

Galatians 2:11-21

- 11** But when Peter came to Antioch, I opposed him to his face, because he was to be blamed.
- 12** For before some came from James, he ate with the nations. But when they came, he withdrew and separated himself, fearing those of the circumcision.
- 13** And the rest of the Jews also dissembled with him, so as even Barnabas was led away with their dissembling.
- 14** But when I saw that they did not walk uprightly with the truth of the gospel, I said to Peter before all, If you, being a Jew, live as a Gentile, and not as the Jews, why do you compel the nations to judaize?
- 15** We are Jews by nature, and not sinners of the nations,
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- 11** Mais lorsque Céphas vint à Antioche, je lui résistai en face, parce qu'il était répréhensible.
- 12** En effet, avant l'arrivée de quelques personnes envoyées par Jacques, il mangeait avec les païens; et, quand elles furent venues, il s'esquiva et se tint à l'écart, par crainte des circoncis.
- 13** Avec lui les autres Juifs usèrent aussi de dissimulation, en sorte que Barnabas même fut entraîné par leur hypocrisie.
- 14** Voyant qu'ils ne marchaient pas droit selon la vérité de l'Évangile, je dis à Céphas, en présence de tous: Si toi qui es Juif, tu vis à la manière des païens et non à la manière des Juifs, pourquoi forces-tu les païens à judaïser?
- 15** Nous, nous sommes Juifs de naissance, et non pécheurs d'entre les païens.

