

EPISTLE OF PAUL TO THE GALATIANS

Author & Audience:

the Apostle Paul, writing to mostly non-Jewish Believers in the province/region of Galatia

Date:

48-49 C.E. or 50-52 C.E.

Purpose:

Paul's letter to the Galatians is agreed by all examiners to strongly dissuade the non-Jewish Galatians from undergoing circumcision. But what was this "circumcision"? Was it just a physical operation, or was it actually undergoing the formal rite of becoming a proselyte to Judaism? And what would have been the motivation for non-Jewish Believers—seemingly justified and integrated into the people of God by faith in the work of Yeshua—going through such a procedure? Would not faith in the accomplished work of the Son of God be sufficient? Or, were they being significantly pressured by outside influences? Galatians asks significant First Century questions regarding how one truly becomes a member of God's own: trust in God and what He has done, or adherence to various prescribed human works.

1

Salutation

¹ Paul, an apostle (not from mortals, neither through human agency, but through Yeshua the Messiah, and God the Father, who raised Him from the dead),

² and all the brothers and sisters who are with me, to the assemblies of Galatia:

³ Grace to you and peace from God the Father, and our Lord Yeshua the Messiah,

⁴ who gave Himself for our sins, that He might deliver us out of this present evil age, according to the will of our God and Father,

⁵ to whom *be* the glory forever and ever. Amen.

There is No Other Good News

⁶ I am amazed that you are so quickly turning away from Him who called you in the grace of Messiah, to a different good news;

⁷ which is not another *good news*, except there are some who trouble you and want to pervert the good news of Messiah.

⁸ But even if we, or an angel from Heaven, should proclaim to you a good news other than that which we proclaimed to you, let him be anathema.

⁹ As we have said before, so now I say I again, if anyone is proclaiming to you a good news other than that which you received, let him be anathema.

¹⁰ For am I now seeking the favor of mortals, or of God? Or am I striving to please mortals? If I were still pleasing mortals, I would not be a servant of Messiah.

How Paul Became an Apostle

¹¹ For I would have you know, brothers and sisters, that the good news which was proclaimed by me, is not according to human origin.

¹² For I neither received it from a human source, nor was I taught it, but *it came to me* through a revelation of Yeshua the Messiah.

¹³ For you have heard of my former manner of life in Judaism, how I persecuted the assembly of God beyond measure, and ravaged it;

¹⁴ and I advanced in Judaism beyond many of my own age, among my fellows^a, being more extremely zealous for the traditions of my ancestors.

¹⁵ But when it was the good pleasure of God, who had set me apart from my mother's womb, and called me through His grace,

¹⁶ to reveal His Son in me, that I might proclaim Him among the nations, I did not immediately confer with flesh and blood,

¹⁷ nor did I go up to Jerusalem to those who were apostles before me; but I went away into Arabia, and again I returned to Damascus.

¹⁸ Then after three years I went up to Jerusalem to visit Cephas, and stayed with him fifteen days.

¹⁹ But I saw none of the other of the apostles, except James, the Lord's brother.

²⁰ (Now about the things which I am writing to you: behold, before God, I do not lie.)

²¹ Then I went into the regions of Syria and Cilicia.

²² And I was *still* unknown by face to the assemblies of Judea which were in Messiah;

²³ but only, they kept hearing, "He who once persecuted us is now proclaiming the faith which he once ravaged."

²⁴ And they were glorifying God because of me.

2

Paul Accepted by the Other Apostles

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

² And I went up because of a revelation; and I set before them the good news which I proclaim among the nations, but privately before those who were of repute, lest somehow I might be running, or had run, in vain.

³ But not even Titus who was with me, being a Greek, was compelled to be circumcised.

⁴ But *it was* because of the false brethren^b secretly brought in, who slipped in to spy out our liberty which we have in Messiah Yeshua, in order to bring us into bondage

⁵ —to whom we did not yield in subjection, not even for an hour, that the truth of the good news might continue with you.

⁶ But from those who were reputed to be something (whatever they were, it makes no difference to me; God shows no partiality)—they, I say, who were of repute contributed nothing to me.

