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Bear One Another's Burdens, and in this way You Fulfill the Torah of Messiah
6: 1-6

Bear one another's burdens, and in this way you fulfill the Torah of Messiah DIG: What is the reality of sin in our lives? What is the believing Gentile's obligation to the Torah? What should we do when people sin? How should we restore them? What do we often do instead? What should we do when the sinner gets back on his or her feet? Why? What caution does Paul give us? How do we fulfill the Torah's true meaning? Is the Torah of Moshe and the Torah of Messiah different, or the same? Explain in your own words. What is the reason that many believers do not bother to help their brothers and sisters who have been caught by sin? What is Paul's remedy for that? What was Paul asking the wayward Gentile believers in Galatia to do?

REFLECT: When was the last time that sin caught you in a major way as a believer? How did you get to that point? What were the consequences of your actions? Who came alongside you to help restore you? How was it handled? When have you had to confront sin in a fellow believer? At that time were you mature enough in the Lord to handle it biblically? Did you uphold the Torah's true meaning of loving your neighbor? Was the sinner responsive with fellowship restored, or did they resist with fellowship still broken with you and your congregation? Do you think you bear any responsibility if the sinner will not repent? Why? Why not? What opportunities has God given you to bear another's burdens? How liberating is it to know that you will only answer for your own load, and not how you lived compared to others?

The Galatian believers were not lawless free agents who could live their lives any way they wanted (just like we are not lawless free agents today), but rather they were held to a standard of the Torah's true meaning, which the Messiah upholds: You shall love your neighbor as yourself.

Sin is a reality in the life of every believer. **If we say we have no sin, we are deceiving ourselves and the truth is not in us, John** warns us. In fact, **he** goes on to say: **If we say we have not sinned, we make Him a liar and His Word is not in us (First John 1:8** and **10). For we all stumble in many ways (James 3:2).** If we were not subject to **sin** we would not need **the armor of God** in order to **stand firm against the schemes of the devil and resist when the times are evil (Ephesians 6:11** and **13).** Nor would we need to listen to the warning of **James** about being **tempted** and **dragged away and enticed by our own desire** or **his** admonition to **put away all moral filth and excess of evil (James 1:14** and **21).**[155]

Paul continues to work toward answering the question, "What is the believing Gentile's obligation to **the Torah**?" This follows on the heels of **5:26** without a break in the thought. **He** said: **Brothers and sisters, if someone is caught [by] a sin.** The thought is that of someone running from **sin**, but **sin** being faster, overtakes **the sinner** and catches **him**. Without **the Ruach**, the legalists treated such **sinners** very harshly (see the commentary on **The Life of Christ, to see link click Gq – The Woman Caught in the Act of Adultery**). But, in contrast to them, **Paul** declares: **You who are directed by the Ruach (First Corinthians 2:14-3:4; Ephesians 4:13-14; Hebrews 5:12-14), restore** (Greek: *katartizete*, a word used in secular Greek for *setting broken bones* and in the B'rit Chadashah for *mending fishing nets*) **such a person in a spirit of gentleness (6:1a).** So, the spiritual among **the Galatians**, namely, those who were still living **their** lives in dependence upon **the Ruach**, were encouraged to **restore** those **Galatians** who had abandoned that method for the one being taught by the Judaizers (see **Ag – Who Were the Judaizers?**).

Here, it is important to note that **restoring someone** who has been **caught by a sin** is a delicate process because **the Torah** also forbids shaming and embarrassing others. **The Oral Law** (see the commentary on **Life of Christ Ei – The Oral Law**) **sums it up in a few words, saying "He who shames his neighbor is as though he shed blood (Bava Metzia 58b).** Hence, the commandment applies only to serious moral failings. The only example we have from **Paul's** writings was **that someone** was having sex with **his father's wife (First Corinthians 5:1)**, but adultery, homosexuality and fornication are also clear violations of **Torah's** standards, which are our blueprint for living today (see the commentary on **Exodus Dh – Moses and the Torah**). That is the type of thing we are talking about here, not the nickel-and-dime **sins** of personality and personal

shortcomings that everyone has all the time. If we were to rebuke one another for those types of things, it would never end. Everyone can see everyone's faults. **Paul's** admonition here does not call for pointing out our faults; it calls for bringing correction when some serious transgression surfaces.[156]

However, when **restoring** someone **caught by a sin**, it is the responsibility of the spiritual believer to help the **sinner** once he gets back on his feet. It is not enough to simply help him turn from **sin** and then leave him alone. It is immediately after the spiritual victory that the Adversary often makes his greatest counter-attack on **God's** children. To be freed from **sin** is not always to be freed from its temptation. The spiritual believer who truly **loves** his **brothers and sisters** in **Messiah** and sincerely wants to **restore them**, will continue to spend time with **them** and make himself available for counsel and encouragement. Prayer is the most powerful weapon we have in conquering **sin** and opposing Satan. Nothing helps one **caught by sin** more to carry his **burden** as much as prayer for him and with him.[157]

