

Peter was a slow learner.

This is an assumptive assertion, mostly by mid-Acts believers who assume that because Peter needed a vision to speak to Cornelius (Acts 10-11), that he was either, slow to grasp the concept that Gentiles could be saved, or slow to grasp the “body” truths which, they believe, were gradually being revealed to Paul from either Acts 9, or 13. Mid-Acts think that Paul was receiving The Mystery of Ephesians and Colossians from his conversion.

The flaws in this position are monumental, misleading and myopic.

The Mystery of Ephesians and Colossians was not the “inclusion” of, or even the gospel being preached to, the Gentiles. So, Gentiles being saved and included under Peter or Paul’s ministry during Acts is no proof Paul was being given the truths for today, even The Mystery. Those Gentiles of Acts were graft into Israel, partakers of Israel’s spiritual things, blessed with faithful Abraham, see Romans and Galatians. In the Acts, it was Jew first and the Gentiles were blessed and included in Israel’s program. This is not the Mystery of Ephesians and Colossians.

One aspect of the mystery of Ephesians and Colossians is the disclosure of the one new man, a creation of both Jews and Gentiles in Christ, making peace, Eph.2:12-16. This is not the Gentiles being included, it is a totally new creation where both Gentiles and Jews were joint partakers of a promise in Christ, were members together of a new creation with new blessings, and with total dispensational equality, previously hid in God. This is not Romans or Galatians.

A.

Was Peter slow to learn that Gentiles could be saved, or even included in a purpose of God? Absolutely not. That would mean that Peter, having his mind opened to understand the Scriptures, and having received of Christ 40 days teaching, Lk.24 and Acts 1, had totally forgotten numerous things. Here is what Peter had forgotten if he was slow to learn Gentiles could be included with Israel.

1. That at the call of Abraham the very purpose of the line through him was that all families of the earth would be blessed. Gen.12.
2. That Gentiles had chosen Israel and her God, and were catered for under the Law and included in the blessings of Israel. Cp. Ex.12:48-49, Acts 15.
3. That prophesy had declared Israel’s Temple was a house of prayer for all nations and Gentiles could join themselves to Israel at will, and even chose their location in Israel.
4. Peter had been with Christ who had very clearly told Peter and the others, that many would come from the east and the west and sit down with Abraham, Isaac and Jacob in the Kingdom. And this after a Gentile showed great faith, not works, but great faith, Matt.8
5. The “Great Commission” was given to Peter, Matt.28, and it either meant go into all the world and teach all nations, that is all people of every race and religion, or it only meant go into all the world and contact the Jews. Most believe Peter was told to go to all peoples. Why would Peter need a vision if he had already been commanded to GO to all nations? Perhaps we are slow learners?
6. Peter was given the keys to the Kingdom out of Heaven. If this is so, then it was Peter who (even reluctantly) opened the door to the Gentiles. It was not Paul. This is very informative. It tells us the Gentiles were included under the earthly Kingdom jurisdiction/dispensation, not the church which is His Body calling, which wasn’t revealed at that time anyway.
7. Peter had clearly told his audience, that Christ had been sent to Israel “first”, Acts 3:26 (consider

1Pet.4:16) and so Peter knew the message would go to others. Jew first is precisely Paul's gospel as we shall see in the next section. Peter and Paul are both Jew first during Acts, this is not "body" truth.

Conclusion, Peter was not slow to learn that Gentiles could, would be saved. Time to think some more about Peter's reluctance. What was the vision about again? Could it be that Peter's hesitant approach about those he thought common or unclean, was because while Gentiles could be saved, how could they be included with Israel in the remnant program; that preserving remnant Paul wrote about in Romans 9?

B.

Was Peter slow to learn about the "body" truth? Was this his problem. Going to a Gentile was to teach Peter that the new calling was being introduced and he better get used to it?

Using Acts 10-11 to even suggest this, is to miss the purpose of the Gentile inclusion with Israel during Acts. This statement is based upon an assumption that Paul had The Mystery during Acts, but the inclusion of the Gentile and Paul's teaching on that matter clearly proves otherwise. Many mid-Acts folk are quick to pick one passage from Paul and forget others which are inconvenient.