⁷ But on the contrary, when they saw that I had been entrusted with the good news to the foreskinned, just as Peter *had been* to the circumcised

⁸ (for He who worked for Peter in *his* apostleship to the circumcised worked for me also to the nations),

⁹ and perceiving the grace that was given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we *should go* to the nations, and they to the circumcised.

¹⁰ *They only asked* us to remember the poor, which very thing I was also eager to do.

Paul Rebukes Peter at Antioch

¹¹ But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.

¹² For before certain individuals came from James, he ate with the nations; but when they came, he *began* to withdraw and separated himself, fearing the party of the circumcision.

¹³ And the rest of the Jews joined him in hypocrisy, so that even Barnabas was carried away by their hypocrisy.

^a Grk. *en tō genei mou*; lit. "in my race" (LITV).

^b Grk. *pseudadelphous*; "false believers" (NRSV/TNIV).

14 But when I saw that they were not acting in line according to the truth of the good news, I said to Cephas before *them* all, “If you, being a Jew, live like the nations, and not like the Jews, how can you compel the nations to Judaize?^a

Jewish people, like those of the Nations, are Saved by Faith

15 “We *are* Jews by nature, and not sinners from the nations,

16 “yet knowing that a person is not justified by works of law^b but through the faithfulness of Yeshua the Messiah^c, even we

have believed in Messiah Yeshua^d, that we might be justified by the faithfulness of Messiah, and not by works of law; since by works of law will no flesh be justified.

17 “But if, while seeking to be justified in Messiah, we ourselves have also been found sinners, is Messiah *then* a minister of sin? May it never be!

18 “For if I build up again those things which I tore down, I prove myself to be a transgressor.

19 “For through the Torah I died to the Torah, that I might live to God.

20 “I have been excuted with Messiah on a wooden scaffold; and it is no longer I who live, but Messiah living in me; and that *life* which I now live in the flesh I live by faith in the Son of God, who loved me, and gave Himself up for me.

21 I do not nullify the grace of God; for if righteousness *comes* through the Torah, then Messiah died for nothing.”

3

Works of Law or Faith?

1 O foolish Galatians, who has bewitched you, before whose eyes Yeshua the Messiah was publicly portrayed *as* executed on a wooden scaffold?

2 This is the only thing I want to learn from you: did you receive the Spirit by works of law^e, or by the hearing of faith^f?

3 Are you so foolish? Having begun by the Spirit, are you now being perfected^g by the flesh?

4 Did you suffer so many things in vain— if indeed it was in vain?

5 Does He then, who supplies the Spirit to you, and works miracles among you, *do it* by works of law^h, or by the hearing of faith?

^a While theologically complex, the rendering of the Greek followed here is rather literal:

ei su loudaios huparchōn ethnikōs kai ouchi loudaikōs zēs, pōs ta ethnē anagkazēs loudaizein?, “If you being a Jew, live heathen-like, and not as the Jews, why do you compel the nations to Judaize?” (LITV); “If thou, being a Jew, in the manner of the nations dost live, and not in the manner of the Jews, how the nations dost thou compel to Judaize?” (YLT).

2:14 is the text of Scripture where the common designation “the Judaizers” comes from, yet by his usage of the verb *loudaizō*, Paul is making an important point to the Jewish Believers in Antioch which need not be overlooked. *BDAG* defines this verb as to “**live as one bound by Mosaic ordinances or traditions, live in Judean or Jewish fashion**” (p 478). But what one considers to be Jewish customs or traditions has considerable variance among the First Century branches of Judaism.

