

# GALATIANS



*THE MESSAGE  
TRANSLATION*

# CHAPTER 1

**1-5** I, Paul, and my companions in faith here, send greetings to the Galatian churches. My authority for writing to you does not come from any popular vote of the people, nor does it come through the appointment of some human higher-up. It comes directly from Jesus the Messiah and God the Father, who raised him from the dead. I'm God-commissioned. So I greet you with the great words, grace and peace! We know the meaning of those words because Jesus Christ rescued us from this evil world we're in by offering himself as a sacrifice for our sins. God's plan is that we all experience that rescue. Glory to God forever! Oh, yes!

## THE MESSAGE

**6-9** I can't believe how you waver—how easily you have turned traitor to him who called you by the grace of Christ by embracing an alternative message! It is not a minor variation, you know; it is completely other, an alien message, a no-message, a lie about God. Those who are provoking this agitation among you are turning the Message of Christ on its head. Let me be blunt: If one of us—even if an angel from heaven!—were to preach something other than what we preached originally, let him be cursed. I said it once; I'll say it again: If anyone, regardless of

reputation or credentials, preaches something other than what you received originally, let him be cursed.

**10-12** Do you think I speak this strongly in order to manipulate crowds? Or court favor with God? Or get popular applause? If my goal was popularity, I wouldn't bother being Christ's slave. Know this—I am most emphatic here, friends—this great Message I delivered to you is not mere human optimism. I didn't receive it through the traditions, and I wasn't taught it in some school. I got it straight from God, received the Message directly from Jesus Christ.

**13-16** I'm sure that you've heard the story of my earlier life when I lived in the Jewish way. In those days I went all out in persecuting God's church. I was systematically destroying it. I was so enthusiastic about the traditions of my ancestors that I advanced head and shoulders above my peers in my career. Even then God had his eye on me. Why, when I was still in my mother's womb he chose and called me out of sheer generosity! Now he has intervened and revealed his Son to me so that I might joyfully tell non-Jews about him.

**16-20** Immediately after my calling—without consulting anyone around me and without going up to Jerusalem to confer with those who were

apostles long before I was—I got away to Arabia. Later I returned to Damascus, but it was three years before I went up to Jerusalem to compare stories with Peter. I was there only fifteen days—but what days they were! Except for our Master’s brother James, I saw no other apostles. (I’m telling you the absolute truth in this.)

**21-24** Then I began my ministry in the regions of Syria and Cilicia. After all that time and activity I was still unknown by face among the Christian churches in Judea. There was only this report: “That man who once persecuted us is now preaching the very message he used to try to destroy.” Their response was to recognize and worship *God* because of *me*!

## **CHAPTER 2**

### **WHAT IS CENTRAL?**

**1-5** Fourteen years after that first visit, Barnabas and I went up to Jerusalem and took Titus with us. I went to clarify with them what had been revealed to me. At that time I placed before them exactly what I was preaching to the non-Jews. I did this in private with the leaders, those held in esteem by the church, so that our concern would not become a controversial public issue, marred by ethnic tensions, exposing my years of work to

denigration and endangering my present ministry. Significantly, Titus, non-Jewish though he was, was not required to be circumcised. While we were in conference we were infiltrated by spies pretending to be Christians, who slipped in to find out just how free true Christians are. Their ulterior motive was to reduce us to their brand of servitude. We didn't give them the time of day. We were determined to preserve the truth of the Message for you.

**6-10** As for those who were considered important in the church, their reputation doesn't concern me. God isn't impressed with mere appearances, and neither am I. And of course these leaders were able to add nothing to the message I had been preaching. It was soon evident that God had entrusted me with the same message to the non-Jews as Peter had been preaching to the Jews. Recognizing that my calling had been given by God, James, Peter, and John—the pillars of the church—shook hands with me and Barnabas, assigning us to a ministry to the non-Jews, while they continued to be responsible for reaching out to the Jews. The only additional thing they asked was that we remember the poor, and I was already eager to do that.