Then, **Paul** issued a warning, when **he** said: **You who are directed by the Ruach, he** meant those who were walking out **the Torah** by the leading of **the Ruach ha-Kodesh** (see **Bv – Walk by the Ruach, and Not the Desires of the Flesh**). **He** told **them** to **look closely at yourself so you are not tempted also (6:1b)** because no one is immune from being **caught by sin (First Corinthians 10:12).** This is a commandment directly from **the Torah, "Never hate another Israelite. Be sure to correct your neighbor so that you will not be guilty of sinning along with him" (Leviticus 19:17 GWT).**



Bear one another's burdens, and in this way you fulfill the Torah's true meaning, which the Messiah upholds (6:2 CJB). This phrase originates from **Moshe's** grievance before **God** of carrying responsibility for the people alone. **Why have You brought trouble on Your servant? Haven't I found favor in Your eyes – that You laid the burden of all the people on me (Numbers 11:11)? ADONAI** responds to **Moshe's** complaint by declaring: **I will take some of the Ruach that is on you and will place it on them. They will carry with you the burden of the people, so you will not be carrying it alone (Numbers 11:17).** Here, **the bearing of burdens** is specifically associated with **God's** sending **His Ruach**, whose presence is designated to enable the leaders to **carry [the people] in your bosom just as the nurse carries an infant – to the land You promised to their fathers (Numbers 11:12).**[158]

In other words, **the Torah** of **Moshe** and **the Torah** of **the Messiah** are the same. Instead of bringing a new **Torah, Yeshua upholds the Torah's true meaning.** In teaching the deeper **meaning** of **the Torah**, **He fulfilled it,** that is, **He filled it full** (see the commentary on **Exodus Du – Do Not Think That I Have Come to Abolish the Torah**). **He** insisted that **the Torah** not be perverted by **the traditions of men** (see the commentary on **The Life of Christ Fs – Why Do Your Disciples Break the Tradition of the Elders?**), that **God's** original intent be preserved (see the commentary on **The Life of Christ Ij – Is It Lawful for a Man to Divorce His Wife?**), that the ruach take precedence over its letter **(Matthew 5:21-48 12:1-15; Luke 10:25-37, 13:10-17; Second Corinthians 3:6)**, and that obedience to **it** implies both following **Him (Matthew 19:21)** and being guided by **the Ruach ha-Kodesh (John 14:26, 15:26, 16:13)**. **Paul** also made these same points in **Romans 3:31, 7:6, 12** and **14, 8:3, Second Corinthians 3:6,** and **Acts 21:20-24.** Those who **bear one another's burdens,** thereby **loving their neighbors as themselves (5:14)**, are **fulfilling the Torah's true meaning, which Messiah upholds (5:13c).** This is not a new **Torah**, or **not a new command**. **On the contrary, it is an old command, which you have had from the beginning (First John 2:7)**.[159]

For if anyone thinks he is something when he is nothing, he is fooling himself (6:3). At first glance this statement seems somewhat out of place. But in light of the call for spiritual believers to **restore sinning brothers and sisters in a spirit of gentleness (6:1a)**, the need for such a warning becomes clear.

One of the main reasons many believers do not bother to help their **brothers and sisters** who have been **caught by sin** is that they feel superior to **them** and

wrongly consider themselves to be spiritually **something**, when in reality, they are really **nothing**. Like the Pharisees, their concern is not really for the true righteousness that **ADONAI** gives and that comes only through humility (see the commentary on **The Life of Christ Db – Blessed are the Poor in Spirit for Theirs is the Kingdom of Heaven**), but for their own self-righteousness, which has no part in the Kingdom of **God**. Their desire is not to help **the sinner** but to judge and condemn **him**. At best, they leave **him** to worry and suffer, thinking, if not saying, "I got myself into this mess, and I can get myself out."

Pride can coexist with fake, superficial humility, but it cannot coexist with genuine **love**. You can compromise with a lie, but you can't argue with the truth. And the truth is that **pride** is the ultimate **sin**, first on the list of things that **ADONAI hates (Proverbs 6:16-17)**. The believer who **thinks he is something when he is nothing** needs help in facing **his** own **sin** before **he** can be qualified to help anyone else out of a **sin**. **He** first needs to **take the beam out of [his] own eye (Matthew 7:5).** If **he** refuses to see **his** own spiritual need, **he is** only **fooling himself,** and is useless in serving our **Lord** or in helping fellow believers.