Perhaps the most significant usage of the verb *loudaizō* outside of Galatians is seen in the Septuagint rendering of Esther 8:17, where we see that “in every city and province wherever the ordinance was published: wherever the proclamation took place, the Jews had joy and gladness, feasting and mirth: and many of the Gentiles were circumcised, and became Jews [*loudaizon*], for fear of the Jews” (LXE). The Greek verb *loudaizō* renders the Hebrew *yahad*, meaning “to pose as a Jew” or “to embrace Judaism” (*HALOT*, 1:393). As Richard N. Longenecker, *Word Biblical Commentary: Galatians*, Vol. 41 (Nashville: Nelson Reference & Electronic, 1990), 63 renders 2:14, “If you, a Jewish believer, can live like a Gentile and not like a Jew, how can you compel Gentile believers to become Jews?” Hans Dieter Betz, *Galatians: A Commentary on Paul’s Letter to the Churches in Galatia* (Philadelphia: Fortress Press, 1979), 112 well summarizes the issue of 2:14: “In Paul’s view...it describes forcing one to become a Jewish convert...”

Another important usage of the verb *loudaizō* appears in Josephus’ account of the Jews fighting the Romans, and how a Roman named Metilius was spared from death, because he promised to be circumcised and become a Jew:

“And thus were all these men barbarously murdered, excepting Metilius; for when he entreated for mercy, and promised **that he would turn Jew, and be circumcised** [*peritomēs loudaisein*], they saved him alive, but none else” (*Wars of the Jews* 2.454).

The verb *loudaizō*, “to Judaize,” is something which tends to occur in instances or situations of force.

^b Grk. *ergōn nomou*; left with the improper form “works of law,” given the likely influence of the *ma’asei haTorah* of 4QMMT from the Dead Sea Scrolls, where the *halachah* or orthopraxy of the Qumran Community is in view: “Now we have written to you some of the works of the Law [Heb. *miqsat ma’asei ha-Torah*], those which we determined would be beneficial for you and your people, because we have seen [that] you possess insight and knowledge of the Law” (4Q399; Michael Wise, Martin Abegg, Jr., and Edward Cook, trans., *The Dead Sea Scrolls: A New Translation* [San Francisco: HarperCollins, 1996], 364).

^c Grk. *dia pisteōs Iēsou Christou*; the rendering “through the faithfulness of Yeshua the Messiah” treats the genitive clause as subjective (cf. Wallace, *Greek Grammar Beyond the Basics*, 115); it has been more traditionally approached as an objective genitive: “through faith in Jesus Christ” (NASU).

The subjective “faithfulness” is employed to represent the Son’s willful obedience to the Father, to be submissive to die for the sins of humanity.

^d Grk. *hēmēis eis Christon Iēsoun episteusamen*; or, “have put our faith in Christ Jesus” (NIV).

^e Grk. *ergōn nomou*; left with the improper form “works of law,” given the likely influence of the *ma’asei haTorah* of 4QMMT from the Dead Sea Scrolls.

^f Grk. *akoēs pisteōs*; more often rendered as something like “hearing with faith” (NASU); the rendering of the ASV, “the hearing of faith,” has been left intact here.

^g Grk. verb *epiteleō*; widely meaning “to bring about a result according to plan or objective, complete, accomplish, perform, bring about” (*BDAG*, 383); in some versions rendered as “ending” (RSV/NRSV), but in the CJB/TLV as “reach the goal.”

^h Grk. *ergōn nomou*.

⁶ Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM FOR RIGHTEOUSNESS [Genesis 15:6].

⁷ Therefore, know that those who are of faith, these ones are children of Abraham.

⁸ And the Scripture, foreseeing that God would justify the nations by faith, proclaimed the good news beforehand to Abraham, *saying*, “IN YOU WILL ALL THE NATIONS BE BLESSED” [Genesis 12:3].

⁹ So then, those who are of faith are blessed with the faithful Abraham^a.

¹⁰ For as many as are of works of law^b are under a curse; for it is written, “CURSED IS EVERYONE WHO DOES NOT ABIDE IN ALL THINGS THAT ARE WRITTEN IN THE BOOK OF THE TORAH, TO DO THEM” [Deuteronomy 27:26].

¹¹ Now that no one is justified by the Torah before God is evident; for, “THE RIGHTEOUS SHALL LIVE BY FAITH” [Habakkuk 2:4].

¹² And the Torah is not of faith; yet, “HE WHO DOES THEM SHALL LIVE IN THEM^c” [Leviticus 18:5].

