

GALATIANS 2 vs 1 加拉太书 2:1

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As the House of Israel prepared for Assyrian captivity 700 years after having rejected the 10 commands, the Lord said: Though I wrote ten thousand, they are regarded as a strange thing -- Hosea 8; as the House of Judah prepared for Babylonian captivity, He allowed them onerous manmade traditions and said: So, I permitted them statues that were not good, and judgments whereby they should not live -- Ezekiel 20.



当以色列家在拒绝了十诫之后 700 年准备被亚述人掳去的时候, 主说: “虽然我写了一万诫, 但它们被认为是奇怪的东西”——何西阿八章; 当犹太家准备被巴比伦人掳去的时候, 他给了他们沉重的人为的传统, 并说: “所以, 我给了他们不好的雕像和不配活的审判。” 以西结书 20

But Paul knew what Moses originally told the people of God in order that they prosper and live long in the land first promised to Abraham. Rejecting the Covenant God wrote of 10 commands and no more; rejecting God's blessings, they inherited God's curses.

但保罗知道摩西最初对神的子民说的话, 使他们在最初应许给亚伯拉罕的地上得享平安和长寿。拒绝约, 上帝只写了 10 条诫命; 拒绝神的祝福, 就承受神的咒诅。

In the previous chapter we learn, Paul was taught of the Lord for 3 years in Arabia; and revisited Damascus; then traveled to Jerusalem for 2 weeks; long enough to learn what was the state of those taught by the Lord. So he went to the northern regions where the House of Israel resettled; to strengthen the young assemblies with the word of God – starting with Moses and the prophets pointing to Jesus Christ -- the Messiah sent by God.

在前一章我们知道, 保罗在阿拉伯被主教导了三年; 和重新审视大马士革; 到了耶路撒冷, 住了两个星期。足够长时间去了解那些受主教导的人的状况。所以他去了北部地区以色列家在那里定居; 用神的道坚固少年人的心。从摩西和先知指着神所差来的弥赛亚耶稣基督开始。

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

¹ 过了十四年, 我同巴拿巴又上耶路撒冷去, 并带着提多同去。

² I went up because of a revelation, and submitted to them (but privately to those who were of reputation) / 14 years later, Paul went to Jerusalem discretely, with respect for those brothers and sisters -- prominent figures in the early church; notice it was a heavenly summons – special direction from heaven; not a brilliant idea he thought up; certainly not being summoned by anyone in Jerusalem; scholars seeking to harmonize events suggest more about this encounter seem to be found in: Acts 11 or Acts 15.

² 我是奉启示上去的, 把我在外邦人所传的福音, 对弟兄们陈说。(却是背地里对那有名望之人说的。) / 14 年后, 保罗独自前往耶路撒冷, 因为他尊敬那些在早期教会中很有名望的弟兄姐妹; 请注意, 这是来自天上的召唤——来自天上的特殊方向; 他想出的主意并不高明; 当然不是被耶路撒冷的人召来的; 寻求协调事件的学者们认为更多关于这次相遇的内容可以在使徒行传 11 或 15 中找到。

I went up privately to those who were of reputation, and submitted to them the gospel I preach among the Gentiles, lest somehow I should run, or had run, in vain. Acts 21 tells us that many believed, yet they were zealous to keep ceremonial laws; and knowing traditions die hard; Paul wanted to see if he was still advancing on the way; or missed a turn somewhere.

³ But even Titus, who was with me, being Greek, was **not** compelled to be circumcised: isn't it interesting, when entering the land, God gave them 10 instructions and no more, and then Moses said, **circumcise your heart**... which was not one of the 10 instructions; for all these years, they keep circumcising the wrong member of the body. That should be a good enough reminder to read carefully.

⁴ yet because of false brothers secretly brought in -- who came privately to spy out our liberty, that we have in Christ Jesus, so that they might bring us into bondage / their ministry did what? Apparently, there were men of the Jewish tradition who were checking out Titus in the public urinal; reporting back to their CIA chief... what stranger in town was circumcised... and who wasn't:

⁵ to whom we gave place by subjection, **no, not** for an hour, so that the truth of the gospel might continue with you / Paul says, they did not submit to anyone, not even a minute; open the door for a traditionalist and a whole army will march in;

⁶ But from those who seemed to be special, (whatever they were, it makes no difference to me: God shows no partiality) for I say, those who seemed reputable added nothing to me.

