

This Is So Easily Proved!

Paul's Gospel

In Galatians 1 & 2, it is clearly pointed out in a KJB that Paul's gospel wasn't received from the Apostles, but via the resurrected Christ. By revelation Paul eventually made a special trip to Jerusalem to reveal that gospel to the Apostles that he preached among the Gentiles.

Galatians 1:1 KJV - Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

Galatians 1:11-12 KJV - But I certify you, brethren, that the gospel which was preached of me is not after man. [12] For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

Galatians 1:15-19 KJV - But when it pleased God, who separated me from my mother's womb, and called me by his grace, [16] To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: [17] Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. [18] Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. [19] But other of the apostles saw I none, save James the Lord's brother.

Galatians 2:1-9 KJV - 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, that they might bring us into bondage: [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: [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; [8] (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) [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 the heathen, and they unto the circumcision.

...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 NIV has Peter & Paul preaching the same gospel without distinction with the NIV simply repeating itself.

Galatians 2:7-8 NIV - On the contrary, they recognized that I had been entrusted with the task of preaching the gospel to the uncircumcised, just as Peter had been to the circumcised. [8] For God, who was at work in Peter as an apostle to the circumcised, was also at work in me as an apostle to the Gentiles.

...that I had been entrusted with the task of PREACHING THE GOSPEL TO THE UNCIRCUMCISED
...just as Peter had been TO THE CIRCUMCISED

In a KJB, distinction is made between the gospel of the uncircumcision from that of the gospel of the circumcision. Let it be clear, the foundation of each's gospel is identical... the Lord Jesus Christ (**1Co 3:11**)! Other elements within each's gospel were different! God was justifying the circumcision 'by faith' and the uncircumcision 'through faith' (**Rom 3:29-30**). There was a 'work's element' in the gospel of the circumcision! Also, during the Acts transitional period the Gentile was excused from observing the customs of Moses, but not the Jew (**Acts 15**). This is clearly seen in Acts 21.

Acts 21:17-22 KJV - And when we were come to Jerusalem, the brethren received us gladly. [18] And the day following Paul went in with us unto James; and all the elders were present. [19] And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. [20] And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: [21] And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. [22] What is it therefore? the multitude must needs come together: for they will hear that thou art come.

...Thou seest, brother, how many thousands OF JEWS THERE ARE WHICH BELIEVE; and THEY ARE ALL ZEALOUS OF THE LAW

...And they are informed of thee, that thou teachest ALL THE JEWS WHICH ARE AMONG THE GENTILES to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs
...What is it therefore? the multitude must needs come together: for they will hear that thou art come

The NIV also has it wrong in two other places. First, in not discerning between God justifying the circumcision 'by faith' and the uncircumcision 'through faith'. The NIV makes no distinction!

Romans 3:29-30 KJV - Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: [30] Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

...BY faith ...THROUGH faith

Romans 3:29-30 NIV - Or is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too, [30] since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith.

...through that SAME faith

Second, the NIV having the Jew first being justified through faith before the Gentile! It isn't until after Peter's visit to the household of Cornelius and witnessing that Gentile household receiving the gift of the Holy Ghost before being baptized with water that Peter began recognizing a difference in how God was going to justify both Gentile & Jew (Cp **Acts 2:36-38 w/Acts 10:44-47; 11:15-18; 15:7-11**).

Acts 15:10-11 KJV - 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.

...we (Jew) shall be saved, even as they (Gentile).

Acts 15:10-11 NIV - Now then, why do you try to test God by putting on the necks of Gentiles a yoke that neither we nor our ancestors have been able to bear? [11] No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are.”

...that we (Jew) are saved, just as they (Gentile) are.

What came first... the chicken or the egg? The NIV has the egg first!

Today, both Jew & Gentile are being saved by grace, through faith & without works (**Rom 11:5-6; Eph 2:8-9**)!

All bibles DON'T teach the same doctrine as our pulpits are lined with preachers preaching from the wrong bibles or correcting the KJB, that they do use, with a corrupt bible.