

The Church: God's Chosen People, or One Holy Catholic Church

- I. The Church in Redemptive History
 - A. What is meant by redemptive history
 1. Not dispensationalism
 2. Rather, covenantalism (covenant theology)
Every new epoch "picks up on and assumes what has gone before . . . [and] always moves the people of God beyond what they were in former times."¹
 - B. Continuity of the covenant and of the church
 1. Ekklesia - the called out ones
 2. "The New Testament writers identify the church by relating it to what they already know - the Old Testament people of God."²
 3. "Thus, the people of God are those in both the Old and New Testament era who responded to God by faith, and whose spiritual origin rests exclusively in God's grace."³
 - C. Discontinuity of the covenant and the church
 1. The church expands Israel, not replaces
 2. How is the church expanded? The work of Christ
 - a. "What counts is to be of Christ."⁴
 - b. The Seed and the seed
 3. Two aspects
 - a. the church invisible
And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it (Matt. 16:18)
 - b. the church made visible
If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven (Matt. 18:17-18)
- II. Israel - the Called Out Ones (Deut. 7:1-8)

¹ Michael D. Williams, *Far as the Curse Is Found: The Covenant Story of Redemption* (Phillipsburg: Presbyterian and Reformed Publishing, 2005), 249.

² Ibid.

³ C. Marvin Pate, "Church" in *Evangelical Dictionary of Biblical Theology*, ed. Walter A. Elwell (Grand Rapids: Baker, 1996), 95.

⁴ Herman Ridderbos, *Paul: An Outline of His Theology* (Grand Rapids: Eerdmans, 1975), 334.

- A. Assembled in the land (vv. 1-5)
 - 1. The Lord gives the land (v. 1a)
 - 2. The Lord clears away the nations (v. 1b)
 - 3. No covenant, no mercy (v. 2; See Josh. 1:27-36)
- B. Called out and chosen by God (vv. 6-8)
 - 1. holy people – holy nation (v. 6a)
 - 2. treasured possession (v. 6b)
 - 3. Why? the Lord set his love upon them (vv. 7-8)
- III. The Remnant: the Loved Ones (Hosea 1:2-11; 2:14-23)
 - A. Hosea's family
 - 1. Gomer: the prostitute (1:2-3)
 - 2. Jezreel (son): the destroyer (1:4-5)
 - 3. Lo-ruhama (daughter): No Mercy (1:6-7)
 - 4. Lo-ammi (son): Not My People (1:8-9)
 - B. Notice the covenant language and notice the irony
 - 1. the blessings of the covenant removed – no mercy, not my people
 - 2. Irony: make no covenant and show no mercy (Deut. 7:2)
Because they disobeyed, Israel loses mercy/covenant
 - C. God's great love
 - 1. Children (lit: sons) of the living God (1:10-12)
 - 2. Redemption (2:16-17) – imagery of Hosea and Gomer
 - 3. Restoration of covenant (2:18-23), forever (v. 19)
- IV. The Church: the Called Out Ones, the Loved Ones (I Peter 2:4-10)
 - A. Continuity
 - 1. The Called Out Ones (v. 9)
 - a. chosen race (Dt. 10:15 seed and offspring of Abraham)
 - b. royal priesthood (Ex. 19:6 “a kingdom of priests”)
 - c. holy nation (Dt. 7:6)
 - d. people for his own possession (Dt. 7:6)
 - 2. The Loved Ones (v. 10)
 - a. Not a people → God's people
 - b. No mercy → God's mercy
 - 3. Israel's privilege: God mercy and covenant
 - 4. Israel's responsibility (2:11-12)
 - B. Discontinuity
 - 1. The Stone – Jesus Christ (vv. 4-6; Ps. 118)
 - 2. Living stones → spiritual house
 - No need for temple – we are that temple
 - No need of priests – we are all priests
 - No need for animal sacrifices – spiritual sacrifices

V. Application

- A. Rejoice in the continuity
- B. Respond to the continuity
- C. Rejoice in the discontinuity
- D. Respond to the discontinuity