

What is Acts 28?

Acts 28 is the great New Testament dispensational divide.

Romans through Philemon, blind programming.

2Peter 3, "these things" do not equal the Mystery.

Peter was commissioned to proclaim Christ to the nation of Israel and both his letters confirm this ministry direction. In his second letter, Peter writes, regarding Paul, that some things were "hard to be understood."

As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. 2Pe 3:16.

Some feel that since Peter had a different gospel to Paul, he would naturally find some things difficult to understand, but in the matter of his last letter, these same folks feel that Peter was referring to the mystery epistles of Paul which were difficult for him. We pass making comment on the alleged differences in their gospels to focus on some things hard to be understood as found in 2Pet.3.

Did Peter write that he found some things in all of Paul's letters hard to be understood? Was Peter referring to the mystery truths, the present dispensation of the grace of God, which dispensational truths had been hidden in God, when he said "some things hard to be understood?"

We shall examine the context of 2Pet.3 and the answers will become obvious when we do not distort the scriptures to fit our often repeated, misplaced narrative. All of us have been subjected to programming within our chosen denominational circles at some time, and we pray that this examination will help us see how insidious and misdirecting this can be.

We begin by finding passages which speak to Peter's ministry direction.

And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Act 10:42-43.

Notice that Peter knew all the prophets witnessed about faith and forgiveness.

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. Gal 2:9.

See also John 21:15-17 where "feed" is the word shepherd and translated rule in Revelation.

Peter was sent to Israel, both his letters were written to the dispersed Israelites, 1Pet.1:1, & 2Pet.3:1, but before we conclude that created problems for him in the matter of Paul, we recall that Peter had his mind opened to understand the scriptures, Lk.24:45, and was spoken to about the Kingdom by the ascended Christ for 40 days, Acts1:3. Not only so, he

was filled by the Holy Spirit which would bring back to his remembrance the things spoken to him by the Lord, including all the prophetic references the Lord made.

It is an error to suggest Peter did not understand the simple things of faith, grace, justification reckoned on the whosoever because he did not write in depth about it as did Paul, but this would be a very contrary to the word of truth, see Acts 10:43, 15:7-11, 1Pet.1:18-21, 7-11 and note the word grace.

With Peter's mind opened to the O.T. scriptures, he would understand completely about justification by faith from Deut.30:11-14 (Roms.10:6-8), Peter would understand completely about the same truth from Gen.15:6 (Roms.4:3), from Psa.32:1-2 (Roms.4:7-8), and Peter would know the truth of Roms.4:16, that righteousness of faith by grace was freely available to those of the Law and the Gentiles with the same faith as Abraham.

Peter knew that whosoever believed, either Jew or Gentile, would be forgiven, see his words to Cornelius in Acts10 above. Peter knew Gentiles would be included at a certain point for he said Jew first in Acts 3:26, he had seen the vision that what God had cleansed he was not to call common or unclean, and he had seen the Holy Spirit pour gifts on believing Gentiles, Acts 10-11.

In Galatians it is recorded that Peter acted like a hypocrite because he separated himself from the Gentile believers reinforcing the Law, not grace. If Peter did not know justification of faith by grace, or had a completely different gospel to Paul, then he was not to be blamed.

Peter had heard all about Paul's gospel when Paul reported same to Jerusalem, Gals.2:2 where the elders "added nothing." The influential leaders in Jerusalem, included Peter, understood, and accepted the message Paul was preaching among the nations. Peter did not find anything in Paul's Acts period gospel, hard to be understood. This included justification by faith through grace as Paul states here. We Jews knowing...

[We Jews by nature, and not sinners of the nations, knowing that a man is not justified by works of the Law, but through faith in Jesus Christ; even we believed in Jesus Christ, that we might be justified by the faith in Christ, and not by works of the Law. For all flesh will not be justified by works of law. Gal 2:15-16.](#)

Peter most certainly did not find Paul's Acts period gospel "hard to be understood."

So what things were "hard to be understood?" 2Peter 3 very clearly explains who found those things hard to be understood and exactly what those things were which were hard to be understood.

This passage has been so misinterpreted, particularly by our MidActs brethren, that I must include the entire chapter so we see the phrase in context.

[This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:](#)

That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

Whereby the world that then was, being overflowed with water, perished:

But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. 2Pe 3:1-18.

Peter, with his mind opened to understand the scriptures, mentions Paul in a very specific context, which context disallows any thought that Peter is referring to the mystery epistles given Paul after Acts 28. We highlight the section under review.

