

DID PAUL CURSE PETER ?

We'll refer to Paul's epistle to the Galatians throughout this study, so you should hold your place, to come back here, as we reference other verses.

When Paul wrote to the churches of Galatia, he sent **grace and peace**:

Gal 1:1-5 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)
2 And all the brethren which are with me, **unto the churches of Galatia**:
3 **Grace** be to you **and peace** from God the Father, and from our Lord Jesus Christ,
4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:
5 To whom be glory for ever and ever. Amen.

Paul was surprised that they would be persuaded to go back under the law.

Notice how the '**grace**' of Christ was contrasted with **another gospel**

.... which indicates that the '**grace**' of Christ was like a 'gospel':

Gal 1:6 I marvel that ye are so soon removed from him that called you into **the grace of Christ** unto **another gospel**:

The '**another gospel**' was not really '**another gospel**' because it was God's Old Testament law. It's just that they were not to function under the Old Testament law anymore since now they had Christ:

Gal 1:7 **Which is not another**; but there be some that trouble you, and would **pervert the gospel of Christ**.

So **the grace of Christ** equates with **the gospel of Christ**

and that differs from living under the law as he writes over in chapter 5:

Gal 5:1 Stand fast therefore in the liberty wherewith Christ hath **made** (not '**set**') us free, and **be not entangled again with the yoke of bondage**.

Again, Paul shows not to fall out of grace and get back under the law:

Gal 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are **fallen from grace**.

Back to chapter 1 where Paul continues with the warning about another gospel. Notice he wrote about an angel from heaven preaching a gospel:

Gal 1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

Interestingly, there is another verse in scripture where an angel from heaven will preach a gospel. Wonder why Paul would mention that?

It is obviously God's angel thus, preaching a gospel of God:

Rev 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Back to Gal 1 for the 'crunch' question, and the title of this message:

Did Paul Curse Peter?

Gal 1:9 As we said before, so say I now again, **If any man preach any other gospel** unto you than that ye have received, **let him be accursed**.

'Accursed' can be 'banned' or 'excommunicated' or 'doomed to destruction.'

We should think about it because Peter wrote to some folks in Galatia also:

1 Pet 1:1 Peter, an apostle of Jesus Christ, **to** the strangers scattered throughout Pontus, **Galatia**, Cappadocia, Asia, and Bithynia,

Peter also sent them **grace and peace**, just like Paul did:

1 Pet 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: **Grace** unto you, **and peace**, be multiplied.

Peter gave them at Galatia 'some' gospel:

1 Pet 1:25 But the word of the Lord endureth for ever. And this is the word which by **the gospel is preached unto you.**

Peter identified the gospel as the gospel of God:

1 Pet 4:17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not **the gospel of God?**

So was Peter 'accursed' (Gal 1:9) for preaching a **DIFFERENT gospel** than the gospel of Christ that Paul preached at Galatia about Christ's grace?

Did Paul's writings curse Peter? Let's let the scripture answer that question!

Ahhhh relief! Paul preached the gospel of God, too:

Rom 15:16 That I should be the minister of Jesus Christ to the Gentiles, ministering **the gospel of God**, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

But Rom 15:16 comes just before 2 verses where Paul says he preached the gospel of Christ:

Rom 15:19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached **the gospel of Christ.**

Rom 15:29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of **the gospel of Christ.**

But in the opening of the epistle to the saints at Rome, Paul wrote that he was separated unto the gospel of God:

Rom 1:1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto **the gospel of God,**

Couldn't Paul make up his mind **which gospel** he preached?

This could be a problem OR What if God and Christ were the same?

Duh! Could **the gospel of God** and **the gospel of Christ** be the same?

If so, why would we divide them, and make them different?

Paul identified the contents of **the gospel of God**:

Rom 1:1-4 Paul, a servant of Jesus Christ, called to be an apostle, separated unto **the gospel of God**,

The gospel of God was according to the scriptures:

2 (Which he had promised afore by his prophets in the holy scriptures,)

The gospel of God was about Christ the King, heir to David's throne:

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

The gospel of God was about Christ being God's Son and

The gospel of God was about Christ death and resurrection:

4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

This sounds like the same components as what Paul preached at Corinth:

1 Cor 15:1 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**:

There Paul simply called it **the gospel**. So we ask, which gospel did

Paul preach at Corinth **the gospel of God or the gospel of Christ?**

How silly! Paul preached **the gospel of Christ** at Corinth:

2 Cor 10:14 For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching **the gospel of Christ**:

.... and in the same epistle, Paul said he preached **the gospel of God**:

2 Cor 11:7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you **the gospel of God** freely?

Likewise, at Thessalonica.

