

## Appeal to Scripture (vv.6-8)

**VERSE 6** For *this* is contained in Scripture (διότι [conj.] περιέχει [pres.act.ind.3.s., περιέχω, *periecho*, contain {document}] ἐν γραφῇ [prep.w/loc.f.s., *graphe*, Scripture]): **"BEHOLD, I LAY IN ZION** (Ἰδοὺ [interj.] τίθημι [pres.act.ind.1.s., *tithemi*, lay] ἐν Σιών [prep.w/pr.n.]) **A CHOICE STONE, A PRECIOUS CORNER stone** (λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἔντιμον [acc.m.s., *lithos*, stone, + adj.acc.m.s., *akrogoniaion*, cornerstone, + adj.acc.m.s., *eklekton*, chosen, + adj.acc.m.s., *entimos*, valuable; esteemed), **AND HE WHO BELIEVES IN HIM** (καὶ [conj.] ὁ πιστεύων [def.art.w/pres.act.pt.n.m.s., *pisteuo*, believe] ἐπ' αὐτῷ [prep.w/pro.loc.m.s., *autos*]) **WILL NOT BE DISAPPOINTED** (οὐ μὴ καταισχυθῆ. [double negative + aor.pass.subj.3.m.s., *kataischuno*, put to shame, disappoint])."

**VERSE 7** This precious value, then, is for you who believe (ἡ τιμὴ [def.art.w/n.f.s., *time*, honor; value, price] οὖν [conj./infern.] ὑμῖν [pro.dat.m.p., *su*, you; "for you"] τοῖς πιστεύουσιν [pres.act.pt.m.p., *pisteuo*, believe]); **but for those who disbelieve** (δὲ [conj./advers.] ἀπιστοῦσιν [pres.act.pt.dat.m.p., *apisteo*, refuse to believe]), **"THE STONE WHICH THE BUILDERS REJECTED** (λίθος [n.m.s., *stone*] ὃν [rel.pro.acc.m.s., *hos*, which] οἱ οἰκοδομοῦντες [pres.act.pt.n.m.p., *oikodomeo*, build] ἀπεδοκίμασαν [aor.a.ind.3.p., ἀποδοκιμάζω, *apodokimazo*, reject {after evaluation}]), **THIS BECAME THE VERY CORNER stone** (οὗτος [demon.pro.n.m.s., *houtos*, this] ἐγενήθη [aor.pass.ind.3.m.s., *ginomai*, become] εἰς κεφαλὴν [prep.w/acc.f.s., *kephale*, head] γωνίας [gen.f.s., *gonia*, corner-stone, keystone]),"

**VERSE 8** and, **"A STONE OF STUMBLING** (καὶ [conj.] λίθος [n.m.s., *stone*] προσκόμματος [gen.nt.s., *proskommatos*, that which causes stumbling quite by accident), **AND A ROCK OF OFFENSE";** (καὶ [conj.] πέτρα [n.f.s., *petra*, rock] σκανδάλου [gen.nt.s., *skandalon*, that which causes offense and is put there on purpose]), **for they stumble because they are disobedient to the word** (οἱ προσκόπτουσιν [pres.act.ind.3.p., προσκόπτω, *proskopto*, stumble] ἀπειθοῦντες [pres.act.pt.n.m.p., ἀπειθέω, *apeitho*, disobey] τῷ λόγῳ [dat.m.s., *logos*]), **and to this doom they were also appointed** (εἰς ὃ [prep.w/rel.pro.acc.nt.s., *hos*; "to this"] καὶ [conj./ascen.; "also"] ἐτέθησαν [aor.pass.ind.3.p.p., τίθημι, *tithemi*, place, put; appoint, destine]).