⁷ But on the contrary, seeing I was entrusted with the gospel to the uncircumcised, as Peter was to the circumcised;

却是背地里对那有名望之人说的。惟恐我现在，或是从前，徒然奔跑。/使徒行传 21 告诉我们，有许多人信了，却热心守礼仪的律法；知道传统很难改变；保罗想看看他是否还在前进；或者错过了某个拐弯处。

³ 但与我同去的提多，虽是希利尼人，也**没有**勉强他受割礼。/有趣的是，当我们进入这片土地的时候，上帝只给了他们十条指令，然后摩西说，**给你们的心行割礼**，这不是十条指令之一；这些年来，他们一直给身体上的错误部位行割礼。这应该是一个很好的提醒，要仔细阅读。

⁴ 因为有偷着引进来的假弟兄，私下窥探我们在基督耶稣里的自由，要叫我们作奴仆。/他们的神职做了什么？显然，有犹太传统的人在公厕里试探提多；向中央情报局局长汇报，镇上哪个陌生人割了包皮，谁没割：

⁵ 我们就是一刻的工夫，也**没有**容让顺服他们，为要叫福音的真理仍存在你们中间。/保罗说，他们没有顺服任何人，一分钟也没有；为传统主义者打开大门，整支军队就会进入；

⁶ 至于那些有名望的，不论他是何等人，都与我无干。神不以外貌取人。那些有名望的，并没有加增我什么。

⁷ 反倒看见了主托我传福音给那未受割礼的人，正如托彼得传福音给那受割礼的人。

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8 for the One who effectively worked in Peter – sending him to the circumcised, worked also in me to the Gentiles,

9 and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me; that we should go to the Gentiles, and they to the circumcised.

10 Only they asked that we should remember the poor; which I was eager to do / and who was “the poor”? the historic congregation in Jerusalem, led by James – the ½ brother of Jesus; who never followed the Lord until after the resurrection; he led the synagogue that was fast dying out, still clinging to their traditions. It’s as if the religious leaders said: the foreigners can send us money.

11 But when Peter came to Antioch, I withstood him to the face because he was to be blamed / clearly Paul opposed Peter on some issue, which doesn’t sound like Peter held some sacred position in the church Jesus is building, does it?

12 For before some men came from James, he ate with the Gentiles: but when they came, all of a sudden he withdrew and separated himself, fearing those of the circumcision.

13 And the other Jews joined in this hypocrisy with him; so that Barnabas was led astray by their hypocrisy / they all started acting no different than the religious pharisees of the day.

14 But when I saw that they walked not according to the truth of the gospel, I said to Peter in the presence of them all,

8 (那感动彼得，叫他为受割礼之人作使徒的，也感动我，叫我为外邦人作使徒)

9 又知道所赐给我的恩典，那称为教会柱石的雅各，矶法，约翰，就向我和巴拿巴用右手行相交之礼，叫我们往外邦人那里去，他们往受割礼的人那里去。

10 只是愿意我们記念穷人。这也是我本来热心去行的。/谁是“穷人”?耶路撒冷历史性的教会，由耶稣的兄弟雅各领导;他们直到复活以后才跟从主;他所领导的犹太会堂，仍然坚持他们的传统，很快就会消亡。这就好像宗教领袖说:外国人可以给我们寄钱。

11 后来矶法到了安提阿，因他有可责之处，我就当面抵挡他。/很明显保罗在一些问题上反对彼得，这听起来不像是彼得在耶稣建造的教会中有什么神圣的地位，不是吗?

12 从雅各那里来的人，未到以先，他和外邦人一同吃饭。及至他们来到，他因怕奉割礼的人，就退去与外邦人隔开了。

13 其余的犹太人，也都随着他装假。甚至连巴拿巴也随伙装假。/他们开始表现得和当时的宗教法利赛人没什么不同。

14 但我一看见他们行得不正，与福音的真理不合，就在众人面前对矶法说，

If you, being a Jew, live like a Gentile, and **not like a Jew, why do you compel the Gentiles to live like Jews?**

¹⁵ **We ourselves are Jews by birth, and **not** Gentile sinners** / which is sort of funny, Paul appeals to the high calling that was given them of the House of Judah, of which they were thankful; and not as those Gentile sinners; Paul was choosing words to amend the intense confrontation, knowing full well we all are sinners... being saved by God's grace,

And Paul quickly adds:

¹⁶ **yet we know that a person is **not** justified by works of the law** / there is no civil or ceremonial law that can ever justify us; that can count us righteous, and thereby give us the ability to stand in the presence of the living God who is holy; it is impossible for the blood of bulls and goats to take away sin; but the one sacrifice offered once for all time – the blood of Jesus Christ covers our sin – **Hebrews 10**.