Paul preached **the gospel of God** at Thessalonica:

1 Thess 2:2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you **the gospel of God** with much contention.

1 Thess 2:9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you **the gospel of God**.

But Paul also sent Timothy to them to minister **the gospel of Christ**:

1 Thess 3:1-2 Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in **the gospel of Christ**, to establish you, and to comfort you concerning your faith:

Now back to the question of Peter. When we read Peter's testimony of his Acts 10 experience with the sheet of unclean animals that God cleaned, and with Cornelius and his kinsmen and near friends we see that Peter understood **salvation through grace by faith** which he, by inspiration of the Holy Ghost, **applied to BOTH the Jews and the Gentiles**.

Saints, this is PETER speaking here:

Acts 15:6-11 And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, **Peter** rose up, and **said** unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

9 And put **no difference between us and them**,
purifying their hearts **by faith**.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But **we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.**

That passage **clearly** showed that **both** Israel and the Gentiles had their hearts purified 'by' faith, and they **both** were saved 'through' grace.

For your information, here is the Greek use of 'by' and 'through' there:

Acts 15:9,11 And put **no difference between us and them**,
purifying their hearts **by (no Greek preposition) faith**.

11 But **we believe that through (Greek preposition <dia>) the grace of the Lord Jesus Christ we shall be saved, even as they.**

However, some 'grace' preachers make a point to say that

God's program for Israel's salvation was 'by' faith

whereas, God's program for the Gentiles' salvation was 'through' faith

thus, making 2 different ways of salvation 2 gospel messages:

They point to the Greek about this issue

where there are 2 different prepositions used, in this verse:

Rom 3:30 Seeing it is one God, which shall justify
the circumcision **by <ek> faith, (denoting 'origin')**
and uncircumcision **through <dia> faith. (denoting a 'channel')**

They say Israel's salvation plan originates 'by' faith whereas, the Gentiles' salvation plan originates 'by' grace and functions 'through' faith:

Eph 2:8 For **by grace** are ye saved **through <dia> faith**; and that not of yourselves: it is the gift of God:

However, when we research the use of Greek prepositions, we find that **both <ek> and <dia>** are used in Gentile applications **with both faith and grace** by Paul.

We also know we don't have to go to the Greek to trust or understand our English bible.

The explanation of this

is that **BOTH 'by' grace and 'through' grace** are used and **BOTH 'by' faith and 'through' faith** (and 'of' faith) are also used.

Paul wrote Eph 2:5,8 and Rom 4:16 and 11:6, saying **by grace**:

Rom 4:16 Therefore it is **of faith**, that it might be **by grace**; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

Apollos ministered at Ephesus and assisted believers there **through grace**:

Acts 18:27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed **through <dia> grace**:

Paul showed that we are justified **by faith**:

Rom 5:1 Therefore being justified **by <ek> faith**, we have peace with God through our Lord Jesus Christ:

Gal 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified **by faith**.

Paul also wrote that we are justified through faith:

Rom 3:25 Whom God hath set forth to be a propitiation **through faith** in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Gal 3:8 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.

Paul wrote and told the Galatians about that Jerusalem meeting in Acts 15:

Gal 2:1-6 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus (**the gospel of grace**), that they might bring us into bondage: (**put them back under the law**)

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:

They couldn't tell Paul anything in fact, he straightened them out and assured them of his Gentile ministry:

Gal 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;

For many years, we have built MAJOR doctrine on the word of in verse 7 by saying that 'of' made it possessive.

For example, the collar **of** the dog was the dog's collar

the collar that **belonged to** the dog.

We have said that the gospel **of** the uncircumcision was the Gentiles' gospel the gospel that **belonged to** the Gentiles - and -

that it was **DIFFERENT** than the gospel **of** the circumcision that Peter had.

I researched the phrase 'of the circumcision' and found the Greek word <ek> is used 7 of the 9 times for the preposition **of**. The other 2 times 'of the circumcision' is used (here in Gal 2:7 and Rom 15:8) the Greek preposition <ek>, for the word **of**, is not there at all.

Thus, my conclusion is the KJV is not wrong.

But WE 'grace' preachers have been wrong -- I have been wrong -- to build a doctrine of 2 different gospels entirely on that word.