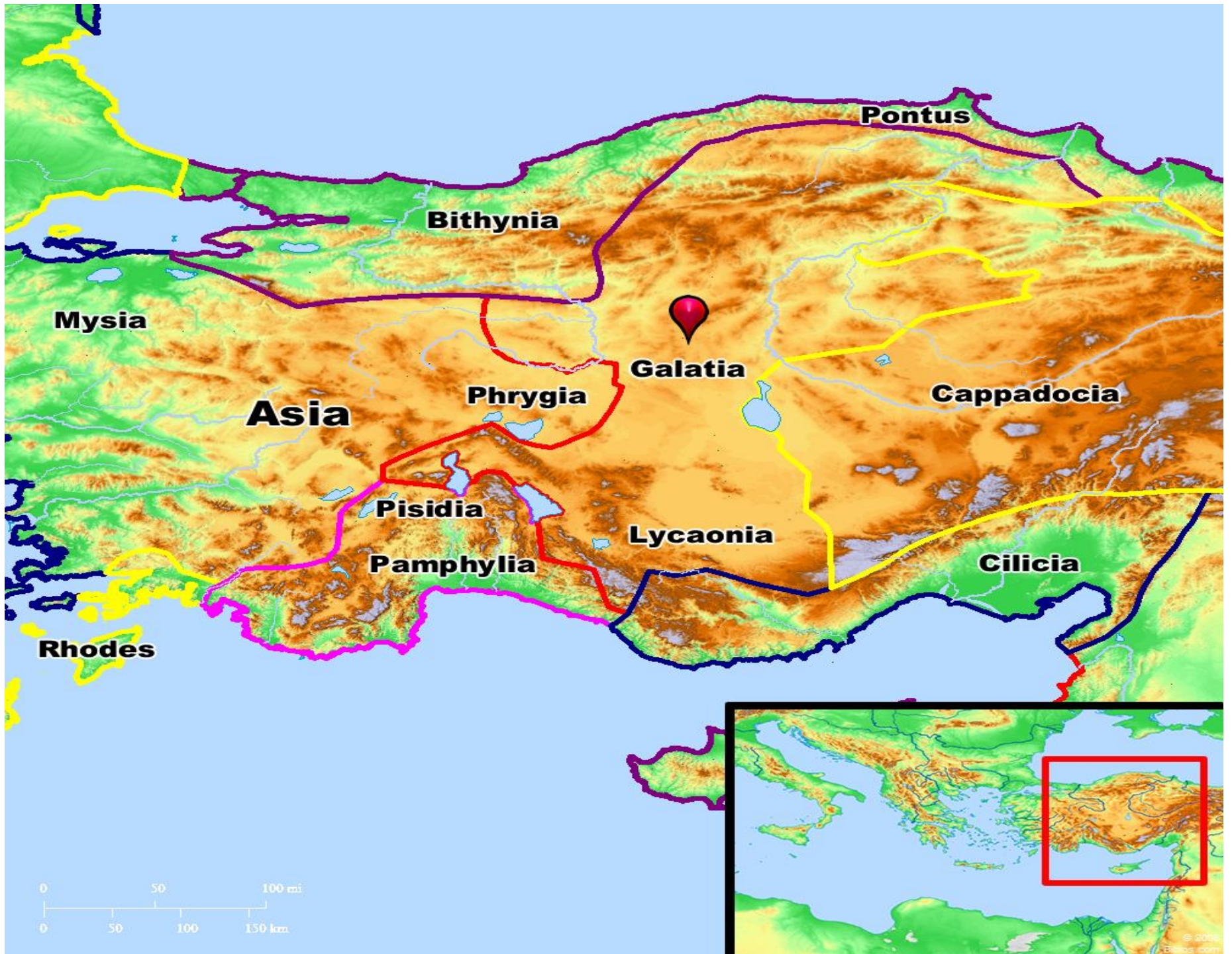
- 16** Knowing that a man is not justified by works of the Law, but through faith in Jesus Christ; even we believed in Jesus Christ, that we might be justified by the faith in Christ, and not by works of the Law. For all flesh will not be justified by works of law.
- 17** But if, while we seek to be justified in Christ, we also were found to be sinners, is Christ therefore a minister of sin? Let it not be said!
- 18** For if I build again the things which I destroyed, I confirm myself as a transgressor.
- 19** For through the Law I died to the law, that I might live to God.
- 20** I have been crucified with Christ, and I live; yet no longer I, but Christ lives in me. And that life I now live in the flesh, I live by faith toward the Son of God, who loved me and gave Himself on my behalf.
- 21** I do not set aside the grace of God, for if righteousness is through law, then Christ died without cause.
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- 16** Néanmoins, sachant que ce n'est pas par les œuvres de la loi que l'homme est justifié, mais par la foi en Jésus Christ, nous aussi nous avons cru en Jésus Christ, afin d'être justifiés par la foi en Christ et non par les œuvres de la loi, parce que nulle chair ne sera justifiée par les œuvres de la loi.
- 17** Mais, tandis que nous cherchons à être justifié par Christ, si nous étions aussi nous-mêmes trouvés pécheurs, Christ serait-il un ministre du péché? Loin de là!
- 18** Car, si je rebâtis les choses que j'ai détruites, je me constitue moi-même un transgresseur,
- 19** car c'est par la loi que je suis mort à la loi, afin de vivre pour Dieu.
- 20** J'ai été crucifié avec Christ; et si je vis, ce n'est plus moi qui vis, c'est Christ qui vit en moi; si je vis maintenant dans la chair, je vis dans la foi au Fils de Dieu, qui m'a aimé et qui s'est livré lui-même pour moi.
- 21** Je ne rejette pas la grâce de Dieu; car si la justice s'obtient par la loi, Christ est donc mort en vain.

**Apostle Paul's
First Missionary Journey
44 - 46 A.D.**



**Apostle Paul's
Second Missionary Journey
49 - 52 A.D.**





How to live
according to
revelation?

Revelation needs to be substantiated

- Everything that we see of Christ and the church will be tested or proved
- Is it real or not?
- Is my life a life that is true to what I have seen?

1. I must have the church life in order to test what I have seen
2. I must listen to God's speaking which will test my revelation
3. I must have an personal relationship with the Son of God in His intimate love for me
4. In this intimate relationship, I am dead so that the Son of God can live His life in me

1. I must have the
church life in order to
test what I have seen

The situation in Antioch

Peter's test

A double life exposed

- But when Peter came to Antioch, I opposed him to his face, because he was to be blamed (v. 11)
- For before some came from James, he ate with the nations. But when they came, he withdrew and separated himself, fearing those of the circumcision (v. 12)

A double life exposed

- Act 11:5 I was in the city of Joppa praying. And in an ecstasy I saw a vision, a certain vessel like a sheet coming down, let down from the sky by four corners. And it came even to me.
- Act 11:6 When I had fastened my eyes on it, I looked and saw four-footed animals of the earth, and wild beasts, and reptiles, and birds of the heaven.
- Act 11:7 And I heard a voice saying to me, Arise, Peter! Kill and eat!
- Act 11:8 But I said, Not so, Lord, for nothing common or unclean has at any time entered into my mouth.
- Act 11:9 But the voice answered me again from the heaven, **What God has made clean, you do not call common.**

