusting in Yeshua as Messiah [putting on the new man.] The reference to the ineffectiveness of circumcision for salvation applies to Jew and Gentile equally. There is no salvation in it for any male.).

16 *And as many as walk according to this rule, peace and compassion be upon them and upon the Yisra'el of Elohim* (The Israel of G-d. Some have taken this verse to mean that the Israel of G-d is now "the Church." This verse is not a proof text for replacement theology, but is a reference to all followers of Yeshua, the true Messianic community who understand that circumcision is not required for salvation. The olive tree of Israel described in Romans 11 delineates those who are in the Israel of G-d.).

17 *From now on let no person trouble me, for I bear in my body the scars of Adoneinu Yeshua* (Stop causing me weariness because of responding to you who are opposed to my teaching about Yeshua. I will not respond because I have died to self on His stake with our L-rd Yeshua.).

18 *Brothers, the grace of our Adoneinu Yeshua HaMash'ich be with your ruach. Amein* (Galatian brothers in the faith, may with our L-rd Yeshua's grace be with your spirit. Let it be so.)!

Synopsis

Chapter 6

In chapter 6 *Sha'ul* concentrated on righteous living. He encouraged the Galatians to gently correct those who fell into sin, bearing their burdens in love. Do not be conceited nor envy the success of another, but be satisfied with your own success. Those who have been taught understanding from the *Torah* should help provide livelihood for their teacher. Beware of being deceived by your own thoughts or by the words of others. Being deceived can lead to actions which develop into troubles. If you sow only into your own physical desires, you will reap a harvest of bad things, but if you sow spiritual things you will reap a harvest of eternal life. So, don't become tired of doing what is right because when the time is right a good harvest will come. Because you are led by the Spirit and can be, you should be compassionate to everyone, but especially to fellow followers of Yeshua.

I am closing this letter in my own handwriting and with especially large letters. Remember that those who are trying get you to become proselytes to Judaism are

only doing this because they fear the disapproval of the non-Messianic Jews because they had shared the truth of Messiah's sacrifice with you. And the truth is, that even those circumcised Messianic Jews who are trying to get you to convert to Judaism, are not that faithful to following Torah. They just want you to be circumcised so that they can boast about it. But may I not brag about leading you to Yeshua, but only brag about Yeshua's sacrifice on the stake and that through it I died to the world. For those in relationship with Yeshua, circumcision makes no difference because it is His sacrificial death and not circumcision which brings atonement to a life. And for those who follow this understanding, may they have shalom and G-d's compassion in their lives, even in the whole body of Messiah. Do not create problems for me (Sha'ul) because I died to self on the stake with Yeshua and I will not respond negatively. Brothers, may the grace of our L-rd, Yeshua the Messiah be with your spirit. Amen!

Synopsis of all of Galatians

The entire letter from Sha'ul to the Galatians can be summarized with just a few points. We will approach it chapter by chapter.

Chapter 1. The Galatians have quickly turned away from the Good News to some other doctrine. There is another group who is confusing them by distorting the Good News of Messiah (1:6-7). Sha'ul said that if anyone, or even an angel, brings you a different gospel, let them be accursed (1:8).

Chapter 2. Sha'ul was in Jerusalem to consult with the leaders about his ministry. Some false brothers sneaked into the meeting and brought up the subject of circumcision (2:4). Sha'ul and the leaders did not give in to their demand that Gentiles who had trusted in Yeshua should be circumcised (2:5). When Shimon Kefa had been in Antioch previously, he acted hypocritically and stopped eating with the Gentile converts when some Messianic Jews sent by Jacob arrived. He stopped because he feared that they would report his activities to those Messianic Jews who favored circumcising Gentiles. Even Barnabas and the other Messianic Jews stopped eating with the Gentiles (2:11-13). Regarding righteousness, the truth is that it comes not by deeds based on Torah, but by putting trust in Messiah Yeshua (2:16).