And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

As also in all his epistles, speaking in them of these things; in which are some things hard to be understood,... 2Pet.3:15-16.

Peter writes to the dispersed Jews according to his apostleship, and writes that Paul had written to them, that is the dispersed Jews.

our beloved brother [Paul](#) also according to the wisdom given unto him [hath written unto you](#); 2Pet.3:15.

What letters did Paul write to the dispersed Jews, see regions in 1Pet.1:1-2, about the longsuffering of the Lord regarding the salvation of prophesy? When Peter writes of “these things” in “all his epistles” the word “all” is qualified. This does not mean everything Paul wrote, but only those epistles which feature “these things” Peter is writing about in this chapter. This is very important.

Let us look at Peter’s words again.

[speaking in them of these things; in which are some things hard to be understood...](#) 2Pet.3:15-16.

What is the context and what are **these things**, of which **some things** are difficult to understand? “These things” in 2Pet.3 have nothing to do with the mystery. These things, some of which were hard to be understood, have been clearly written and stand before us, and they are not dispensationally related to the mystery of Ephesians and Colossians.

The theme of 2Peter3 is the longsuffering of the Lord towards Israel who waits for repentance unto salvation. Peter had mentioned this in his first letter.

[Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 1Pe 3:20.](#)

[And saying, Where is the promise of his coming?.... 2Pe 3:4.](#)

[The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. 2Pe 3:9.](#)

[And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 2Pe 3:15.](#)

The longsuffering of the Lord towards Israel regarding salvation is the context in which some things were hard to be understood. What salvation is Peter writing about?

[Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 1Pe 1:3-5.](#)

[Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 1Pe 1:9-11.](#)

[Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 1Pe 1:18-20.](#)

[This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: 2Pe 3:1-2.](#)

The salvation Peter wrote about included the Lamb of God, foreordained before the foundation of the world, but manifested in the last times. The salvation in view in 2 Peter 3, is the glory aspect of Christ they anticipated, the salvation the prophets spoke about which was ready to be revealed. This excludes the mystery from any considerations of 2Pet.3.

The prophets searched diligently regarding the time relationship between the suffering and the glory which would follow, 1Pet.1:9-11. The longsuffering of the Lord toward Israel is another feature of time between the prophetic suffering of the Lord and the prophetic glory of the Lord. These are the things Paul had written to the dispersed Israelis about.

The extended time of the longsuffering of the Lord was governed by Peter's statement that the end of all things was at hand; the glory was near; about to be revealed. The longsuffering of the Lord did not mean any change in dispensation.

But the end of all things is at hand: be ye therefore sober, and watch unto prayer. 1Pe 4:7.

But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory (1Pet.1:9-11) shall be revealed, ye may be glad also with exceeding joy. 1Pe 4:13.

Peter wrote when the end of all things was at hand, not when Israel had been set aside and a new dispensation revealed to Paul. Thus, Peter wrote in the last days and the prophets had spoken about the scoffers in that time (see Isa.5:18-21). Jude is on the same page.

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 2Pe 3:3.

But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. Jud 1:17-18.

Jude and Peter speaking of scoffers and mockers use the phrase the last days and the last time. The word "scoffers" in Peter, and "mockers" in Jude are the same original word. Both men turn back to the prophets regarding the ungodly scoffers, and in Jude 5 he reminds his readers of the Exodus punishments on the non-believers as did Paul in 1Cor.10. Jude speaks of the last time, and Paul in 1Cor.10:11 speaks of the ends of the world or ages.

Peter, Jude, and Paul turn back to Israel's history and prophesy regarding the last days, and it is the last days in 2Pet.3 that adds to the dispensational setting of "some things hard to be understood."

The setting is the Acts period, when the Lord's return was imminent, or as Peter wrote, at hand. It is therefore perfectly consistent with that dispensational time frame that Peter writes about the new heavens and new earth.

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 2Pe 3:13-14.

The salvation in view when the Lord was longsuffering towards Israel was the salvation of Israel. The promise of his coming included the promise of a new heavens and new earth

and when Paul wrote about the longsuffering of the Lord it must be in the same dispensational context. Only those letters of Paul which feature those things contained some things hard to be understood. The salvation in view in 2Pet.3 is not the salvation of the Mystery. Ephesians and Colossians are not about the Lord's longsuffering towards Israel.

Peter turns to Paul's writings which feature these things Peter had just written about. These following things set the context for the longsuffering of the Lord that Paul had written about which those who were unlearned and unstable had twisted. This definitive criterion disallows any inclusion of the letters of Paul which speak of things hidden in God and away from ages and generations. Consider these things carefully.