¹³ Messiah redeemed us from the curse of the Torah, having become a curse for us—for it is written, “CURSED IS EVERYONE WHO HANGS ON A TREE” [Deuteronomy 21:23]—

¹⁴ in order that in Messiah Yeshua the blessing of Abraham might come to the nations, so that we might receive the promise of the Spirit through faith.

The Torah and the Promise

¹⁵ Brothers and sisters, I speak in terms of human affairs^d; even though it is a mortal’s covenant, yet when it has been

ratified, no one sets it aside, or adds conditions^e to it.

¹⁶ Now the promises were spoken to Abraham and to his seed. He does not say, “And to seeds,” as *referring* to many, but *rather* to one, “AND TO YOUR SEED” [Genesis 12:7; 13:15; 17:7; 24:7], which is Messiah.

¹⁷ Now what I am saying is this: the Torah, which came four hundred and thirty years later, does not annul a covenant previously ratified by God, so as to nullify the promise.

¹⁸ For if the inheritance is by the Torah, it is no longer by promise; but God has granted it to Abraham by a promise.

¹⁹ Why the Torah then? It was added^f because of transgressions^g, until the seed would come to whom the promise had been made; *and it was ordained* through angels by the hand of a mediator.

²⁰ Now a mediator is not of one; but God is one.^h

Slaves to Sin and Redeemed Children

²¹ Is the Torah then against the promises of God? May it never be! For if there had been a law given which was able to make alive, then righteousness would have been by the Torah.

²² But the Scripture has shut up all things under sin, so that the promise by the faithfulness of Yeshua the Messiahⁱ might be given to those who believe.

²³ But before faith came, we were kept in custody under the Torah, being shut up to the faith intending to be revealed.

^a Grk. *sun tō pistō Abraam*; this clause has been rendered a variety of ways, including: “with Abraham who had faith” (RSV); “with Abraham, the believer” (NASU); “with Abraham who had faith” (NRSV); “with Abraham, the faithful one” (TLV).

^b Grk. *ergōn nomou*.

^c Grk. *all’ ho poiēsas auta zēsetai en autois*.

Frequently, the conjunction *alla* is thought to be adversative, i.e., “on the contrary” (NASU, NIV). With Leviticus 18:5, though, describing the good, blessed condition of God’s people living “in them” or within the Torah’s sphere of instruction/commandments, *alla* employed in 3:12 can instead be viewed as “forming a transition to someth. new,” such as another “**matter for additional consideration**” (BDAG, 326). The purpose of God’s Torah is not to provide faith, but its purpose is to provide a sanctified way of living on Planet Earth. Hence, “when whole clauses are compared, [*alla*] can indicate a transition to someth. different or contrasted: **the other side of a matter or issue, but, yet**” (ibid.), with “yet” chosen for the rendering of 3:12 to introduce the Leviticus 18:5 quotation.

^d Grk. *kata anthrōpon legō*; more lit. “after the manner of men” (ASV); rendered less literally as “I give an example from daily life” (NRSV) or “let me take an example from everyday life” (NIV).

^e Grk. verb *epidiatassomai*; “to add to, with implication of supplementary or modifying instructions, legal t.t. **add a codicil** to a will” (BDAG, 370).

^f Grk. verb *prostithēmi*; “to add to someth. that is already present or exists, **add, put to**” (BDAG, 885).

^g Grk. *tōn parabaseōn charin*; “the transgressions for the sake of” (Brown and Comfort, 659); “added in response to transgressions” (The Messianic Writings).

The purpose of the Torah being codified at Mount Sinai was to regulate and provide atonement for human sin, not modify and change the unconditional promise of the Abrahamic Covenant (3:15).

^h Grk. *ho de mesitēs henos ouk estin, ho de Theos heis estin*; given the scope of the many (over three hundred!) interpretations of 3:20, a more literal rendering has been followed here, consistent with “now” the mediator of one not is, - but God is “one” (Brown and Comfort, 660).

ⁱ Grk. *ek pisteōs Iēsou Christou*; the rendering “by the faithfulness of Yeshua the Messiah” treats the genitive clause as subjective (cf. Wallace, *Greek Grammar Beyond the Basics*, 115); it has been more traditionally approached as an objective genitive: “by faith in Jesus Christ” (NASU).