**ANALYSIS: VERSES 6-8**

1. “For *this* is contained in Scripture” (cp. causal use of διότι is weakened here in introducing a scriptural quotation, as it is in 1:16,24) adds O.T. support for vv.4,5 by introducing the source of some, although not all, of Peter’s teaching.
2. The meaning of “is contained in Scripture” (περιέχει ἐν γραφῇ) is simply a variation of “it is written” (pf.pass.ind., *grapho*) of 1:16.
3. The prepositional phrase “in Scripture” (ἐν γραφῇ) occurs only here in the N.T. (although compare Jn.19:36; 2Tim.3:16; 2Pet.1:20).
4. The first quotation is a modified rendition of the LXX of Isa.28:16.
5. This citation establishes the positive aspect of the laying of the stone for those who esteem Him as God does.
6. The words “Behold I lay in Zion” refers to the place from which Christ will rule the nations.
7. This is clear from the original context of Isa.28, that the situation goes beyond the time of the Assyrian crisis to the last days.
8. Christ will reign in Zion because God has sovereignly decreed it.
9. Christ is the “choice” or “chosen stone” and the “precious” or “esteemed cornerstone” within the community of believers (both Israel and the Church).
10. New Testament writers apply these verses to God’s new spiritual house, the Church.
11. The words “stone”, “chosen”, and “esteemed” in this quotation were anticipated already in v.4, but Peter retains the “cornerstone” (ἄκρογωνιαίος) because of its implication that the “stone” is a stone on which other stones are built.
12. The “being built up” of v.5 virtually required that the “living Stone” to which the other “living stones” are “coming” (v.4) be a cornerstone or foundation stone, even though this is not made explicit in the three quotations of vv.6-8.
13. The only other use of “cornerstone” in the N.T. is Eph.2:20, which serve to support the notion that Jesus Christ is the unique foundation stone upon which the Church is built (cf. 1Cor.3:11).
14. In fact, He is the foundation stone from which the entire foundation and superstructure derives its point of reference.
15. The metaphor is taken from the ancient Jewish Temple (cf. Eph.2:21).
16. The last part of the Isa.28:16 quotation abandons the metaphor of the building with its cornerstone to show the relationship between the “living stone” and the “living stones”.
17. This is seen in the words “AND HE WHO BELIEVES IN HIM SHALL NOT BE DISAPPOINTED”.
18. This text constitutes one of the rare (as compared to the many N.T. texts) O.T. citations dealing with the mechanics of the salvation adjustment (cf. Gen.15:6).
19. For this is precisely how individuals come to be “living stones” through belief in the “living stone”.
20. Those who esteem the “stone” as God does are promised vindication, as noted in the phrase “WILL NOT BE DISAPPOINTED”, or “ASHAMED”.
21. All who put their faith in Christ as the Savior will enjoy vindication in Ph3.
22. For those who suffer for their allegiance to Jesus Christ, the vindication will be especially sweet.
23. The second and third quotations (Ps.118:22 and Isa.8:14) are presented as a single unit to define what the implications are for unbelievers.

24. Peter frames the two citations with his own interpretative analysis (vv.7a and 8b).
25. To his readers (positive, enlightened believers), Christ the “Stone” is of inestimable value.
26. The words “for you who believe” refer to their continued belief in the reality, which is Christ the “living stone”.
27. Their Ph2 positive volition in the face of their persecutors and testing has not dissuaded them.
28. They know that even though they are persecuted for the cause of Christ, they have much to gain by enduring in the Angelic Conflict.
29. The words “But for those who disbelieve” set the stage for the second and third quotations.
30. Having dealt with the fate of those who esteem the “stone” as God does, Peter presents the fate for their negative counterparts.
31. For those who have faith (Ph1 and Ph2), the honor and glory belongs to them under Ph3 vindication.
32. “The stone” is opposite things to the believing and unbelieving world.
33. When the “stone” appeared at His First Advent, He experienced corporate rejection by His own people, the Jews (Jn.1:11).
34. More precisely, those of all humanity who should have received Him, rejected him – the Jewish leaders, called “THE BUILDERS”.
35. Psalm 118:22 is the proof text for Peter’s observation in v.4.
36. Historically Christ’s principal opponents were the Jewish religious leaders.
37. This verse is quoted in the synoptic parallels (Mt.21:42; Mk.12:10; Lk.20:17), and in each case follows the LXX word for word.
38. “The builders” in the psalm are identified as the religious leaders (Mt.21:45; Mk.12:12; Lk.20:19).
39. The verse is also paraphrased in Acts.4:11 in Peter’s speech before the Sanhedrin in his defense of healing a lame man.
40. They had everything necessary to evaluate the claims and works of Christ.
41. They had the Scripture and they saw His miracles and signs.
42. But being negative and apostate, they chose to go up against this body of evidence.
43. And so, they persecuted and eventually martyred Him, fulfilling the prophecy of Ps.118:22.
44. However, the “stone” was “choice and esteemed” in the sight of God, and so Christ “BECAME THE VERY CORNER *stone*”.
45. To demonstrate this fact, God raised Christ from the dead and seated Him at His right hand.
46. The words “THE VERY CORNER *stone*” are, literally, “THE HEAD OF THE CORNER (εις κεφαλὴν γωνίας)”.
47. This makes unequivocal what the corner stone of Ps.118:22 is.
48. When Christ returns and establishes His kingdom, the prophecy of “THIS BECAME THE VERY CORNER *stone*” will be enforced.
49. The third quotation is from Isa.8:14 and is introduced simply by “and”.
50. Peter continues to supply evidence from Scripture for the implication of this metaphor for unbelievers.
51. The previous citation (Ps.118:22) is primarily a preface to Isa.8:14.
52. Although the quotation from Ps.118 defines unbelief as rejection of the “chosen and esteemed stone”, in itself it makes no statement about the fate of unbelievers.
53. The third quotation does.
54. To negative volition Christ is “A STONE OF STUMBLING AND A ROCK OF OFFENSE”.