As a result, every believer should **examine their own actions.** Our first responsibility is to examine our own lives, to be sure that our attitudes and life are right in the eyes of **God** before we attempt to give spiritual advice to others. **Then,** and only **then**, **if you do something to boast about, at least the boasting will be based on what you have actually done and not merely on a judgment that you are better than someone else (6:4 CJB). ADONAI** doesn't grade on the curve, but by **His** own absolutes. It is what **God** has done in and through you on the basis of your faithfulness and obedience that really matters. After an honest **examination** of our own motives and actions, if there remains any room for **boasting,** it should be for **boasting** in **the Lord (Second Corinthians 10:12-18)**.

Paul's command **for each one will carry their own load (6:5)** seems contradictory to what **he** had just said about **bearing one another's burdens** in **verse 2.** However, **he** uses a different word here. This **load** (Greek: *phortion*) refers to *anything that is carried, and has no suggestion of difficulty.* It was often used of the general obligations of life that people are responsible to bear on their own. For believers, **load** can refer to **the things** we have done **in the body, whether good or bad (Second Corinthians 5:10; First Corinthians 3:12-15)** for which we will give an account **before the judgment seat of Messiah** (see the commentary on **Revelation Fo – The Great White Throne Judgment**).

Therefore, every one of us is accountable to **carry** our **own load,** even the **light burden** which **Messiah** gives us **(Matthew 11:30)** until we finally see **Him face to face (First Corinthians 13:12)**.[160]

Now let the one who receives instruction should *fellowship* **with** the one **who teaches** and should **share all good things (6:6).** Like **verse 3**, this verse at first glance does not seem to fit into what **Paul** is focusing on in this passage. The seeming obvious interruption, and the one that is most common, is that **Paul** is encouraging congregations to pay their pastors fairly. But although that principle is taught in other passages in the B'rit Chadashah **(Luke 10:7; First Corinthians 9:7-14; Second Corinthians 11:7-12)**, it does not seem to be what **Paul** is teaching here. **He** has just been talking about restoring **sinners**, and in the next two files **he** talks about **sowing** and **reaping** in **the flesh** or by **the Ruach**.

Share is from the Greek word *koinoneo*, which is the basic idea of *sharing equally*. It is the verb form of the noun commonly translated *fellowship*. It seems that **Paul** is talking about mutuality, not one party serving or providing for the other, but both parties *sharing* together. The most common term used in the B'rit Chadashah for material things that are favorable or good is *halos*. But here **good things** translates the plural of the Greek word *agathos*, which is used in the B'rit Chadashah primarily for *spiritual and moral excellence*. **Paul** uses this word in describing **the gospel** itself, **the good news of good things (Romans 10:15).** The writer to the **Hebrews** uses **it** in the same way, of **the good things that have now come** of which **Messiah appeared as Kohen Gadol (Hebrews 9:11),** and of which **the Torah** was only **a shadow (Hebrews 10:1).**[161]

The good things spoken of are defined by the context. In **6:1-4,** the Gentile **Galatian** believers were warned to be cautious in approaching **the sinners** who were enslaved by legalism **(6:1b)**, lest they also be **tempted** by the false doctrine of the Judaizers. Therefore, **the good things (6:6)** refer to spiritual **things**, since **they** are compared to the evil things just spoken of **(6:3-4)**. The Judaizers had started the whole mess by adding legalism to **Paul's** salvation equals faith-plus-nothing gospel. As a result, **the apostle** encouraged **the wayward believers** to go back, take the first step and initiate *fellowship* with **their** former **teachers.** Then, at that point, **they** would be able to share with **them** the blessing of grace which **their teachers** were enjoying.[162]

*Dear Heavenly **Father**, We **love You**! Thank **You** for caring so tenderly for **Your** children, **As a father deals with his own children, encouraging, comforting***

and urging you to live lives worthy of God, who calls you into His Kingdom and glory (First Thessalonians 2:11c-12 NIV). *It is wonderful to gaze into* ***Your*** *loving face and to meditate on* ***You*** *and on the eternal joy of our living with you forever in* ***Your*** *holy heaven; but while we are still living on this earth sometimes you call us to battle ungodly paths that the deceitful enemy tries to pass off as good.*

It is so much nicer to sit on the sidelines and watch the battle than to have to participate, but we must remember that ***the Lord disciplines those He loves, and He punishes everyone He accepts as a son (Hebrews 12:6 NIV).*** *May you guide us to have such* ***love*** *for you that we gently correct with the goal of restoring our brother.* ***Brothers and sisters, if someone is caught doing something wrong, you who are directed by the Ruach, restore such a person in a spirit of gentleness – looking closely at yourself so you are not tempted also (Galatians 6:1).*** *In your holy* ***Son's*** *name and power of* ***His*** *resurrection. Amen*