

## Are there two different gospels in Scripture?

To translate the Greek genitive (possessive) case for nouns into English, there are two primary choices. You can either add of before the noun or add 's to the end of the noun. In Galatians 2:7 both nouns; uncircumcision (ακροβυστιας) & circumcision (περιτομης) are in the genitive (possessive) case in all available Greek texts validating the use of "of" in the KJV & the ERV. This correctly indicates that the two gospels aren't the same gospel. We first have the "gospel of the grace of God" (uncircumcision), followed by the "gospel of the kingdom" (circumcision). All one needs to do is read the two gospels, in Scripture, to understand the difference.

### Gospel of the Kingdom (circumcision) - KJV:

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2:38)

Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. (Acts 3:25)

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. (Galatians 3:8)

### Gospel of the Grace of God (uncircumcision) - KJV:

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures: (I Corinthians 15:1-4)

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast. (Ephesians 2:8,9)

### Galatians 2:7 - KJV - 1611 (true to the Greek genitive case)

But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel of* the circumcision was unto Peter;

Galatians 2:7 - English Revised Version - 1885 (true to the Greek genitive case) but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with the gospel of the circumcision

### Galatians 2:7 - NKJV - 1982 (not true to the Greek genitive case)

But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as *the gospel for* the circumcised was to Peter

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### Galatians 2:7 - Textus Receptus

αλλα <235> {CONJ} τουναντιον <5121> {ADV-K} ιδοντες <3708> ( 5631) {V-2AAP-NPM} οτι <3754> {CONJ} πεπιστευμαι <4100> (5769) {V-RPI-1S} το <3588> {T-ASN} ευαγγελιον <2098> {N-ASN} της < 3588> {T-GSF} **ακροβυστιας** <203> {N-GSF}\* καθως <2531> {ADV} πετρος <4074> {N-NSM} της <3588> {T-GSF} περιτομης <4061> {Noun-GSF}\*

### Galatians 2:7 - Majority Text - Byzantine - 1991

αλλα <235> {CONJ} τουναντιον <5121> {ADV-K} ιδοντες <3708> ( 5631) {V-2AAP-NPM} οτι <3754> {CONJ} πεπιστευμαι <4100> (5769) {V-RPI-1S} το <3588> {T-ASN} ευαγγελιον <2098> {N-ASN} της < 3588> {T-GSF} **ακροβυστιας** <203> {N-GSF}\* καθως <2531> {ADV} πετρος <4074> {N-NSM} της <3588> {T-GSF} περιτομης <4061> {N-GSF}\*

### Galatians 2:7 - Wescott Hort Text - Alexandrian - 1881

αλλα <235> {CONJ} τουναντιον <5121> {ADV-K} ιδοντες <3708> ( 5631) {V-2AAP-NPM} οτι <3754> {CONJ} πεπιστευμαι <4100> (5769) {V-RPI-1S} το <3588> {T-ASN} ευαγγελιον <2098> {N-ASN} της < 3588> {T-GSF} **ακροβυστιας** <203> {N-GSF}\* καθως <2531> {ADV} πετρος <4074> {N-NSM} της <3588> {T-GSF} περιτομης <4061> {N-GSF}\*

\* {Noun - Genitive Singular Feminine}

The following are taken from the Nestle-Aland 26<sup>th</sup> edition/United Bible Societies' third edition Greek Texts for Galatians 2:7, which is in agreement with all the above Greek texts:

#### Current word

Inflected form:	ἀκροβυστίας
Base form:	ἀκροβυστία
Major1:	noun (203 <b>uncircumcision</b> )
Case:	genitive
Number:	singular
Gender:	feminine

Ἔ ἀλλὰ τούναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς **ἀκροβυστίας** καθὼς Πέτρος τῆς περιτομῆς,

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**Current word**

Inflected form:	περιτομῆς
Base form:	περιτομή
Major1:	noun (4061 <b>circumcision</b> )
Case:	genitive
Number:	singular
Gender:	feminine

⁷ ἀλλὰ τοῦναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς **περιτομῆς,**

I will close with a quote from long-time Grace Pastor Joel Finck:

“It is unfortunate that many modern translations of Scripture have seemingly gone to great extent to nullify the plain teaching of this verse. Rather than "the gospel of the uncircumcision" and "the gospel of the circumcision," (which clearly shows two separate messages), some translations substitute words such as "the gospel to the Jews" and "the gospel to the Gentiles." This suggests only one message going in two different directions. The problem with these modern translations is that the text actually uses the "genitive" case which is possessive. That is, Paul is speaking of the gospel which belongs to circumcision and that which belongs to uncircumcision. It is the same construction used over and over in the gospels with the phrase, "gospel of the kingdom." This does not refer to the gospel being preached to the kingdom; instead it is a gospel that belongs to or pertains to the kingdom. Likewise, the wording here is not a reference to whom it is being preached but rather the content of the message. Simply put, Paul's gospel did not require the ordinance of circumcision whereas Peter's gospel did.”<sup>1</sup>

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<sup>1</sup> Pastor Joel Finck, A Homiletic Commentary on Galatians – June 2008, Page 64  
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