Chapter 3. Foolish Galatians, who has beguiled you? You clearly understood the truth of Messiah sacrificed on a stake. Did you receive the Holy Spirit by being obedient to Torah or by hearing the truth with faith? After beginning in the Spirit, are you now trying to reach your spiritual goal in the flesh (3:1-3)? Understand that just as Abraham believed G-d and received righteousness, those who act in faith are Abraham's children. It was foretold in the Tanakh (Genesis 12:3) that G-d would consider righteous those Gentiles who lived by trusting faithfulness. And, He proclaimed the Good News to Abraham in advance, saying "In you all the nations shall be blessed" and all the nations are blessed along with Abraham (3:6-9). All who rely on deeds of Torah to obtain righteousness are under a curse and it is clear that no one obtains righteousness by Torah. Rather, the righteous shall live by faith (3:10-11). The promise was given to Abraham regarding his "seed," referring just to one seed who is the Messiah. Even though the Torah was given 430 years later, it does not cancel the previous covenant nor does it make "the promise" ineffective. If the inheritance of salvation is based on Law then it is no longer a promise, but salvation was a promise given by G-d's grace to Abraham. But, the Covenant at Sinai was given because G-d knew the nature of men and their tendency to sin. It was given until the Seed, to whom the promise had been made, came (3:16-19). Before faith came, the people of Israel were placed under the guardianship of Torah until the faith which would come was revealed. But, the guardian was also there to lead them to Messiah so that they could be made righteous by their faith. But, now that Messiah has brought faith, they are no longer under the guardianship of the sacrifices mediated through the Levitical priesthood (3:23-25).

Chapter 4. When the fullness of time arrived, G-d sent His Son to be born of a woman and born under the law. And, He was sent to free His people who were under the law so that they might receive adoption as sons. You Galatians are sons and G-d has sent the Spirit of His Son into our hearts and we are no longer slaves, but sons

(4:4-7). Scripture tells us that Abraham had two sons. One was by Hagar the slave woman and one was by Sarah the free woman. Allegorically, these are two covenants. One covenant is from Mount Sinai whose mother was Hagar. That one which was attempted by Abraham's flesh represents slavery. She corresponds to the earthly Jerusalem because both she and her children are in slavery. Heavenly Jerusalem is free and is the mother of those who live by faith. Brothers and sister, you just like Isaac are children of God's promise to Abraham (4:22-28).

Chapter 5. Do not be burdened by a yoke of slavery to human deeds because Messiah has set us free. If you convert to Judaism, Messiah will not benefit you because you will be obligated to keep even Oral Torah. Those of you who have done this have fallen from grace. Whether or not a person is circumcised has no meaning in Messiah, only trusting and being faithful through love (5:1-6). All of *Torah* is summed up by saying "love your neighbor as yourself." But be led by the Spirit and you will not be tempted by your flesh. And if you are led by the Spirit, you are not under law. Those who seek righteousness through the deeds of the flesh will not inherit God's kingdom. But, those who are Messiah's will crucify the flesh and display in their lives the fruit of the Spirit (5:14-25).

Chapter 6. Beware of those Messianic Jews who are trying to make you convert to Judaism. They are only doing it so that they won't be persecuted by the non-Messianic Jews, those who do not agree with the salvation of Yeshua (6:12). Circumcision has nothing to do with righteousness before ADONAI whereas through Yeshua a person can become righteous. What matters is becoming a new creation through trusting in Yeshua as Messiah (6:15). The grace of our Lord Yeshua the Messiah be with your Spirit (6:18).

When we began a number of weeks ago with chapter 1, we spoke about the overall theme of Galatians. It was proposed to be: "No person can be justified before ADONAI by obeying any list of rules or teachings." Trying to obtain righteousness before ADONAI, trying to be saved, by keeping rules is legalism. We cannot be justified by Law keeping, but that doesn't mean that we aren't to keep the Law. After we are saved, we do our best to be obedient to all which Yeshua our Master has called us to do. And He has called us to follow His *Torah*, His teaching and instruction, which is found from Genesis to Revelation.

This is the overall message which *Sha'ul* gave to the Galatians. "Trust in Yeshua by faith and be saved. Do not listen to those Messianic Jews who are perverting the Good News of Messiah by saying that you must be circumcised in order to be saved. Love and serve one another, turn away from the deeds of the flesh and cultivate the fruit of the Spirit."

Sha'ul's letter to the Galatians, when correctly understood, is not an anti-nomian rant, a tirade against following the written *Torah*. But it is a righteous rant, even a tirade, against those misguided Messianic Jews, Jews who had trusted in Yeshua, but also believed that conversion to Judaism with all of its components of circumcision, immersion, *Torah* faithfulness and Oral Torah faithfulness, was necessary for salvation. It is clear that Jacob, the leader of the Jerusalem Congregation and the other disciples and elders there, also agreed with *Sha'ul*. That is the message for us today, righteousness before ADONAI is only through trusting in Yeshua by faith through God's grace. That and nothing else!