**11-13** Later, when Peter came to Antioch, I had a face-to-face confrontation with him because he was clearly out of line. Here's the situation. Earlier,

before certain persons had come from James, Peter regularly ate with the non-Jews. But when that conservative group came from Jerusalem, he cautiously pulled back and put as much distance as he could manage between himself and his non-Jewish friends. That's how fearful he was of the conservative Jewish clique that's been pushing the old system of circumcision. Unfortunately, the rest of the Jews in the Antioch church joined in that hypocrisy so that even Barnabas was swept along in the charade.

**14** But when I saw that they were not maintaining a steady, straight course according to the Message, I spoke up to Peter in front of them all: "If you, a Jew, live like a non-Jew when you're not being observed by the watchdogs from Jerusalem, what right do you have to require non-Jews to conform to Jewish customs just to make a favorable impression on your old Jerusalem buddies?"

**15-16** We Jews know that we have no advantage of birth over "non-Jewish sinners." We know very well that we are not set right with God by rule-keeping but only through personal faith in Jesus Christ. How do we know? We tried it—and we had the best system of rules the world has ever seen! Convinced that no human being can please God by self-improvement, we believed in Jesus as the Messiah so that we might be set right before God

by trusting in the Messiah, not by trying to be good.

**17-18** Have some of you noticed that we are not yet perfect? (No great surprise, right?) And are you ready to make the accusation that since people like me, who go through Christ in order to get things right with God, aren't perfectly virtuous, Christ must therefore be an accessory to sin? The accusation is frivolous. If I was "trying to be good," I would be rebuilding the same old barn that I tore down. I would be acting as a pretender.

**19-21** What actually took place is this: I tried keeping rules and working my head off to please God, and it didn't work. So I quit being a "law man" so that I could be God's man. Christ's life showed me how, and enabled me to do it. I identified myself completely with him. Indeed, I have been crucified with Christ. My ego is no longer central. It is no longer important that I appear righteous before you or have your good opinion, and I am no longer driven to impress God. Christ lives in me. The life you see me living is not "mine," but it is lived by faith in the Son of God, who loved me and gave himself for me. I am not going to go back on that.

**21** Is it not clear to you that to go back to that old rule-keeping, peer-pleasing religion would be an

abandonment of everything personal and free in my relationship with God? I refuse to do that, to repudiate God's grace. If a living relationship with God could come by rule-keeping, then Christ died unnecessarily.

## **CHAPTER 3**

### **TRUST IN CHRIST, NOT THE LAW**

**1** You crazy Galatians! Did someone put a spell on you? Have you taken leave of your senses? Something crazy has happened, for it's obvious that you no longer have the crucified Jesus in clear focus in your lives. His sacrifice on the cross was certainly set before you clearly enough.

**2-4** Let me put this question to you: How did your new life begin? Was it by working your heads off to please God? Or was it by responding to God's Message to you? Are you going to continue this craziness? For only crazy people would think they could complete by their own efforts what was begun by God. If you weren't smart enough or strong enough to begin it, how do you suppose you could perfect it? Did you go through this whole painful learning process for nothing? It is not yet a total loss, but it certainly will be if you keep this up!

**5-6** Answer this question: Does the God who lavishly provides you with his own presence, his Holy Spirit, working things in your lives you could never do for yourselves, does he do these things because of your strenuous moral striving *or* because you trust him to do them in you? Don't these things happen among you just as they happened with Abraham? He believed God, and that act of belief was turned into a life that was right with God.

**7-8** Is it not obvious to you that persons who put their trust in Christ (not persons who put their trust in the law!) are like Abraham: children of faith? It was all laid out beforehand in Scripture that God would set things right with non-Jews by *faith*. Scripture anticipated this in the promise to Abraham: "All nations will be blessed in you."

