

It surprises many, particularly those of the Mid-Acts persuasion, that Peter and Paul were actually on the same dispensational page up until Acts 28.

Mid-Acts are so desperate to promote the differences between Peter and Paul, that they only compare Peter's ministry during Acts, with Paul's ministry after Acts. By mixing all of Paul's writings in their "Romans through Philemon" catch cry of confusion, they are unable to comprehend the dispensational differences in Paul either side of Acts 28 and consequently, the equally essential comparison of the ministries of Peter and Paul during and up until Acts 28.

We have carefully considered 2Peter3:15-16 and have drawn the only conclusion possible, and that is, Peter did not say, the dispensation of the grace of God contained "some things hard to be understood". The Dispensation of The Mystery had not been revealed when Peter wrote. We did find, however, that Peter was referring to very similar dispensational things that are found in Paul up to Acts 28.

Peter and Paul both referred to Isaiah 40, and they both used milk as a description of the young or immature in faith. Both Apostles, during the Acts period, were using the same passages, and if not always the same passages, certainly the same prophets.

Here are some other passages from Peter and Paul written before Acts 28, containing the same O.T. references.

Peter. Is.28:16, Ps.118:22, Isaiah 8:14.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded (Isaiah 28:16). Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner (Ps.118:22), And a stone of stumbling, and a rock of offence (Isaiah 8:14), even to them which stumble at the word, being disobedient: whereunto also they were appointed. 1Pe 2:5-8

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner (Ps.118:22). Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Act 4:10-12 (see Matt.21:42, Mk.12:10-11 & Lk.20:17)

Paul. Is.28:16, Is.8:14

Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed (Isaiah 8:14, 28:16). Rom 9:32-33

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed (Isaiah 28:16). Rom 10:10-11. (See also 1Cor.1:23).

It is evident, indeed clearly evident, that both men during Acts, were writing of the same things dispensationally. But what about their audiences? We return to Galatians where we are reminded that while they were on the same page dispensationally, the directions of their ministry were quite clearly defined;

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 he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 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 2:7-9

Paul and Barnabas went to the heathen or Gentiles, while James, Peter & John went to the circumcised, or Israelites. Direction is the key here, because as we have seen, Peter and Paul were using the same O.T. passages in their ministry to their different audiences. So, were these two separate audiences different as to calling or hope? I believe the Scriptures are clear, they were writing to the same members of the same prophetic company. Here are both men describing their audiences with the identical passage of Scripture.

Peter. Hosea

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises (Is.43:21) of him who hath called you out of darkness into his marvellous light (cp Acts 26:18): Which in time past were not a people (Hos.1:9-10), but are now the people of God: which had not obtained mercy, but now have obtained mercy (Hos.2:23). 1Pe 2:9-10

Paul. Hosea

What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved (Hos.2:23). And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. Rom 9:22-26

Paul tells us very clearly, that during Acts, the believing Jews, that is the Circumcision, and the believing Gentiles, that is the uncircumcision, were both and all joined together as "vessels of mercy". They were called, not as two distinct and separate companies but as one. To avoid glaring statements like Roms.9 above, Mid-Acts will arbitrarily determine that these Jews and Gentiles in this particular passage, were "kingdom saints" and to balance this invention, they create another imaginary group of believers they designate, the "body saints". This enables them to continue their failure to rightly divide Paul; that is to compare his dispensational framework either side of Acts 28.

Peter's Apostleship was to the circumcision, but his audience were the ones who had been called as "my people" and who had "obtained mercy" straight

out of Hosea. Paul's Apostleship was to the Heathen, but his audience, both Jews and Gentiles, were also the ones who had been called as "my people" and who had "obtained mercy" straight out of Hosea.

Up until Acts 28, all believers belonged to the same company, they held the same identical hope whether they had heard the gospel through Peter or Paul. Peter and Paul wrote of the same dispensational purpose of that time while promoting various features of that imminent hope in their Acts period writings.

Find my new chart; ["O.T. in Peter, Paul and Hebrews to Acts 28"](#) in the charts tab on my website [acts28.net](http://acts28.net).

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