The salvation the prophets wrote about.

That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: 2Pe 3:2.

The last days, scoffers.

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 2Pe 3:3.

The Coming of the Lord with fire and judgment.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 2Pe 3:10.

Thief, thief in the night, see Matt.24:42-44, 1Thess.5:2, 4, Rev.3:3, 16:15.

The New heavens and new earth.

Nevertheless **we**, according to his promise, **look for** new heavens and a new earth, wherein dwelleth righteousness. 2Pe 3:13.

The longsuffering of the Lord towards Israel; the salvation the prophets spoke about.

The Lord is not slack concerning his promise, as some men count slackness; but is **longsuffering to us-ward**, not willing that any should perish, but that all should come to repentance. 2Pe 3:9.

Peter is writing when the last days were upon them, not when Israel had been set aside.

Peter is writing when the hope he and his readers held was within the salvation of Israel.

Peter is writing about the new earth and heavens, not heavenly places.

Peter writes that the longsuffering of the Lord was towards Israel for the salvation promised them.

Peter speaks of all Paul's epistles written to the Jews, which speak of these things, this excludes the blanket Romans through Philemon conglomerate.

The prophetic coming of the Lord, the Day of the Lord, which included fiery judgment, the new heavens and new earth. All these things are found in prophesy and this is the context of "some things hard to be understood." This is not a context of the mystery, things hidden in God. Let us emphasize the connecting features as Peter certainly did.

The Lord is not slack concerning his promise, (of his coming v4), as some men count slackness; but is

longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. 2Pe 3:9.

Wherefore, beloved, seeing that ye look for **such things**, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the **longsuffering of our Lord is salvation**; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of **these things**; in which are **some things** hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. 2Pe 3:14-16.

The longsuffering of the Lord in 2Pet.3 is the Lord's longsuffering towards Israel, the target audience of Peter. Which letters of Paul were written to dispersed Israelites about the salvation of the prophets and the Lord's longsuffering towards Israel? Peter says clearly, Paul had written to them about the longsuffering of the Lord towards Israel. Peter cannot be referring to Ephesians and Colossians. It follows that "in all his epistles" only includes all of them which speak of these things. All must be qualified by context.

The salvation in both letters of Peter is the salvation of the prophets. The longsuffering of the Lord towards Israel relates to the salvation of the prophets. These are the things Paul had written to the Jews about. In those letters of Paul to Israel, regarding that prophetic salvation and the longsuffering of the Lord towards the Jews, in these letters of Paul, the unlearned and unstable found some things "hard to be understood" and wrested those scriptures and other scriptures.

Romans through Philemon; the MidActs exponents will argue that Peter is referring to himself and the mystery, the things hidden in God when he writes "some things hard to be understood." They might claim Peter did not understand The Mystery revealed to Paul alone, and those were some things Peter found hard to be understood.

This assumes Ephesians and Colossians had already been written and were in circulation, but these were not written to the dispersed Jews, they were written to all believers about a calling hidden in God and not found in the prophets. Yes! The Mystery was revealed to Paul alone, but 2Peter 3 has shown those are not the things some of which were hard to be understood.

Let us imagine that the MidActs point is valid and Peter is referring to the Mystery truths. If Peter clearly says "some things hard to be understood" and he is writing of himself in relation to the mystery, then the obvious question must be, what did Peter understand about The Mystery because only some things were hard to be understood, not all things?

If Peter confesses only some things were hard to be understood, then it is true he did understand some things about the mystery. This is impossible since Peter did not write one jot or tittle about it. Peter did not know anything about the Mystery because both his letters

were written before it was revealed to Paul. Peter is not writing about the mystery in 2Pet.3.

This MidActs argument is both out of context and counterproductive to their point of view.

1. It suggests the mystery is found in O.T. prophesy and promise.
2. It suggests that Peter knew some things about the Mystery.
3. It suggests the longsuffering means the parenthetical present dispensation which sits between the suffering of the Lord and Israel's future glory. A contradiction, since the longsuffering in 2Pet.3 is towards Israel so cannot refer to the present calling where Jew and Gentiles have been created one new man.

This entire MidActs argument is further exposed. Peter is not writing about himself; he is writing about those who are unlearned and unstable and who wrestle or torture the scriptures. These people, not Peter, found some things hard to be understood, and the things were the things of prophesy, the Day of the Lord, the new heavens and new earth, the fiery judgment the promise of the coming of the Lord, and the Lord's longsuffering towards Israel.

The word wrest means to twist, turn and distort.

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