**9-10** So those now who live by faith are blessed along with Abraham, who lived by faith—this is no new doctrine! And that means that anyone who tries to live by his own effort, independent of God, is doomed to failure. Scripture backs this up: "Utterly cursed is every person who fails to carry out every detail written in the Book of the law."

**11-12** The obvious impossibility of carrying out such a moral program should make it plain that no one can sustain a relationship with God that

way. The person who lives in right relationship with God does it by embracing what God arranges for him. Doing things for God is the opposite of entering into what God does for you. Habakkuk had it right: "The person who believes God, is set right by God—and that's the real life." Rule-keeping does not naturally evolve into living by faith, but only perpetuates itself in more and more rule-keeping, a fact observed in Scripture: "The one who does these things [rule-keeping] continues to live by them."

**13-14** Christ redeemed us from that self-defeating, cursed life by absorbing it completely into himself. Do you remember the Scripture that says, "Cursed is everyone who hangs on a tree"? That is what happened when Jesus was nailed to the cross: He became a curse, and at the same time dissolved the curse. And now, because of that, the air is cleared and we can see that Abraham's blessing is present and available for non-Jews, too. We are *all* able to receive God's life, his Spirit, in and with us by believing—just the way Abraham received it.

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**15-18** Friends, let me give you an example from everyday affairs of the free life I am talking about. Once a person's will has been signed, no one else can annul it or add to it. Now, the promises

were made to Abraham and to his descendant. You will observe that Scripture, in the careful language of a legal document, does not say “to descendants,” referring to everybody in general, but “to your descendant” (the noun, note, is singular), referring to Christ. This is the way I interpret this: A will, earlier signed by God, is not annulled by an addendum attached 430 years later, thereby negating the promise of the will. No, this addendum, with its instructions and regulations, has nothing to do with the promised inheritance in the will.

**18-20** What is the point, then, of the law, the attached addendum? It was a thoughtful addition to the original covenant promises made to Abraham. The purpose of the law was to keep a sinful people in the way of salvation until Christ (the descendant) came, inheriting the promises and distributing them to us. Obviously this law was not a firsthand encounter with God. It was arranged by angelic messengers through a middleman, Moses. But if there is a middleman as there was at Sinai, then the people are not dealing directly with God, are they? But the original promise is the *direct* blessing of God, received by faith.

**21-22** If such is the case, is the law, then, an anti-promise, a negation of God’s will for us? Not at all. Its purpose was to make obvious to everyone

that we are, in ourselves, out of right relationship with God, and therefore to show us the futility of devising some religious system for getting by our own efforts what we can only get by waiting in faith for God to complete his promise. For if any kind of rule-keeping had power to create life in us, we would certainly have gotten it by this time.

**23-24** Until the time when we were mature enough to respond freely in faith to the living God, we were carefully surrounded and protected by the Mosaic law. The law was like those Greek tutors, with which you are familiar, who escort children to school and protect them from danger or distraction, making sure the children will really get to the place they set out for.

**25-27** But now you have arrived at your destination: By faith in Christ you are in direct relationship with God. Your baptism in Christ was not just washing you up for a fresh start. It also involved dressing you in an adult faith wardrobe—Christ's life, the fulfillment of God's original promise.

## **IN CHRIST'S FAMILY**

**28-29** In Christ's family there can be no division into Jew and non-Jew, slave and free, male and female. Among us you are all equal. That is, we are all in a common relationship with Jesus Christ. Also, since you are Christ's family, then you

are Abraham's famous "descendant," heirs according to the covenant promises.

## CHAPTER 4

**1-3** Let me show you the implications of this. As long as the heir is a minor, he has no advantage over the slave. Though legally he owns the entire inheritance, he is subject to tutors and administrators until whatever date the father has set for emancipation. That is the way it is with us: When we were minors, we were just like slaves ordered around by simple instructions (the tutors and administrators of this world), with no say in the conduct of our own lives.