The subjective “faithfulness” is employed to represent the Son’s willful obedience to the Father, to be submissive to die for the sins of humanity.

²⁴ Therefore the Torah became our pedagogue^a to lead us to Messiah^b, so that we might be justified by faith.

²⁵ But now that faith has come, we are no longer under a pedagogue.

²⁶ For you are all children of God through faith in Messiah Yeshua.

²⁷ For as many of you as were immersed into Messiah have clothed yourselves with Messiah.

²⁸ There is neither Jew nor Greek, there is neither bond nor free, there is no male and female; for you are all one in Messiah Yeshua.

²⁹ And if you are Messiah's, then you are Abraham's seed, heirs according to promise.

4

¹ Now I say, as long as the heir is a minor, he is no different from a slave, though he is lord of all,

² but is under guardians and stewards until the date set by the father.

³ So also we, while we were minors, were held in bondage under the elemental things of the world.

⁴ And when the fullness of the time came, God sent forth His Son, born of a woman, born under the Torah,

⁵ in order that He might redeem those who were under the Torah, that we might receive the adoption of children.

^a Grk. *paidagōgos*; invariably translated as "tutor" (NASU), "custodian" (RSV/CJB), "child-conductor" (VLT), "guardian" (HCSB), or "schoolmaster" (KJV), comparable to the English word "pedagogue."

Many examiners are in rightful agreement that "tutor" is not the best rendering for *paidagōgos*, as there is something specific to be understood from this term in antiquity. The *paidagōgos* was "Orig. 'boy-leader', the man, usu. [ally] a slave...whose duty it was to conduct a boy or youth...to and from school and to superintend his conduct gener.; he was not a 'teacher'...When the young man became of age, the [*paidagōgos*] was no longer needed" (BDAG, 748). In a classical sense, the *paidagōgos* was a protector who was to guard young boys on their way to school until they reached a certain age. This "disciplinarian" (NRSV) or "guardian" (ESV) would try to instill within them a basic sense of who a responsible citizen was, until they arrived at a point when they were old enough to take care of themselves.

^b There is considerable theological debate over the clause *eis Christon*, which here follows a rendering consistent with the NASB/NASU: "to lead us to Christ"; the KJV/NKJV: "to bring us (un)to Christ"; the NIV: "to lead us to Christ"; and the TLV: "to lead us to Messiah." Other versions notably have something different, such as "until Christ came" (RSV/NRSV/ESV) or "until Christ" (HCSB).

The different vantage points are that (1) the Torah is viewed as condemning the sin of an individual on the path to salvation, revealing his or her need for a Savior, who is Yeshua. Or, (2) the Torah was a temporary pedagogue for the Jewish people, until the arrival of the Messiah, and now it is to be considered widely irrelevant for their direction (much less the direction of anyone else).

⁶ Now because you are children, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"

⁷ So you are no longer a slave, but a child; and if a child, then an heir through God.

Paul's Concern for the Galatians

⁸ However at that time, when you were not knowing God, you were in bondage to those which by nature are no gods.

⁹ But now that you have come to know God, or rather be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be in bondage all over again?

¹⁰ You observe days and months and seasons and years.

¹¹ I am afraid for you, that perhaps I have labored over you in vain.

¹² I beseech you, brothers and sisters, become as I *am*, for I also *have become* as you *are*. You have done me no wrong;

¹³ but you know that it was because of a physical infirmity that I proclaimed the good news to you the first time;

¹⁴ and that which was a trial to you in my flesh you did not despise or reject, but you received me as a messenger^c of God, as Messiah Yeshua *Himself*.

¹⁵ Where then is that sense of blessing you had? For I bear you witness, that if possible, you would have plucked out your eyes and given them to me.

¹⁶ So have I become your enemy by telling you the truth?

¹⁷ They are zealous for you, in no good way; but they wish to shut you out, in order that you may be zealous for them.

¹⁸ But it is good always to be zealous in a good manner, and not only when I am present with you.

