

Sunday, November 27, 2022—Galatians 2:7 But Contrariwise: There Is More Than One Gospel

### Galatians 2:7

- **But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision was unto Peter;**
- **But contrariwise**—the beginning of verse 7 adds further information to what was just said in verse 6. Those of reputation did not add anything to Paul’s understanding. But on the contrary, Paul did add something to their understanding. Paul communicated information to them that they had not previously heard or understood.
- **when they saw that the gospel of the uncircumcision was committed unto me, as [the gospel] of the circumcision was unto Peter**—there is no clearer verse in the Bible than Galatians 2:7 to demonstrate the fact that Peter and Paul were preaching different gospels. Remember from verse 2 why Paul went to Jerusalem by revelation, for the purpose of communicating the gospel which he preached among the Gentiles. Now in verse 7, the leadership of the Little Flock has now come to understand that Paul had been commissioned and sent forth by the resurrected and exalted Christ to preach a different gospel among the Gentiles.
- This clearly demonstrates that Paul added nothing to their understanding because the contents of the gospel had changed.
- The NIV and other Modern Version have Peter and Paul preaching the same gospel, thus eliminating the clearest statement in the Word of God that there is more than one gospel.

NIV	NASB20	ESV
On the contrary, they recognized that I had been entrusted with the task of preaching <b>the gospel to the uncircumcised</b> , just as Peter had been <b>to the circumcised</b> .	But on the contrary, seeing that I had been entrusted with <b>the gospel to the uncircumcised</b> , just as Peter had been <b>to the circumcised</b> .	On the contrary, when they saw that I had been entrusted with <b>the gospel to the uncircumcised</b> , just as Peter had been entrusted with the gospel <b>to the circumcised</b> .

- All pre-modern English Bibles from Wycliffe to the King James render this verse differently.

Wycliffe	Tyndale (1526)	Coverdale (1535)	Matthews (1537)	Great (1539)	Geneva (1560)	Bishops (1568)	Rheims (1582)
But ayenward, whanne thei hadden seyn, that the euangelie of prepuacie [gospel of	But contrary wyse when they sawe that <b>the gospell over the vncircumcision</b> was comitted	but contrary wyse, whan they sawe that <b>the Gospell ouer the vncircumcision</b> was comytted	But contrary wyse, when they sawe that <b>the Gospel ouer that vncircumcysyon</b> was	But contrary wyse, when they sawe that <b>the gospell ouer the vncircumcision</b>	But contrariwise, when they saw that <b>ye Gospel ouer ye vncircumcision</b> was	But contrary wyse, when they sawe that <b>the Gospell of the vncircumcision</b>	But contrariwise, when they had seen that to me was committed <b>the gospel of</b>

<b>the foreskin]</b> was youun to me, as the <b>euangelie of circumcison</b> was youun to Petre;	vnto me as <b>the gospell ouer ye circucisio</b> n was vnto Peter:	vnto me, as <b>ye Gospell ouer ye circucisio</b> n was commytte d vnto Peter.	committed vnto me, as <b>the gospell ouer the circucisyon</b> was vnto Peter:	was committe d vnto me, as <b>the gospell ouer the circucisyon</b> was commytte d vnto Peter.	comitted vnto me, as <b>the Gospell ouer ye circumcision</b> was vnto Peter:	was committe d vnto me, as <b>the Gospel of the circumcision</b> was committe d vnto Peter	<b>the uncircumcision,</b> as to Peter was <b>that of the circumcision.</b>
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- Modern versions obscure dispensational truth. This is one reason why so few in our see the distinction message and ministry of the apostle Paul. There is often a translation barrier when one endeavors to share the word rightly divided. Consider another brief example from Ephesians 3:6.

<b>KJB</b>	<b>NIV</b>
That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:	This mystery is that through the gospel <b>the Gentiles are heirs together with Israel,</b> members together of one body, and sharers together in the promise in Christ Jesus.

- Despite what some like to say, there are substantive differences in meaning between the King James and Modern Versions. We need to have a balanced graceful approach to dealing with this subject.
- The terms “gospel of the circumcision” and “gospel of the uncircumcision” appear in only one verse (Galatians 2:7). Peter preached the gospel of the circumcision, and Paul preached the gospel of the uncircumcision.
- It is clear from Galatians 2 as a whole that Paul is not identifying the gospel of the uncircumcision as a different body of information from what he elsewhere refers to as “my gospel.” Instead, the gospel of the uncircumcision is simply “that gospel which preach among the Gentiles” (Galatians 2:2). It is the same thing that Paul elsewhere calls “my gospel” or “our gospel.”
- Since the gospel of the uncircumcision is “that gospel which I preach among the Gentiles” (Galatians 2:2) and since Paul preached among the Gentiles both (1) the gospel of God (Romans 15:16) and (2) the gospel of Christ (Romans 15:19), it is clear that the gospel of the uncircumcision includes both the gospel of God and the gospel of Christ.
- Since the gospel of the circumcision is what Peter preached unto the circumcision, it is clear that the gospel of the circumcision consists of (1) the gospel of the kingdom (Luke 9:1-2) and (2) the gospel of God (1Peter 4:17).

### *The Gospel of the Circumcision*

- Who is the circumcision? The Nation of Israel.
- Matthew 10:5-6—Peter was commissioned and sent to the lost sheep of the house of Israel.
- Most people think that, after the resurrection, the twelve apostles took the gospel to the whole world in order to fulfill the so-called Great Commission.
  - Matthew 28:19-20
  - Acts 1:8—you cannot read Matthew 28 without reading Acts 1:8. Where were they to begin the fulfillment of this commission?
  - Luke 24:48—when we combine these three texts, you get the complete picture. They are to begin their commission in Jerusalem, then Judea, then Samaria, and then the uttermost parts of the world. In short, Israel is still first in the plan and program of God.
- As shown above, the gospel of the circumcision consists of (1) the gospel of the kingdom and (2) the gospel of God. In Acts 2, Peter preaches both gospels.
- Acts 2:28—Peter preached the gospel of the kingdom in Acts 2 in that he instructed his listeners to repent and be baptized for the remission of sins (Acts 2:38).
- Peter preached the gospel of God in Acts 2 in that he preached (1) that Jesus Christ was made of the seed of David according to the flesh (Acts 2:29-30) and (2) that Jesus was declared to be the Son of God by the resurrection from the dead (Acts 2:30-31, 2:24, 2:27, 2:32, 2:36).
- Peter’s message is that Christ rose from the dead to fulfill the Davidic Covenant. Along with his plea in both Acts 2:36 and Acts 3:19-24 that if Israel would repent for their part in Christ’s death, God the Father would send Christ back to fulfill all that the prophets had spoken. This sure sounds like good news.
- Acts 5:31—repentance and forgiveness of sins were still being preached to Israel only. Who was the audience this gospel was preached to? The circumcision. Who was the one doing the preaching? Peter.

### *The Gospel of the Uncircumcision*

- Compare Peter’s message in Acts 2 with Paul’s message in Acts 13.
  - Acts 13:33-39—Paul is preaching justification apart from the Law of Moses through the death, burial, and resurrection of Jesus Christ.

- Romans 11:13—Paul, the Apostle of the Gentiles, was sent to them with a gospel message for them. Now the Gentiles can be justified totally and completely outside of the Law of Moses.
- Ephesians 6:19—this is what Paul calls the mystery of the gospel.
- Galatians 2:7—according to this verse, the Kingdom Apostles understood and recognized that Paul had been given a different and distinct gospel.