

**"I am of Peter," or "I am of Paul," .... Makes No Difference at All**

'Mid-Acts-ers' make their identification by stating that they think a new church called 'the body of Christ' STARTED with the apostle PAUL, near the **middle of the book of Acts**. They separate Paul's message as being 'distinct' from all other prophets, and teach that to be saved, you must believe what-they-call 'Paul's gospel' .... claiming it was different.

The scriptures, however, present the opposite as truth .... showing **NOT to focus on ANY MAN** .... because you are 'in CHRIST':

**1 Cor 3:21-23** Therefore **let no man glory in men.**

For all things are yours;

22 **Whether Paul, or Apollos, or Cephas** (that's Peter), or the world, or life, or death, or things present, or things to come; all are yours;

23 And **ye are Christ's**; and Christ is God's. (Keep reading):

**1 Cor 4:1-2** Let a man so account of **us** (in the context - Paul, Apollos, or Peter), as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

There were arguments among the saints, dividing over which minister brought them to faith in Christ. The point was .... it made NO difference:

**1 Cor 1:11-12** For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that **there are contentions among you.**

12 Now this I say, that every one of you saith, **I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.**

They were scolded for being fleshly. **It did not matter WHICH man taught them.** They were all faithful stewards of God's mystery:

**1 Cor 3:4-7** For while one saith, **I am of Paul;**

**and another, I am of Apollos; are ye not carnal?**

5 **Who then is Paul, and who is Apollos, but ministers by whom ye believed,** even as the Lord gave to every man?

(1 Cor 3:) 6 I have planted, Apollos watered; but God gave the increase.  
 7 So then neither is he that planteth **any thing** (That was Paul. He said he 'planted' but he was 'nothing') neither he that watereth; but God that giveth the increase.

They were told not to look at ANY man 'after the flesh' anymore .... including Christ, but not only Christ .... not Paul, nor Apollos, nor Peter either:

**2 Cor 5:16-17** Wherefore henceforth know we **no man after the flesh:** yea, though **we have known Christ after the flesh,** yet now henceforth know we him no more.

17 Therefore if any man be **in Christ**, he is a new creature: old things are passed away; behold, all things are become new.

In Eph 3:8, Paul said he was **less than the least** of all saints.

In 1 Cor 15:9, Paul said he was **the least** of the apostles.

This study will focus on 2 Peter chapter 3. Before we go there, let's see to 'whom' Peter addressed his epistle, as God's truth pertains to us.

Paul wrote many similar statements to Peter's introduction, as referenced:

**2 Peter 1:1-4** Simon Peter, a **servant** and an **apostle** of Jesus Christ (like Paul in Rom 1:1 and Titus 1:1), **to** them that have obtained **like precious faith** (like mutual faith in Rom 1:12) with us through the righteousness of God and our Saviour Jesus Christ (like in Rom 3:22 and Phil 3:9):

2 **Grace and peace** (as both Paul **and Peter** opened every epistle) be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath **given unto us all things that pertain unto life and godliness** (as Rom 8:32; 1 Tim 4:8, 6:17), **through the knowledge of him that hath called us to glory and virtue:** (as 1 Thess 2:12, also see 1 Peter 5:10)

4 Whereby are given unto us exceeding great and precious promises (as 2 Cor 1:20, Gal 3:29, Eph 3:6): that by these ye might be partakers (as Col 1:12) of the divine nature, having escaped the corruption that is in the world through lust (as Rom 8:21, 1 Cor 10:13).

Now let's study 2 Peter chapter 3, where Peter reminded his readers

not to forget God's word through His prophets and apostles:

**2 Peter 3:1-2** This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

2 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: (Paul was a prophet - Acts 13:1, 1 Cor 13:2)

'Mid-Acts-ers' are guilty of disregarding all other prophets, except Paul ....

and they even reject CHRIST's words, unless they came through Paul. Paul

told Timothy to stay away from men who refused what Jesus Himself said:

**1 Tim 6:3-5 If any man teach otherwise,  
and consent not to wholesome words,  
even the words of our Lord Jesus Christ,**

and to the doctrine which is according to godliness;

4 He is proud, **knowing nothing**, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and **destitute of the truth**, supposing that gain is godliness: **from such withdraw thyself.**