¹⁹ My little children, with whom I am again in labor pains until Messiah is formed in you—

²⁰ but I could wish to be present with you now and to change my tone, for I am perplexed about you.

The Allegory of Hagar and Sarah

²¹ Tell me, you who to be under the Torah, do you not listen to the Torah?

^c Grk. *angelos*; or "angel."

²² For it is written that Abraham had two sons, one by the slave woman and one by the free woman.

²³ However, the *son* by the slave woman was born according to the flesh, and the *son* by the free woman through promise.

²⁴ These things are allegorically speaking; for these *women* are two covenants, one from Mount Sinai, bearing children for slavery; she is Hagar.

²⁵ Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children.

²⁶ But the Jerusalem above is free; she is our mother.

²⁷ For it is written, "REJOICE, BARREN ONE WHO DOES NOT BEAR; BREAK FORTH AND SHOUT, YOU WHO ARE NOT IN LABOR; FOR MORE ARE THE CHILDREN OF THE DESOLATE THAN OF THE ONE WHO HAS A HUSBAND" [Isaiah 54:1].

²⁸ Now you, brothers and sisters, like Isaac, are children of promise.

²⁹ But as at that time he who was born according to the flesh persecuted him *who was born* according to the Spirit, so it is now also.

³⁰ But what does the Scripture say? "CAST OUT THE SLAVE WOMAN AND HER SON, FOR THE SON OF THE SLAVE WOMAN SHALL NOT INHERIT WITH THE SON OF THE FREE WOMAN" [Genesis 21:10].

³¹ So then, brothers and sisters, we are not children of a slave woman, but of the free woman.

5

Freedom for those in Messiah

¹ For freedom Messiah has set us free; stand fast therefore and do not be subject again to a yoke of slavery.

² Behold I, Paul, say to you that if you receive circumcision, Messiah will profit you nothing.

³ And I testify again to every person^a who receives circumcision, that one is a debtor^b to do the whole Torah.

^a Grk. *panti anthrōpō* or "every human being"; this terminology includes the generic term *anthrōpos* for humankind, meaning that the "circumcision" in view is not so much a medical procedure, as much as it is the ritual of a proselyte to Judaism, which would include those of both sexes. The rendering followed here is similar to that of the 2011 Kingdom New Testament, which has "every person."

^b Grk. noun *opheiletēs*; "a debtor" (LS, 580), akin to "one who is in debt in a monetary sense," as well as "one who is guilty of a misdeed,

⁴ You have been severed from Messiah, you who would be justified by the Torah; you have fallen away from grace.

⁵ For we through the Spirit, by faith, wait for the hope of righteousness.

⁶ For in Messiah Yeshua neither circumcision avails anything, nor foreskin, but faith working through love.

⁷ You were running well; who hindered you from obeying the truth?

⁸ This persuasion *did* not *come* from Him who calls you.

⁹ A little leaven leavens the whole lump *of dough*.

¹⁰ I have confidence toward you in the Lord, that you will think no other way; but he who is troubling you will bear his judgment, whoever he is.

¹¹ But I, brothers and sisters, if I still proclaim circumcision, why am I still persecuted? Then the stumbling block of the wooden scaffold has been abolished.

¹² I wish that those who are unsettling you would even mutilate themselves.

¹³ For you were called to freedom, brothers and sisters; only *do* not *turn* your freedom into an opportunity for the flesh, but through love be servants of one another.

¹⁴ For the whole Torah is fulfilled in one word, in the *statement*: "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF" [Leviticus 19:18].

one who is culpable, at fault, "in relation to God, sinner" (BDAG, 742-743).

Many English versions render this as something like "under obligation" (NASU), "obligated" (NIV, ESV), or "bound" (RSV). It may be said that the rendering of *opheiletēs* as "debtor" (KJV/NKJV, YLT, ASV, LITV) is required because of how 5:2 previously uses *ouden ōphelēsei* as "no profit," an obvious wordplay. The rendering of "debtor" also has to be kept in mind in view of the loss of salvation posited in 5:4 following.