55. The noun “stone” is the same as in the previous verses (*lithos*), while the noun for “rock” is *petra*.
56. “Stone” refers to a cut stone, while “rock” refers to a stone found in nature (cf. 1Cor.10:4; Mt.16:18).
57. Negative volition stumbles over the “stone” and falls into disaster.
58. The noun “offense” is *σκάνδαλον*, and strictly refers to the trigger in a trap.
59. By extension it refers to the trap itself.
60. Figuratively it is used of enticement to sin (Mt.16:23; 18:7).
61. Figuratively it is also used of that which causes negative volition to stumble (1Cor.1:23).
62. It is both good and bad to cause people to stumble (give offense), depending on the object.
63. Peter, in the last part of the verse, gives commentary on why the Jews of Jesus’ day stumbled, and the disastrous consequences of their stumbling over “THE STONE OF STUMBLING AND THE ROCK OF OFFENSE”.
64. Unbelief was the reason they stumbled, not lack of Scriptural or experiential verification.
65. They had the WOG by which they could validate or invalidate Jesus’ claims.
66. In other words, did He fulfill the Messianic checklist, or was He just another messianic pretender?
67. And, they were eyewitnesses of His signs and miracles.
68. The phrase could be translated: “Who (rel.pro.) stumbled (pres.act.ind.3.p., *proskopto*) being negative (pres.act.pt.n.m.p., *apeitheo*) to the word (dat.m.s.)”.
69. The verb “stumble” picks up the cognate noun “stumbling” from the quotation, with the understanding that “stumbling” (or “stumbling block”) and “offense” are part of a parallelism (synonymous).
70. The metaphor of stumbling is immediately explained by the words “because they are disobedient to the word”.
71. The point is that stumbling is the consequence of rejection of the WOG.
72. People can stumble and the consequences can be everything from a minor inconvenience to a deadly fall.
73. Here “the word” refers to the gospel.
74. In the simplest terms, it is the opposite of divine vindication, the negative equivalent of the “honor” reserved for Christians of not being “disappointed.” (cf. vv.6,7).
75. While those who stumble have not yet fallen victim to divine punishment, from God’s point of view their “doom” is assured based on the divine decrees.
76. This is the meaning of Peter’s final observation.
77. The words in the final phrase “and to this” (*εἰς ὃ καὶ*) has as its antecedent the “stumbling”, expressed in the verb “they stumble”.
78. Negative volition at gospel hearing was “appointed” to stumble.
79. It must be understood that it was not decreed that they became “disobedient”, but that they come under judgment for their unbelief.
80. Otherwise God would be the author of their unbelief.
81. God is the agent of their fall into eternal condemnation.
82. The verb “appointed” (aor.pass.ind.3p., *tithemi*) is the same verb translated “I lay” in v.6 in the quotation from Isa.28:16.
83. Both uses of the verb represent two distinct sovereign acts of God.
84. The word “doom” is not in the original, but is implied.
85. So the “stumbling” is the “doom” of v.8.