but through the faith of Jesus Christ, so we have believed in Jesus Christ / Jesus the Architect and pacesetter of faith – He paid a price we could not pay in a million years. But, acting in faith, taking God at His word; standing on the promises of God; in spite of our performance; only through Him we are justified; only through Him we are legally considered: **just like Him**, not that we are just like Him, because we are not, but we are legally to be considered just like Him, because He paid the proper price to cover our failure. our confidence is in Jesus alone,

that we are justified by the faith of Christ / by faith we are counted righteous; judicially determined to meet the legal requirement through what we have come to believe He did for us,

你既是犹太人，若随外邦人行事，**不**随犹太人行事，怎么还勉强外邦人随犹太人呢？

¹⁵ 我们这生来的犹太人，**不是**外邦的罪人，/有趣的是，保罗呼吁犹太家族给予他们的崇高使命，他们很感激;不像外邦的罪人。保罗选择了话语来改变这种激烈的对峙，他知道我们都是罪人…

保罗很快补充道:

¹⁶ 既知道人称义，**不是**因行律法，/没有民事或礼仪的法律可以为我们辩护;能以我们为义，使我们得以在圣洁的永生神面前站立得住。公牛和山羊的血不能除罪;但只有一次永远的献祭——耶稣基督的血掩盖了我们的罪——《希伯来书》第10章。

乃是因信耶稣基督，连我们也信了基督耶稣，/耶稣是信心的建筑师和标尺，他付出了我们百年不偿的代价。但要凭信心行事，相信神的话;站在神的应许上;尽管我们的表现;惟有藉著他我们才称义。不是说我们像他，因为我们不像他，而是说我们在法律上像他，因为他为我们的失败付出了适当的代价。我们只信耶稣，

使我们因信基督称义，/我们因信得称义。我们信他为我们所作的事，以符合律法的要求，

and not by the works of the law / there is nothing bad about the LAW, it lets us know God has ordered creation; like a good Father, what God wrote for His people came with blessing and curses; if they did those 10 instructions, they would be blessed –

notice the word ~~perfectly~~ wasn't part of what He wrote – those 10 instructions remind us what God says is important to be in His presence. Read them: write them on your heart and mind, put them on your hands where you work, and talk about them day or night.

To fear and love and serve the Lord our God with all our heart and with all our soul... is **not** a bad thing to do; to **not** make graven images – the manmade idolatrous works of our imaginations that we worship and slavishly serve is **not** a bad thing to remember **not** to do; to **not** lightly lift up His name, is **not** a bad thing to remember **not** to do; to remember the Sabbath day and keep it holy is **not** a bad thing to do; to honor our father and mother all the days of our lives is **not** a bad thing to do; to work 6 days is **not** a bad thing to do; to **not** murder, to **not** adulterate, to **not** steal, to **not** falsely accuse our neighbor, to **not** covet anything that is our neighbors – **all** are **not** bad things to remember **not** to do.

Jesus said to His students: Do not think I came to destroy the Law... **whoever keeps and teaches them, will be called great in the kingdom of heaven** -- Matthew 5:17. **And notice**, none of this Covenant says anything about justification or sanctification, righteousness, or salvation. But the Lord said, those who keep and do these 10 commands and no more... **will prosper and be blessed here on earth.**

so we believed in Jesus Christ, that we are justified by the faith of Christ / we are declared by God to be righteous because of His faithfulness,

and not by the works of the law, because by works of the law no one will be justified / by the bloody sacrificial works of the Law, no one of us ever was... or ever will be justified and counted as right.

不因行律法称义，/律法没有什么不好的，它让我们知道上帝已经下令创造;就像一位好父亲一样，神为他的子民所写的，有祝福也有诅咒;如果他们做到了这 10 条，他们就会受到祝福

注意，“完美”这个词并不是他所写的——这 10 条指示提醒我们，神所说的话在他面前是很重要的。阅读它们:把它们写在你的心里和脑子里，放在你工作的地方，放在你的手上，白天或晚上谈论它们。

全心全意地敬畏、热爱、事奉主我们的神，这并不是一件坏事;**不要**雕刻偶像——我们崇拜和奴性地侍奉的虚幻的人造偶像并不是一件坏事;**不**轻易提起他的名字，并不是一件坏事记住**不**去做;纪念安息日，守为圣日，**不**是一件坏事;在我们的一生中，孝敬我们的父母并不是一件坏事;工作 6 天不是一件坏事;**不**杀人，**不**掺假，**不**偷盗，**不**诬告我们的邻居，**不**觊觎任何我们的邻居——所有这些都**不是**坏事，记住**不要**去做。