The apostles and prophets, including Paul, prophesied of end-time events:

**2 Peter 3:3** Knowing this first, that there shall come **in the last days** (Paul also wrote of 'the last days' in 2 Tim 3:1 and 'the latter times' in 1 Tim 4:1) **scoffers, walking after their own lusts,**

Jude addressed his letter "to them that are sanctified by God the

Father, and preserved in Jesus Christ, and called:" (Jude 1:1). He, like

Peter, called their attention to the apostles' warnings of these same people:

**Jude 1:17-19** But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be **mockers in the last time, who should walk after their own ungodly lusts.**

19 These be they who separate themselves, sensual, having not the Spirit.

In the context of the appearing and kingdom of the Lord Jesus Christ

(2 Tim 4:1-2), Paul alerted Timothy to the future time of apostasy:

**2 Tim 4:3-4** For **the time will come when they will not endure sound doctrine; but after their own lusts** shall they heap to themselves teachers, having itching ears;

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

The scoffers will mock about **the promise of Christ's coming.**

This issue is the theme of this chapter:

**2 Peter 3:4** And saying, **Where is the promise of his coming?**

In the context, questioning Christ's return in the last days .... mockers could not make this next statement .... if there had been a 'pre-tribulation rapture' where millions of Christians instantly disappeared off Planet Earth:

for since the fathers fell asleep,  
**all things continue as they were from the beginning of the creation.**

They turned a blind eye to God's judgment during the days of Noah:

**2 Peter 3:5-6** 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:  
6 Whereby the world **that then was,**  
being overflowed with water, **perished:**

They have opportunity to believe the truth, but they **choose** not to:

**2 Thess 2:10-12** And with all deceivableness of unrighteousness  
in them that perish;  
**because they received not the love of the truth,**  
**that they might be saved.**

11 And for this cause God shall send them strong delusion,  
that they should believe a lie:

12 That they all might be damned who believed not the truth,  
but had pleasure in unrighteousness.

The future judgment by fire is as sure as the past one was by water:

**2 Peter 3:7** 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.**

After suffering, saints get glory; rebels get vengeance .... on the SAME day:

**2 Thess 1:4-10** So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, **when the Lord Jesus shall be revealed from heaven with his mighty angels,**

**8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:**

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 **When he shall come to be glorified in his saints,** and to be admired in all them that believe (because our testimony among you was believed) **in that day.** (All these events will happen in the day Jesus comes.)

Just as Paul told the Thessalonians of God's glory and wrath in the same day, he taught the Romans about the day Christ is revealed from heaven:

**Rom 2:5-11** But after thy hardness and impenitent heart treasurest up unto thyself wrath **against the day of wrath and revelation of the righteous judgment of God;**

6 Who will render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for **glory** and honour and immortality, (they will get): eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, (they will get): indignation and wrath,

9 (the evil-doers get): Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

10 (the good-doers get): But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

11 For there is no respect of persons with God.

Paul made the same contrast to the Philippians. Those enemies who have persecuted and terrorized His saints .... will get pay-back .... of His judgment and holy vengeance .... when He comes to save His saints:

**Phil 1:28-29** And in nothing **terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation,** and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to **suffer** for his sake;

**This pattern in scripture is consistent throughout the prophets.**

**First, there is suffering, followed by glory.** Paul repeatedly wrote of it:

**Rom 8:17-18** And if children, then heirs; heirs of God, and joint-heirs with Christ; **if so be that we suffer with him, that we may be also glorified together.**

18 For I reckon that the **sufferings** of this present time are not worthy to be compared with the **glory which shall be revealed in us.**

**2 Tim 2:12** **If we suffer, we shall also reign with him:**  
if we deny him, he also will deny us:

Hebrews also shows suffering, followed by glory that Christ experienced:

**Heb 2:10** For it became him, for whom are all things, and by whom are all things (**John 1:3, 1 Cor 8:6, Col 1:17**), in bringing many sons unto **glory,** to make the captain of their salvation perfect through **sufferings.**

Peter recorded that Christ's suffering preceded His glory in the prophets:

**1 Peter 1:11** 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.**

Peter taught the same fate for believers, as Christ. Suffering, then glory:

**1 Peter 4:13** But rejoice, inasmuch as **ye are partakers of Christ's sufferings; that, when his glory shall be revealed,** ye may be glad also with exceeding joy.