**4-7** But when the time arrived that was set by God the Father, God sent his Son, born among us of a woman, born under the conditions of the law so that he might redeem those of us who have been kidnapped by the law. Thus we have been set free to experience our rightful heritage. You can tell for sure that you are now fully adopted as his own children because God sent the Spirit of his Son into our lives crying out, "Papa! Father!" Doesn't that privilege of intimate conversation with God make it plain that you are not a slave, but a child? And if you are a child, you're also an heir, with complete access to the inheritance.

**8-11** Earlier, before you knew God personally, you were enslaved to so-called gods that had nothing of the divine about them. But now that you know the real God—or rather since God knows you—how can you possibly subject yourselves again to those tin gods? For that is exactly what you do when you are intimidated into scrupulously observing all the traditions, taboos, and superstitions associated with special days and seasons and years. I am afraid that all my hard work among you has gone up in a puff of smoke!

**12-13** My dear friends, what I would really like you to do is try to put yourselves in my shoes to the same extent that I, when I was with you, put myself in yours. You were very sensitive and kind then. You did not come down on me personally. You were well aware that the reason I ended up preaching to you was that I was physically broken, and so, prevented from continuing my journey, I was forced to stop with you. That is how I came to preach to you.

**14-16** And don't you remember that even though taking in a sick guest was most troublesome for you, you chose to treat me as well as you would have treated an angel of God—as well as you would have treated Jesus himself if he had visited you? What has happened to the satisfaction you felt at that time? There were some of you then who, if possible, would have given your very eyes

to me—that is how deeply you cared! And now have I suddenly become your enemy simply by telling you the truth? I can't believe it.

**17** Those heretical teachers go to great lengths to flatter you, but their motives are rotten. They want to shut you out of the free world of God's grace so that you will always depend on them for approval and direction, making them feel important.

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**18-20** It is a good thing to be passionate in doing good, but not just when I am in your presence. Can't you continue the same concern for both my person and my message when I am away from you that you had when I was with you? Do you know how I feel right now, and will feel until Christ's life becomes visible in your lives? Like a mother in the pain of childbirth. Oh, I keep wishing that I was with you. Then I wouldn't be reduced to this blunt, letter-writing language out of sheer frustration.

**21-31** Tell me now, you who have become so enamored with the law: Have you paid close attention to that law? Abraham, remember, had *two* sons: one by the slave woman and one by the free woman. The son of the slave woman was born by human plotting; the son of the free woman was born by God's promise. This

illustrates the very thing we are dealing with now. The two births represent two ways of being in relationship with God. One is from Mount Sinai in Arabia. It corresponds with what is now going on in Jerusalem—a slave life, producing slaves as offspring. This is the way of Hagar. In contrast to that, there is an invisible Jerusalem, a free Jerusalem, and she is our mother—this is the way of Sarah. Remember what Isaiah wrote:

*Rejoice, barren woman who bears no children,  
shout and cry out, woman who has no birth  
pangs,  
Because the children of the barren woman  
now surpass the children of the chosen woman.*

Isn't it clear, friends, that you, like Isaac, are children of promise? In the days of Hagar and Sarah, the child who came from faithless plotting (Ishmael) harassed the child who came—empowered by the Spirit—from the faithful promise (Isaac). Isn't it clear that the harassment you are now experiencing from the Jerusalem heretics follows that old pattern? There is a Scripture that tells us what to do: "Expel the slave mother with her son, for the slave son will not inherit with the free son." Isn't that conclusive? We are not children of the slave woman, but of the free woman.

# CHAPTER 5

## THE LIFE OF FREEDOM

**1** Christ has set us free to live a free life. So take your stand! Never again let anyone put a harness of slavery on you.

**2-3** I am emphatic about this. The moment any one of you submits to circumcision or any other rule-keeping system, at that same moment Christ's hard-won gift of freedom is squandered. I repeat my warning: The person who accepts the ways of circumcision trades all the advantages of the free life in Christ for the obligations of the slave life of the law.

