Galatians 2 - the altercation with Peter

*The NIV says:*

11When Peter came to Antioch, I opposed him to his face, because he was clearly in the wrong. 12Before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. 13The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray.

14When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, “You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?

15“We who are Jews by birth and not ‘Gentile sinners’ 16know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified.

*The Complete Jewish Bible (David Stern) puts it this way:*

11 Furthermore, when Kefa came to Antioch, I opposed him publicly, because he was clearly in the wrong. 12 For prior to the arrival of certain people from [the community headed by] Ya'akov, he had been eating with the Gentile believers; but when they came, he withdrew and separated himself, because he was afraid of the faction who favored circumcising Gentile believers. 13 And the other Jewish believers became hypocrites along with him, so that even Bar-Nabba was led astray by their hypocrisy. 14 But when I saw that they were not walking a straight path, keeping in line with the truth of the Good News, I said to Kefa, right in front of everyone, "If you, who are a Jew, live like a Goy and not like a Jew, why are you forcing the Goyim to live like Jews? 15 We are Jews by birth, not so-called 'Goyishe sinners'; 16even so, we have come to realize that a person is not declared righteous by God on the ground of his legalistic observance of Torah commands, but through the Messiah Yeshua's trusting faithfulness. Therefore, we too have put our trust in Messiah Yeshua and become faithful to him, in order that we might be declared righteous on the ground of the Messiah's trusting faithfulness and not on the ground of our legalistic observance of Torah commands. For on the ground of legalistic observance of Torah commands, no one will be declared righteous.

Crucified With Christ (still chapter 2)

*NIV:*

19For through the law I died to the law so that I might live for God. 20I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. 21I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!”

*Complete Jewish Bible (David Stern)*

19 For it was through letting the Torah speak for itself that I died to its traditional legalistic misinterpretation, so that I might live in direct relationship with God. 20 When the Messiah was executed on the stake as a criminal, I was too; so that my proud ego no longer lives. But the Messiah lives in me, and the life I now live in my body I live by the same trusting faithfulness that the Son of God had, who loved me and gave himself up for me. 21 I do not reject God's gracious gift; for if the way in which one attains righteousness is through legalism, then the Messiah's death was pointless.

Galatians 3 - Paul’s Anger

*NIV:*

1 You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified. 2I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard? 3Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort? 4Have you suffered so much for nothing—if it really was for nothing? 5Does God give you his Spirit and work miracles among you because you observe the law, or because you believe what you heard?

*Complete Jewish Bible (David Stern)*

1 You stupid Galatians! Who has put you under a spell? Before your very eyes Yeshua the Messiah was clearly portrayed as having been put to death as a criminal! 2 I want to know from you just this one thing: did you receive the Spirit by legalistic observance of Torah commands or by trusting in what you heard and being faithful to it? 3 Are you that stupid? Having begun with the Spirit's power, do you think you can reach the goal under your own power? 4 Have you suffered so much for nothing? If that's the way you think, your suffering certainly will have been for nothing! 5 What about God, who supplies you with the Spirit and works miracles among you --- does he do it because of your legalistic observance of Torah commands or because you trust in what you heard and are faithful to it?

Chapter 3 continued - Why The Law?

*NIV:*

6Consider Abraham: “He believed God, and it was credited to him as righteousness.” 7Understand, then, that those who believe are children of Abraham. 8The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: “All nations will be blessed through you.” 9So those who have faith are blessed along with Abraham, the man of faith.

10All who rely on observing the law are under a curse, for it is written: “Cursed is everyone who does not continue to do everything written in the Book of the Law.” 11Clearly no one is justified before God by the law, because, “The righteous will live by faith.” 12The law is not based on faith; on the contrary, “The man who does these things will live by them.” 13Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: “Cursed is everyone who is hung on a tree.” 14He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

15Brothers, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case. 16The promises were spoken to Abraham and to his seed. The Scripture does not say “and to seeds,” meaning many people, but “and to your seed,” meaning one person, who is Christ. 17What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. 18For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise.

19What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator. 20A mediator, however, does not represent just one party; but God is one.

21Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law.

*Complete Jewish Bible (David Stern):*

It was the same with Avraham: "He trusted in God and was faithful to him, and that was credited to his account as righteousness." 7 Be assured, then, that it is those who live by trusting and being faithful who are really children of Avraham. 8 Also the Tanakh, foreseeing that God would consider the Gentiles righteous when they live by trusting and being faithful, told the Good News to Avraham in advance by saying, "In connection with you, all the Goyim will be blessed." 9 So then, those who rely on trusting and being faithful are blessed along with Avraham, who trusted and was faithful.

10 For everyone who depends on legalistic observance of Torah commands lives under a curse, since it is written, "Cursed is everyone who does not keep on doing everything written in the Scroll of the Torah."[d](#d) 11 Now it is evident that no one comes to be declared righteous by God through legalism, since "The person who is righteous will attain life by trusting and being faithful."[e](#e) 12 Furthermore, legalism is not based on trusting and being faithful, but on [a misuse of] the text that says, "Anyone who does these things will attain life through them."[f](#f) 13 The Messiah redeemed us from the curse pronounced in the Torah by becoming cursed on our behalf; for the Tanakh says, "Everyone who hangs from a stake comes under a curse."[g](#g) 14 Yeshua the Messiah did this so that in union with him the Gentiles might receive the blessing announced to Avraham, so that through trusting and being faithful, we might receive what was promised, namely, the Spirit.