Again Peter expounded suffering first, glory second:

**1 Peter 5:1** The elders which are among you I exhort, who am also an elder, and a witness of **the sufferings of Christ, and also a partaker of the glory that shall be revealed:**

One thing in particular, that we should be knowledgeable of .... is God's perspective on a thousand years being like one day. Surely, this has very important significance relating to the end of the world:

**2 Peter 3:8** 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 Psalmist related about the same truth. Ancient Jews divided the night into 3 parts called watches. During the time of Christ, due to the Romans, the night was divided into 4 watches (of 3 hours each):

**Psa 90:4** For **a thousand years in thy sight are but as yesterday** when it is past, and as a **watch** in the night. (also see Ecc 6:6)

Concerning the time of His coming, Jesus told His followers to 'watch':

- The 1st watch began at 6:00 pm and was over at 9:00 pm, called evening.
- The 2nd watch was 9:00 pm until 12:00 midnight, called midnight.
- The 3rd watch was 12:00 midnight until 3:00 am, called cock crowing.
- The 4th watch was from 3:00 am until 6:00 am, called morning.

**Mark 13:35-37** **Watch** ye therefore: for ye know not when the master of the house cometh,
 

- at even,
- or at midnight,
- or at the cockcrowing,
- or in the morning:

36 Lest **coming suddenly** he find you sleeping.

37 And what I say unto you I say unto all, **Watch.**

God is not slow in bringing His judgment .... but He is giving men plenty of time to repent .... maybe a thousand years .... or 2,000 .... or more .... so that they will be without excuse:

**2 Peter 3:9** The Lord is not slack concerning **his promise**, (what promise? the promise of His coming, from 2 Pet 3:4) as some men count slackness (delay); but is **longsuffering** to us-ward, not willing that any should perish, but that all should come to repentance.

Maybe God will resurrect the dead in the 3rd day, like Christ arose:

**Hosea 6:2** **After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.**

Peter described many events that will occur in the day of the Lord:

**2 Peter 3:10** 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.

Paul taught the saints to WATCH for the day the Lord to come, so we won't be caught unawares, like the wicked. At the end, those who are wise will understand, but none of the wicked will understand (Dan 12:10):

**1 Thess 5:1-6** But of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that **the day of the Lord so cometh as a thief in the night.**

3 For when **they** shall say, Peace and safety; then sudden destruction cometh upon **them**, as travail upon a woman with child; and they shall not escape.

4 **But ye, brethren, are not in darkness, that that day should overtake you as a thief.**

5 Ye are all the children of light (also John 12:36, Eph 5:8), and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as do others; but let us **watch** and be **sober**.

Peter likewise told the saints to WATCH for the end, when the Lord comes:

**1 Peter 4:7** But **the end of all things is at hand:**

be ye therefore **sober**, and **watch** unto prayer.

Luke said the same thing and gave specific signs to watch, look, and see:

**Luke 21:31-36** So likewise ye, **when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.**

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

34 And **take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.**

35 For as a snare shall it come on all them that dwell on the face of the whole earth. (When they say, "Peace and safety" .... destruction will come.)

36 **Watch** ye therefore, and pray always, that ye may be accounted worthy to escape **all these things** that shall come to pass, and to stand before the Son of man.

Peter gave details about things that will happen in the Lord's day:

**2 Peter 3:11-12** Seeing then that **all these things** (all what things? the Lord coming and setting the universe on fire) shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

12 **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?

When Jesus comes, He will bring judgment on the lost and reward for the saved. God's kingdom will come for the saints:

**2 Peter 3:13** Nevertheless we, according to **his promise** (what promise? the promise of His coming, from 2 Pet 3:4 and 9), **look for new heavens and a new earth,** wherein dwelleth righteousness.

God gave the same promise through the prophet Isaiah:

**Isa 65:17** For, behold, **I create new heavens and a new earth:** and the former shall not be remembered, nor come into mind.