**4-6** I suspect you would never intend this, but this is what happens. When you attempt to live by your own religious plans and projects, you are cut off from Christ, you fall out of grace. Meanwhile we expectantly wait for a satisfying relationship with the Spirit. For in Christ, neither our most conscientious religion nor disregard of religion amounts to anything. What matters is something far more interior: faith expressed in love.

**7-10** You were running superbly! Who cut in on you, deflecting you from the true course of obedience? This detour doesn't come from the One who called you into the race in the first place. And please don't toss this off as

insignificant. It only takes a minute amount of yeast, you know, to permeate an entire loaf of bread. Deep down, the Master has given me confidence that you will not defect. But the one who is upsetting you, whoever he is, will bear the divine judgment.

**11-12** As for the rumor that I continue to preach the ways of circumcision (as I did in those pre-Damascus Road days), that is absurd. Why would I still be persecuted, then? If I were preaching that old message, no one would be offended if I mentioned the Cross now and then—it would be so watered-down it wouldn't matter one way or the other. Why don't these agitators, obsessive as they are about circumcision, go all the way and castrate themselves!

**13-15** It is absolutely clear that God has called you to a free life. Just make sure that you don't use this freedom as an excuse to do whatever you want to do and destroy your freedom. Rather, use your freedom to serve one another in love; that's how freedom grows. For everything we know about God's Word is summed up in a single sentence: Love others as you love yourself. That's an act of true freedom. If you bite and ravage each other, watch out—in no time at all you will be annihilating each other, and where will your precious freedom be then?

**16-18** My counsel is this: Live freely, animated and motivated by God's Spirit. Then you won't feed the compulsions of selfishness. For there is a root of sinful self-interest in us that is at odds with a free spirit, just as the free spirit is incompatible with selfishness. These two ways of life are contrary to each other, so that you cannot live at times one way and at times another way according to how you feel on any given day. Why don't you choose to be led by the Spirit and so escape the erratic compulsions of a law-dominated existence?

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**19-21** It is obvious what kind of life develops out of trying to get your own way all the time: repetitive, loveless, cheap sex; a stinking accumulation of mental and emotional garbage; frenzied and joyless grabs for happiness; trinket gods; magic-show religion; paranoid loneliness; cutthroat competition; all-consuming-yet-never-satisfied wants; a brutal temper; an impotence to love or be loved; divided homes and divided lives; small-minded and lopsided pursuits; the vicious habit of depersonalizing everyone into a rival; uncontrolled and uncontrollable addictions; ugly parodies of community. I could go on.

This isn't the first time I have warned you, you know. If you use your freedom this way, you will not inherit God's kingdom.

**22-23** But what happens when we live God's way? He brings gifts into our lives, much the same way that fruit appears in an orchard—things like affection for others, exuberance about life, serenity. We develop a willingness to stick with things, a sense of compassion in the heart, and a conviction that a basic holiness permeates things and people. We find ourselves involved in loyal commitments, not needing to force our way in life, able to marshal and direct our energies wisely.

**23-24** Legalism is helpless in bringing this about; it only gets in the way. Among those who belong to Christ, everything connected with getting our own way and mindlessly responding to what everyone else calls necessities is killed off for good—crucified.

**25-26** Since this is the kind of life we have chosen, the life of the Spirit, let us make sure that we do not just hold it as an idea in our heads or a sentiment in our hearts, but work out its implications in every detail of our lives. That means we will not compare ourselves with each other as if one of us were better and another

worse. We have far more interesting things to do with our lives. Each of us is an original.

## CHAPTER 6

### NOTHING BUT THE CROSS

**1-3** Live creatively, friends. If someone falls into sin, forgivingly restore him, saving your critical comments for yourself. *You* might be needing forgiveness before the day's out. Stoop down and reach out to those who are oppressed. Share their burdens, and so complete Christ's law. If you think you are too good for that, you are badly deceived.

**4-5** Make a careful exploration of who you are and the work you have been given, and then sink yourself into that. Don't be impressed with yourself. Don't compare yourself with others. Each of you must take responsibility for doing the creative best you can with your own life.