Those who think Peter was a slow learner in Acts 10, conveniently forget Paul's letter to the Romans. There Paul does not write that Jew and Gentile were created one new man, rather, the Jews were first, and the Gentiles followed, and the Gentiles were included to provoke Israel to Jealousy, see Romans 1-2, 11. Paul also writes that prophesy regarding Israel declared Gentiles would be included in the preserving remnant, see Roms.9. None of this is the dispensational setting of The Mystery of Ephesians and Colossians.

Romans clearly teaches that it was Jew first, Paul knowing the same things as Peter obviously. Jew first in Romans is not the one new man of Ephesians. Romans also clearly states, that the Gentiles were partakers of Israel's spiritual things and were thus obligated to help Israel financially, Roms.15:27. This perfectly in harmony with Galatians where the Gentiles were blessed with faithful Abraham.

Peter wasn't slow to learn about "the body" truth, because Paul didn't have it in Acts 10, 13 or any other Acts chapter or Acts period writing. Mid-acts folks drag back into the Acts period The Mystery dispensational truths of Ephesians and Colossians creating confusion for other Christians genuinely seeking deeper truths and worse still, create monumental problems for themselves.

In Acts 15, 5 chapters after Cornelius, and 6 chapters after Paul's "conversion", the counsel in Jerusalem met to discuss the problem created by Jews who wanted the Gentiles to be circumcised and keep the Law. The council and the Holy Ghost agreed, that the Gentiles should observe four necessary things OUT OF THE LAW. The church which is his body does not observe the Law. This is not the Mystery, so Peter could not be slow to learn that which wasn't in existence at that time.

At the Acts 15 council Paul had an opportunity to stand up and oppose the ruling. He stood up when Peter committed hypocrisy in Antioch, but no, Paul was silent and accepted the decrees, indeed taking them with him to deliver to the communities out among the Gentiles. If Paul had any idea of the Mystery truths of Ephesians he would have spoken up, because the Law contained in these very ordinances, the decrees of Acts 15, were ABOLISHED for the creation of the one new man, see Eph.2. Acts 15 and The Mystery are diametrically opposed; mutually exclusive, impossible bed fellows, and that

Paul was there and said nothing against the saved Gentiles keeping 4 things out of the Law is more than circumstantial to those who will see it.

Also note, it was Peter speaking and using the gospel of the grace of God terms. Peter uses these terms and phrases, "believe" 15:7, "knoweth the hearts" 15:8, "no difference" 15:9, "purifying their hearts by faith" 15:9, "but we (Peter, Paul and the other saved Jews) believe that through grace we (Peter, Paul and the other saved Jews) shall be saved, even as they (the believing Gentiles). All Jews, including the ones Paul never reached, and all Gentiles, including the ones Paul never reached, we saved one way only but with this difference, water baptism was part of the Israeli response.

Acts 15 and Romans (and every other letter Paul wrote during Acts), clearly prove Paul had no clue as to the dispensational truths of Ephesians and Colossians from Acts 9, 13, or all the way to 28.

Peter wasn't a slow learner about those truths because Paul didn't have them.

To say Peter was a slow learner in the either context is borderline blasphemy. It is so easy to criticize others when we live 2000 years away from the events and especially when we have preconceived ideas that are out of step with the very Apostle we claim to follow.

It's time to stop the Peter bashing. Peter had a commission to go to the Jews. Paul had a commission to go to the Jews, Kings and Gentiles. Simply because Paul went to the Gentiles did not mean he knew of The Mystery of Ephesians and Colossians.

Acts 10 needs to be seriously reconsidered. Peter wasn't slow, we are.

Why would Peter need a vision, at that time?

Why would Peter oppose the thought of going to a Gentile, at that time?

Why would Peter and the other Jews be amazed, that Gentiles were included, at that time?

There is more to this than an eisegetical and vain hope of promoting the falsehood that Paul had the Mystery during Acts and Peter was slow to pick it up.