15 Brothers, let me make an analogy from everyday life: when someone swears an oath, no one else can set it aside or add to it. 16 Now the promises were made to Avraham and to his seed. It doesn't say, "and to seeds," as if to many; on the contrary, it speaks of one --- "and to your seed"[h](#h) --- and this "one" is the Messiah. 17 Here is what I am saying: the legal part of the Torah, which came into being 430 years later, does not nullify an oath sworn by God, so as to abolish the promise. 18 For if the inheritance comes from the legal part of the Torah, it no longer comes from a promise. But God gave it to Avraham through a promise.

19 So then, why the legal part of the Torah? It was added in order to create transgressions, until the coming of the seed about whom the promise had been made. Moreover, it was handed down through angels and a mediator. 20 Now a mediator implies more than one, but God is one.

21 Does this mean that the legal part of the Torah stands in opposition to God's promises? Heaven forbid! For if the legal part of the Torah which God gave had had in itself the power to give life, then righteousness really would have come by legalistically following such a Torah.

Galatians 4 - Paul’s heartbreak and use of Abraham’s two sons as a teaching

*NIV:*

8Formerly, when you did not know God, you were slaves to those who by nature are not gods. 9But now that you know God—or rather are known by God—how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again? 10You are observing special days and months and seasons and years! 11I fear for you, that somehow I have wasted my efforts on you.

12I plead with you, brothers, become like me, for I became like you. You have done me no wrong. 13As you know, it was because of an illness that I first preached the gospel to you. 14Even though my illness was a trial to you, you did not treat me with contempt or scorn. Instead, you welcomed me as if I were an angel of God, as if I were Christ Jesus himself. 15What has happened to all your joy? I can testify that, if you could have done so, you would have torn out your eyes and given them to me. 16Have I now become your enemy by telling you the truth?

17Those people are zealous to win you over, but for no good. What they want is to alienate you from us, so that you may be zealous for them. 18It is fine to be zealous, provided the purpose is good, and to be so always and not just when I am with you. 19My dear children, for whom I am again in the pains of childbirth until Christ is formed in you, 20how I wish I could be with you now and change my tone, because I am perplexed about you!

21Tell me, you who want to be under the law, are you not aware of what the law says? 22For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. 23His son by the slave woman was born in the ordinary way; but his son by the free woman was born as the result of a promise.

24These things may be taken figuratively, for the women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar. 25Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children. 26But the Jerusalem that is above is free, and she is our mother. 27For it is written:

 “Be glad, O barren woman,

 who bears no children;

 break forth and cry aloud,

 you who have no labor pains;

 because more are the children of the desolate woman

 than of her who has a husband.”

*Complete Jewish Bible (David Stern :*

9 But now you do know God, and, more than that, you are known by God. So how is it that you turn back again to those weak and miserable elemental spirits? Do you want to enslave yourselves to them once more? 10 You observe special days, months, seasons and years! 11 I fear for you that my work among you has been wasted!

12 Brothers, I beg of you: put yourselves in my place - after all, I put myself in your place. It isn't that you have done me any wrong - 13 you know that it was because I was ill that I proclaimed the Good News to you at first; 14 and even though my physical condition must have tempted you to treat me with scorn, you did not display any sign of disdain or disgust. No, you welcomed me as if I had been an angel of God, as if I had been the Messiah Yeshua himself! 15 So what has become of the joy you felt? For I bear you witness that had it been possible, you would have gouged out your eyes and given them to me. 16 Have I now become your enemy because I tell you the truth? 17 True, these teachers are zealous for you, but their motives are not good. They want to separate you from us so that you will become zealous for them. 18 To be zealous is good, provided always that the cause is good. Indeed, whether I am present with you or not, 19 my dear children, I am suffering the pains of giving birth to you all over again --- and this will go on until the Messiah takes shape in you. 20 I wish I could be present with you now and change my tone of voice. I don't know what to do with you.

21 Tell me, you who want to be in subjection to the system that results from perverting the Torah into legalism, don't you hear what the Torah itself says? 22 It says that Avraham had two sons, one by the slave woman and one by the free woman. 23The one by the slave woman was born according to the limited capabilities of human beings, but the one by the free woman was born through the miracle-working power of God fulfilling his promise. 24 Now, to make a midrash on these things: the two women are two covenants. One is from Mount Sinai and bears children for slavery --- this is Hagar. 25 Hagar is Mount Sinai in Arabia; she corresponds to the present Yerushalayim, for she serves as a slave along with her children. 26 But the Yerushalayim above is free, and she is our mother; 27 for the Tanakh says,

"Rejoice, you barren woman who does not bear children!

Break forth and shout, you who are not in labor!

For the deserted wife will have more children

than the one whose husband is with her!"[i](#i)