**6** Be very sure now, you who have been trained to a self-sufficient maturity, that you enter into a generous common life with those who have trained you, sharing all the good things that you have and experience.

**7-8** Don't be misled: No one makes a fool of God. What a person plants, he will harvest. The person

who plants selfishness, ignoring the needs of others—ignoring God!—harvests a crop of weeds. All he'll have to show for his life is weeds! But the one who plants in response to God, letting God's Spirit do the growth work in him, harvests a crop of real life, eternal life.

**9-10** So let's not allow ourselves to get fatigued doing good. At the right time we will harvest a good crop if we don't give up, or quit. Right now, therefore, every time we get the chance, let us work for the benefit of all, starting with the people closest to us in the community of faith.

**11-13** Now, in these last sentences, I want to emphasize in the bold scrawls of my personal handwriting the immense importance of what I have written to you. These people who are attempting to force the ways of circumcision on you have only one motive: They want an easy way to look good before others, lacking the courage to live by a faith that shares Christ's suffering and death. All their talk about the law is gas. They *themselves* don't keep the law! And they are highly selective in the laws they *do* observe. They only want you to be circumcised so they can boast of their success in recruiting you to their side. That is contemptible!

**14-16** For my part, I am going to boast about nothing but the Cross of our Master, Jesus Christ.

Because of that Cross, I have been crucified in relation to the world, set free from the stifling atmosphere of pleasing others and fitting into the little patterns that they dictate. Can't you see the central issue in all this? It is not what you and I do—submit to circumcision, reject circumcision. It is what *God* is doing, and he is creating something totally new, a free life! All who walk by this standard are the true Israel of God—his chosen people. Peace and mercy on them!

**17** Quite frankly, I don't want to be bothered anymore by these disputes. I have far more important things to do—the serious living of this faith. I bear in my body scars from my service to Jesus.

**18** May what our Master Jesus Christ gives freely be deeply and personally yours, my friends. Oh, yes!

**ABOUT THE MESSAGE:** *The Message* is a reading Bible translated from the original Greek and Hebrew Scriptures by scholar, pastor, author, and poet Eugene Peterson. Thoroughly reviewed and approved by twenty biblical scholars, *The Message* combines the authority of God's Word with the cadence and energy of conversational English.

**EUGENE PETERSON'S REFLECTION ON THE BOOK OF GALATIANS FROM *THE MESSAGE DEVOTIONAL BIBLE*:** *"When men and women get their hands on religion, one of the first things they often do is turn it into an instrument for controlling others, either putting or keeping them "in their place." The history of such religious manipulation and coercion is long and tedious. It is little wonder that people who have only known religion on such terms experience release or escape from it as freedom. The problem is that the freedom turns out to be short-lived.*

*Paul (Saul) of Tarsus was doing his diligent best to add yet another chapter to this dreary history when he was converted by Jesus to something radically and entirely different—a free life in God. Through Jesus, Paul learned that God was not an impersonal force to be used to make people behave in certain prescribed ways but a personal Savior who set us free to live a free life. God did not coerce us from without but set us free from within.*

*It was a glorious experience, and Paul set off telling others, introducing and inviting everyone he met into this free life. In his early travels he founded a series of churches in the Roman province of Galatia. A few years later Paul learned that religious leaders of the old school had come into those churches, had called his views and authority into question, and were reintroducing the old ways, herding all these freedom-loving Christians back into the corral of religious rules and regulations.*

*Paul was, of course, furious. He was furious with the old guard for coming in with their strong-arm religious tactics and intimidating the Christians into giving up their free life in Jesus. But he was also furious with the Christians for caving in to the intimidation.*

*His letter to the Galatian churches helps them, and us, recover the original freedom. It also gives direction in the nature of God's gift of freedom—most necessary guidance, for freedom is a delicate and subtle gift, easily perverted and often squandered."*