Here is the Greek to prove the point with the prepositional phrase,

'of the circumcision':

In • Acts 10:45 • Acts 11:2 • Rom 4:12 • Col 4:11 • Tit 1:10
and • Gal 2:12 the Greek word <ek> is translated **of**:

First, we'll look at a verse in the same chapter as Gal 2,7, where the

Greek preposition <ek> **does** appear:

Gal 2:12 For <gar> before <pro> that certain <tis> came <erchomai> from <apo> James <Iakobos>, he did eat <sunesthio> with <meta> the Gentiles <ethnos>: but <de> when <hote> they were come <erchomai> he withdrew <hupostello> and <kai> separated <aphorizo> himself <heautou>, fearing <phobeo> them which were **of <ek> the circumcision <peritome>**.

So, obviously because the Greek preposition <ek> was used 7 of the 9 times where the phrase 'of the circumcision' appears in the KJV Bible, God could have used it in Gal 2:7-8 but He didn't.

In Gal 2:7, the nouns are used without the Greek preposition <ek> (meaning **of**). Notice that the Greek preposition <ek> (of) is absent here:

Gal 2:7 But <alla> contrariwise <tounantion>, when they saw <eido> that <hoti> **the gospel <euaggelion> of the uncircumcision <akrobustia>** was committed unto me <pisteuo> as <kathos> **[the gospel] of the circumcision <peritome>** [was] unto Peter <Petros>;

In Gal 2:8, the same thing occurs

the nouns are used without the Greek preposition <ek> (of).

Gal 2:8 (For <gar> he that wrought effectually <energeo> in Peter <Petros> **to <eis> the apostleship <apostole> of the circumcision <peritome>**, the same <kai> was mighty <energeo> in me <emoi> **toward <eis> the Gentiles <ethnos>:)**

However, the respective directions, or audiences, that Peter and Paul were to go to are shown by the Greek preposition <eis> which is translated 'to' and 'toward' and 'unto' in Gal 2:8-9.

Again, I am not bringing doubt on the KJV. It is entirely correct. The problem is with what we have invented using the word 'of' to make 2 different gospel messages.

We'll go back to read Gal 2,7 and 8 again, with verse 9 following:

Gal 2:7 But contrariwise, when they saw that the gospel **of (no Greek word) the uncircumcision** was committed unto me, as the gospel **of (no Greek word) the circumcision** was unto Peter;

Gal 2:8 (For he that wrought effectually in Peter **to (Greek word <eis>)** the apostleship **of (no Greek word) the circumcision,** the same was mighty in me **toward (Greek word <eis>)** the Gentiles:)

Gal 2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go **unto (Greek word <eis>)** the heathen, and they **unto (Greek word <eis>)** the circumcision.

It is clear that Paul was commissioned by Christ to go **TO** the Gentiles:

Acts 26:15-18 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for **I have appeared unto thee for this purpose, to make thee a minister and a witness** both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from **the Gentiles,** **unto (Greek word <eis>)** whom now I send thee,

18 To open **their** eyes, and to turn **them** from darkness to light, and from the power of Satan unto God, that **they** may receive forgiveness of sins, and inheritance **among them** which are sanctified by faith that is in me.

Yes, Paul and Peter had different types of audiences.

Peter's ministry was focused on the circumcision.

Paul's ministry was aimed at the uncircumcision:

Rom 15:20-21 Yea, so have I strived to preach the gospel, **not where Christ was named,**

lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

Remember Acts 15:9-11, Peter and Paul did not have 2 DIFFERENT gospels.

Acts 15:9,11 And put **no difference between us and them,**
purifying their hearts **by faith.**

11 But **we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.**

Paul scolded the Corinthians for arguing over who was their spiritual father:

1 Cor 1:12 Now this I say, that every one of you saith,
I am of Paul;
and I of Apollos;
and I of Cephas;
and I of Christ.

Again, it didn't matter who they believed by, because now they were 'one':

1 Cor 3:4-9 For while one saith,
I am of Paul;
and another, I am of Apollos; are ye not carnal?
5 Who then is Paul,
and who is Apollos,
but ministers by whom ye believed, even as the Lord gave to every man?
6 **I have planted,**
Apollos watered;
but God gave the increase.
7 So then neither is he that planteth any thing,
neither he that watereth;
but God that giveth the increase.
8 Now **he that planteth (Paul)**
and he that watereth (Apollos) are one:
and every man shall receive his own reward according to his own labour.
9 For we are **labourers together** with God: ye are God's husbandry, ye
are God's building.

As their spiritual leader, Paul taught the Corinthian church to follow him:

1 Cor 4:14-16 I write not these things to shame you, but as my beloved sons I warn you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

So did Paul's writing of Gal 1:9 condemn Peter? No way!

Gal 1:9 As we said before, so say I now again, **If any man preach any other gospel** unto you than that ye have received, **let him be accursed.**

This is David Dowell, saying, "Think about it!"

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