Paul's word here can be very confusing if the result of the action described is not kept in view: a falling away from grace (5:4). How would the non-Jewish Believers in Galatia being circumcised as proselytes merit this condition? By making themselves "debtor[s] to do the whole Torah" (5:3), and thusly subjected to the curse of the Torah, from which the work of the Messiah has released the redeemed (3:13). New proselytes to Judaism were supposed to be made aware of penalties to be incurred from Torah violation (b. *Yevamot* 47a-b). It is also not at all difficult to see how Jewish authorities circumcising new proselytes, would make them swear some sort of an oath of allegiance to keep all the Torah, and if broken be subjected to its curse—something having been performed by the returned exiles in Nehemiah 10:28-29, as well as having been required by the new members of the Qumran community (1QS 5.7-13).

Far from God's Torah being a debt to the redeemed in Yeshua, they are to fulfill it via the supernatural compulsion of the Holy Spirit, with its penalties having been remitted (cf. Romans 8:1-4). For the Galatians to turn Torah-keeping into some debt with penalties via proselytization, such would be tantamount to claiming that Yeshua's grace and mercy were insufficient to be redeemed and reckoned as God's own, and for them to return to a curse that He had broken over all who receive Him.

¹⁵ But if you bite and devour one another, take heed that you are not consumed by one another.

***The Fruit of the Spirit
and the Works of the Flesh***

¹⁶ But I say, walk by the Spirit, and you will not carry out the lust of the flesh.

¹⁷ For the flesh lusts against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you would want.

¹⁸ But if you are led by the Spirit, you are not under the Torah.

¹⁹ Now the works of the flesh are evident, which are: fornication, impurity, licentiousness,

²⁰ idolatry, sorcery, enmities, strife, jealousy, anger, selfish ambition, dissensions, factions,

²¹ envying, drunkenness, carousing, and the like, of which I forewarn you just as I have forewarned you that those who practice such things will not inherit the Kingdom of God.

²² But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

²³ gentleness, self-control; against such there is no law.

²⁴ And those who belong to Messiah Yeshua have executed the flesh on a wooden scaffold, with its passions and lusts.

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

²⁶ Let us not become conceited, provoking one another, envying one another.

6

Bear One Another's Burden

¹ Brothers and sisters, even if a person is overtaken in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; *each one* looking to yourself, lest you also be tempted.

² Bear one another's burdens, and so fulfill the Torah of Messiah^a.

³ For if anyone thinks he is something when he is nothing, he deceives himself.

⁴ But let each one examine his own work, and then he will have *reason for* boasting in regard to himself alone, and not in regard to another.

⁵ For each one will bear his own load.

⁶ And let the one who is taught the word share all good things with him who teaches.

⁷ Do not be deceived, God is not mocked; for whatever a person sows, this he will also reap.

⁸ For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.

⁹ And let us not grow weary in doing good, for in due season we will reap, if we do not give up.

¹⁰ So then, as we have opportunity, let us work toward the good of all people, and especially toward those who are of the household of the faith.

Final Warning and Benediction

¹¹ See with what large letters I write to you with my own hand.

¹² As many as desire to make a good showing in the flesh, they compel you to be circumcised, *and* only so that they may not be persecuted for the wooden scaffold of Messiah.

¹³ For those who are circumcised do not even themselves keep the Torah, but they desire to have you circumcised, so that they may glory in your flesh.

¹⁴ But far be it from me to glory, except in the wooden scaffold of our Lord Yeshua the Messiah, through which the world has been executed on a wooden scaffold to me, and I to the world.

¹⁵ For neither is circumcision anything, nor foreskin, but a new creation.

¹⁶ And as many as will walk by this rule, peace and mercy *be* upon them, and upon the Israel of God.

¹⁷ Henceforth let no one cause trouble for me, for I bear on my body the brand-marks of Yeshua.

¹⁸ The grace of our Lord Yeshua the Messiah be with your spirit, brothers and sisters. Amen.

^a Grk. *ton nomon tou Christou*; "the Torah of Messiah" (TLV); "the Torah's true meaning, which the Messiah upholds" (CJB).