- Act 15:10 Now therefore why do you tempt God by putting a yoke on the neck of the disciples, a yoke which neither our fathers nor we were able to bear?
- Act 15:11 **But we believe that through the grace of the Lord Jesus Christ we shall be saved, according to which manner they also believed.**

Peter's hypocrisy in Antioch

- Being a Jew, Peter had no problem eating with the Gentiles
- However, when some from James came to Antioch, Peter shrank back from eating with the Gentiles
- He separated Himself from the Gentile members of the Body of Christ, because he feared those of the circumcision
- Peter's hypocrisy actually became a stand to divide the Body, and cause others, including Barnabas, to join in the hypocrisy

Peter was tested

James was tested

Those from James were tested

Barnabas was tested

Paul was tested

The influence of James

- James has the final say in Acts 15
- The strong influence of Moses
- Christ plus
- Have Christ, but abstain from contaminations of idols and blood and things strangled and fornication
- A compromise
- With grave consequences which would affect the church in Antioch, the place which was first affected, and the place where the teaching would return, with the consequent divisive practice, as seen in Peter's and Barnabas' hypocrisy

2. I must listen to
God's speaking
which will test my
revelation

Through Paul

Through the
word of God

**This is God's
mercy**

Peter is perfected through Paul's speaking

- Not easy to receive God's speaking through a brother
- Eventually Paul's rebuke and speaking to Peter become the word of God, part of the Bible
- What a grace to be able to receive such a rebuke
- This perhaps shows how spiritual Peter was, even in his weakness

3. I must have an
personal relationship
with the Son of God in
His intimate love for me

Galatians 2:20

- I have been crucified with Christ, and I live; yet no longer I, but Christ lives in me. And that life I now live in the flesh, I live by faith toward the Son of God, who loved me and gave Himself on my behalf

The Son of God loved me

- A personal relationship with the Jesus Christ, the Son of God
- He did not just love the whole world
- But He loved ME
- He would single ME out
- I am the object of His love

He gave Himself up for ME

- His love caused Him to give Himself up for ME
- In the whole world, if no one else has a need, I am in need of His love and His sacrifice
- He did everything for me

I must have this realization

- If I do not realize that the Son of God loved me and gave Himself up for me, my God will be objective and doctrinal
- I will not have an intimate relationship with Him
- I will not have faith in Him, nor will I trust Him

4. In this intimate relationship, I am dead so that the Son of God can live His life in me

The love of the Son of God
for me causes Him to
include me in His death

I am crucified
with Christ

The « I », which is
independent of God,
and acts
independently: WHO
I AM

Because of His love for me,
Christ lives in ME

- yet no longer
I, but Christ
lives in me.

Because of His love for me,
I can live a life of faith in the
Son of God

- And that life I now live
in the flesh, I live by
faith toward the Son of
God

If I have such a
personal relationship
with Christ, I will no
longer live a life under
the law

Such a life is a true life, not
a double life, but a life
according to the revelation
of the Son of God

<p>I must have the church life in order to test what I have seen</p>	<p>I must listen to God's speaking which will test my revelation</p>	<p>I must have an personal relationship with the Son of God in His intimate love for me</p>	<p>In this intimate relationship, I am dead so that the Son of God can live His life in me</p>
<p>With revelation comes responsibility to live according to revelation</p>	<p>In the church life, we have God's speaking, through His word, through His servants, through one another</p>	<p>Everything God does to perfect me is done because of His love and in love</p>	<p>I must realize that « I, » the independent « I » is totally apart from God and wants to live its own life</p>
<p>In the church life, with the brothers and sisters, do I preach and live a different gospel?</p>	<p>God's speaking is just His mercy to expose and perfect us</p>	<p>His death for me is in love, my death with Him is in love, His living in me is in love</p>	<p>Because of His love for me, "I" have been crucified with Christ. Christ lives in me. I live that life in faith</p>
<p>Without the church life, I may think that I see something, but it will never be real.</p>	<p>To be able to receive God's speaking requires much grace and results in perfecting</p>	<p>Without this realization of God's love for me, God will be still objective and doctrinal</p>	<p>Such a life is a true life, not a double life, but a life according to the revelation of the Son of God</p>