John wrote of the same thing, in the Revelation of Jesus Christ (Rev 1:1):

**Rev 21:1** And **I saw a new heaven and a new earth:** for the first heaven and the first earth were passed away; and there was no more sea.

Peter gave account of how believers should be found at the end:

**2 Peter 3:14** Wherefore, beloved, seeing that **ye look for such things,** (look for what things? all these things in the chapter 2 Peter 3:

- for the promise of His coming,
- the day of the Lord,
- the day of God,
- when the heavens and earth will be on fire,
- for new heavens and a new earth)

be diligent that ye may be found of him in peace, **without spot,** and **blameless.** (also see James 1:27).

Paul wrote that when Christ comes to claim His church, it should be

'without spot':

**Eph 5:27** That he might **present it to himself a glorious church, not having spot,** or wrinkle, or any such thing; but that it should be holy and without blemish.

Paul charged Timothy to be 'without spot' until Christ comes as King of kings and Lord of lords: (Rev 19:11-16 describes when Jesus will come from heaven, as King of kings and Lord of lords, to judge and make war with the wrath of Almighty God.)

**1 Tim 6:14-15** That thou keep this commandment **without spot,** unrebukeable, **until the appearing of our Lord Jesus Christ:**

15 Which **in his times he shall shew,** who is the blessed and only Potentate, **the King of kings, and Lord of lords;**

Paul, like 2 Peter 3:14, also wrote to be blameless in the day of the Lord:

**1 Cor 1:8** Who shall also confirm you unto **the end, that ye may be blameless in the day of our Lord Jesus Christ.**

Again, Paul showed to be blameless in the context of the day of Christ:

**Phil 2:15-16** That ye may be **blameless** and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice **in the day of Christ**, that I have not run in vain, neither laboured in vain.

'Mid-Acts-ers' pull the next 2 verses completely out of context. They teach that Peter said, 'If you want to know why God has interrupted Israel's program and delayed his wrath, go ask Paul .... because he has the answer. They say Paul was the first member in the body of Christ, based on a verse about God's longsuffering (1 Tim 1:16). 'Mid-Acts-ers' are wrong:

**2 Peter 3:15** And account that the longsuffering of our Lord is salvation (that is what Peter explained earlier, in 2 Pet 3:9, where he talked about God's longsuffering not being slack or slow, but He was giving the wicked lots of time to repent and get saved);

even as our beloved brother **Paul** also according to the wisdom given unto him **hath written unto you;**

(Point #1: Paul wrote to the same people Peter wrote to -- the church. Point # 2: Paul also wrote about God's longsuffering, as in Rom 9:22-24, which he also himself experienced because he was the chief of sinners - 1 Tim 1:15-16. The verses say NOTHING about God 'starting a NEW church' with Paul.)

'Mid-Acts-ers' claim Peter said Paul was hard to understand because Paul taught grace .... while Peter was teaching law. The verse does NOT say that. Instead, it shows that Paul wrote about **these same end-time things in EVERY ONE of his letters.**

**2 Peter 3:16** 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.

Peter was 'reminding' them of things they already knew and cautioned them not 'fall away':

**2 Peter 3:17** 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.**

In the context of the end of the world, Paul said 'be careful not to fall':

**1 Cor 10:11-12** Now **all these things** happened unto them for ensamples: and **they are written for our admonition, upon whom the ends of the world are come.**

12 Wherefore let him that thinketh he standeth **take heed lest he fall.**

Paul also reminded the saints that they knew about the day of the Lord

(1 Thess 5:2), and not to be deceived anyway by anyone about the end:

**2 Thess 2:1-3** Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,  
2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 **Let no man deceive you by any means: for that day shall not come, except there come a falling away first** (also see 1 Tim 4:1), and **that man of sin be revealed**, the son of perdition;

**2 Thess 2:6** And now **ye know** what withholdeth that **he** (the man of sin, in the context) might be **revealed in his time.**

'Mid-Acts-ers' won't mention that it was PETER (NOT PAUL) who wrote to 'grow in grace' .... because they say Peter taught Israel's law program:

**2 Peter 3:18** 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.

Wonder why Peter didn't say 'grow in law'?

Are you of Peter or are you of Paul? It doesn't matter at all!

*This is David Dowell saying, "Think about it!"*

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