

# Galatians 2:7

Authorized King James Version (KJV)

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

## Analysis

**But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter.** The adversative tounantion (τούναντίον, "on the contrary") introduces the Jerusalem apostles' recognition of Paul's distinct calling. The perfect passive verb pepisteumai (πεπίστευμαι, "I have been entrusted") appears twice—Paul was entrusted with to euaggelion tēs akrobystias (τὸ εὐαγγέλιον τῆς ἀκροβυστίας, "the gospel of the uncircumcision/Gentiles"), while Peter received tēs peritomēs (τῆς περιτομῆς, "of the circumcision/Jews").

Critically, Paul speaks of one gospel with two spheres of ministry, not two different gospels. The genitive tēs akrobystias is objective—the gospel directed toward the uncircumcised—not a different message but the same grace applied to different audiences. The verb episteuō with the dative means "entrust" as a stewardship; God is the one who assigns mission fields, not human committees.

This divine division of labor validated Paul's apostleship to Gentiles as fully as Peter's to Jews. The Jerusalem leaders saw (ἰδόντες, idontes)—recognized through evidence, not merely theory—God's hand on Paul's ministry. His success among Gentiles demonstrated divine approval, requiring no human validation or modification of his message.

## Historical Context

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Peter's ministry focused primarily on Jewish audiences (Acts 2-12), while Paul became the apostle to Gentiles (Acts 13-28). This division wasn't absolute—Peter preached to Cornelius (Acts 10), and Paul regularly began ministry in synagogues—but reflected primary callings. The Jerusalem leaders' recognition of this distinction prevented a damaging power struggle and allowed complementary ministries to flourish.

## Related Passages

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**Romans 1:17** — The righteous shall live by faith

**James 2:17** — Faith and works

**Romans 2:1** — Judging others

**Matthew 25:31** — Final judgment

## Study Questions

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1. How does God's diverse gifting of different workers for different ministries demonstrate the unity and breadth of the gospel?
2. What evidence in your life demonstrates God's calling to specific ministry rather than merely personal preference?
3. Why is it vital to distinguish between one gospel with diverse applications versus multiple competing gospels?

## Interlinear Text

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ἀλλὰ τούναντίον ἴδόντες ὅτι πεπίστευμαι τὸ  
But contrariwise when they saw that was committed unto me G3588  
G235 G5121 G1492 G3754 G4100

εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς  
the gospel of the uncircumcision as was unto Peter G3588  
G2098 G3588 G203 G2531 G4074

περιτομῆς

the gospel of the circumcision

G4061

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## Additional Cross-References

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**Acts 9:15** (Parallel theme): But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

**1 Timothy 2:7** (Parallel theme): Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

**1 Thessalonians 2:4** (Parallel theme): But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

**Galatians 1:16** (Parallel theme): To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

**1 Timothy 1:11** (Parallel theme): According to the glorious gospel of the blessed God, which was committed to my trust.

**Galatians 2:9** (Parallel theme): 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 the heathen, and they unto the circumcision.

**2 Timothy 1:11** (Parallel theme): Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

**Acts 28:28** (Parallel theme): Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

**Acts 15:12** (Parallel theme): Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

**Acts 18:6** (Parallel theme): And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.