耶稣对他的学生说：“不要以为我来要废掉律法……**凡遵守并教训他们的，在天国里必称为大的。**”——**马太福音 5:17** 注意，这个约里没有提到称义或成圣，公义或救恩。但耶和华说，那些谨守遵行这十诫，不再多行的人，**在世上必亨通，得福。**

连我们也信了基督耶稣，使我们因信基督称义，/我们因他的信实、被神显明为义。

不因行律法称义，因为凡有血气的，**没有**一人因行律法称义。/通过律法的血淋淋的牺牲工作，我们中没有人曾经是，也永远不会被认为是正义的。

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17 But if, in our endeavor to be justified by Christ we too are found to be sinners, is Christ the servant of sin? / if by Christ we seek to be counted righteous,

Absolutely not!

18 For if I rebuild what I destroy, I prove myself a transgressor. / I stepped over the line

19 For through the law I died to the law so that I might live to God / forever put to death the notion that any check-list of activities half-heartedly done at best... will ever judicially cancel our debt to God for our sin and failure; we can die to our performance, **and live to put on Christ** - to do what He said; He already took our failures; keep throwing them behind you; don't let failure get in the way of going to our great Savior who gave His life for us.

20 I am crucified with Christ. It is no longer I who live; but Christ lives in me / through His Spirit:

and that life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me.

21 I do not frustrate the grace of God, for if rightness comes by the law, then Christ died in vain / I do not nullify, I do not quash God's grace: if I did that, then Jesus the Messiah died needlessly, for no purpose.

Jesus said, do not think I came to destroy the law, not the smallest letter will pass away from the law, until all is fulfilled: whoever keeps and teaches these will be called great in the kingdom of God – Matthew 5.

We are grateful to God that the Saudi govt has preserved the Mountain of Moses.

17 我们若求在基督里称义，却仍旧是罪人，难道基督是叫人犯罪的吗？/我们若求靠基督称义，

断乎**不是**。

18 我素来所拆毁的，若重新建造，这就证明自己是犯罪的人。

19 我因律法就向律法死了，叫我可以向神活着。/永远摒弃这样一种观念，即任何一份工作的清单，只要我们三心二意地去做，就会公平地免除我们因罪和失败欠神的债;我们可以为自己的行为而死，为**穿上基督而活**——为做他所说的事而活;他已经承担了我们的失败;把它们扔到身后;不要让失败成为去找救主的道路，他为我们付出了生命。

20 **我已经与基督同钉十字架。**现在活着的，不再是我，**乃是基督在我里面活着**。/通过他的灵

并且我如今在肉身活着，是因信神的儿子而活，他是爱我，为我舍己。

21 我**不**废掉神的恩。义若是借着律法得的，基督就是徒然死了。/我不废掉，也不废掉神的恩。若是这样，弥赛亚耶稣就白白地死了。

耶稣说，不要以为我来是要废掉律法，律法的字句连最小的也不能废去，直到都成就了。凡遵守并教训这些的，在神的国里必称为大。--
马太福音 5

我们感谢上帝，沙特政府保护了摩西山。

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Moses was given 10 instructions, that help us to know what God says is orderly in society.

Only by faith in what Jesus the Messiah did for us, are we saved.

1. Do not have other gods before Me.
2. Do not make graven images or idols to bow down and worship.
3. Do not lightly use the name of the Lord your God.
4. Keep the Sabbath and keep it holy; 6 days you will work; the 7th day is to rest and remember the Lord.
5. Honor your father and mother
6. Do not murder.
7. Do not adulterate.
8. Do not steal.
9. Do not falsely accuse your neighbor.
10. Do not covet your neighbor's wife; house, or cattle, workers, or anything that is your neighbors.

摩西得到了 10 条诫命，帮助我们知道神所说的是在社会中有秩序的。

只有相信弥赛亚耶稣为我们所做的，我们才能得救。

1. 除了我以外，你不可有别的神。
2. 不可雕刻偶像，也不可制造偶像跪拜。
3. 不可轻忽使用耶和华你神的名。
4. 当守安息日为圣日。你要工作六天;第七日是安息和纪念主。
5. 孝敬父母
6. 不谋杀。
7. 不可淫乱。
8. 不要偷窃。
9. 不可诬告你的邻舍。
10. 不可贪恋邻舍的妻子。房子，牛，工人，或者任何你邻居的东西。