86. God, in His foreknowledge, anticipated all who would believe and not believe in Christ.  
 87. Negative volition is “appointed” to stumble and fall into eternal judgment.  
 88. The destiny of the individual throughout time is related to attitude towards the “stone”, not just the Jews of Jesus’ day.  
 89. These verses apply to the readers and to their assailants in Ph3.  
 90. Just as the crucified Christ seemed abandoned but was raised to glory, so His people in Asia Minor, whom their opponents sought to humiliate, will be vindicated.  
 91. Like the antagonistic builders, their persecutors will suffer mortification as they face the “stone” at the last judgment (cf. Mt.21:44: “And he who falls on this stone will be broken to pieces, but on whomever it falls, it will scatter him like dust”).

Pedigree of CA Believers (vv.9,10)

**VERSE 9 But you are A CHOSEN RACE** (ὁὐ [conj./advers.] Ὑμεῖς [pro.n.m.p., emphatic position] ἐκλεκτόν [adj.n.nt.s., eklektos, elect, chosen] γένος [n.nt.s., genos, race, kind]), **A royal PRIESTHOOD** (βασιλείον [adj.n.nt.s., basileios, royal] ἱεράτευμα [n.nt.s., hierateuma, priesthood]), **A HOLY NATION** (ἅγιον [adj.acc.m.s., hagios, holy] ἔθνος [n.nt.s., nation]), **A PEOPLE FOR God’s OWN POSSESSION** (λαός [n.m.s., laos, people] εἰς περιποίησιν [prep.w/acc.f.s., peripoiesis, possession]), **so that you may proclaim the excellencies** (ὅπως [conj./purpose] ἐξαγγείλητε [aor.act.subj.2.p., ἐξαγγέλλω, exangello, proclaim] τὰς ἀρετὰς [def.art.w/acc.f.p., ἀρετή, arete, excellency; 4X: Phil.4:8; 2Pet.1:3,5]) **of Him who has called you out of darkness into His marvelous light** (τοῦ καλέσαντος [def.art. w/aor.act.pt.gen.m.s., kaleo, call] ὑμᾶς [pro.acc.m.2.p.] ἐκ σκότους [prep.w/abl.nt.s., skotos, darkness] εἰς τὸ θαυμαστὸν [prep.w/adj.acc.nt.s., thaumastos, marvelous, wonderful] φῶς [acc.nt.s., phos, light] αὐτοῦ [pro.gen.m.s., autos, “His”]);

**ANALYSIS: VERSE 9**

1. So much for the fate of the unbelieving persecutors of the Asian Christians.
2. In contrast to this (“But you” is an emphatic adversative, Ὑμεῖς δὲ), Peter now focuses in heightened terms on the status of these, God’s new elect people, expanding on his remark in v.7 that “honor” (“This precious value” is ἡ τιμὴ, which means “the honor”) belongs to them.
3. “The honor” that is their heritage is based on their “coming” (v.4) to the “living stone rejected by men”.
4. Salvation brings to all those who have believed in Christ this side of His resurrection surpassing status and elitism.
5. Salvation in the present dispensation confers the highest standing among saints of all ages.
6. Verses 9 and 10 unfold the present and future aspects of this “honor”.
7. The four titles of honor are adaptations of titles from Ex.19:6 and Isa.43:20 (LXX).
8. These titles apply to both Israel and the Church.
9. Here Peter applies these to CA believers who have come to Christ in this dispensation.
10. Peter views his readers as a *new* people of God, or a *new* Israel (cf. Gal.6:16).
11. The first of these titles of honor (cf. v.7 “This precious value”, or “This honor”) is “chosen race”.
12. Clearly, Israel of old is the “chosen race”, beginning with Abraham’s call from Ur.
13. Abraham was the first Jew and founder of the Hebrew race.
14. Church Age believers are constituted a “chosen race” in connection with regeneration.
15. The adjective “chosen”, or “elect”, is used of believers in the N.T. (Rom.16:13; Col.3:12; Ti.1:1; 1Pet.1:1; 2:4,9).
16. The noun is *genos* and means “race/kind/descent/offspring/stock” (cf. Mt.13:47; Acts.4:6; 7:19; 13:26; Phil.3:5).
17. There is a cognate noun (γενεα) which means generation (cf. Mt.24:34).
18. The Church is made up of members of every genetic race to form one new race.
19. The melting pot of the U.S.A. constitutes a modern illustration.
20. Racial identification is currently not a barrier to membership in God’s new and special people (cf. Col.3:11).
21. The designation “chosen race” echoes the LXX of Isa.43:20 (τὸ γένος μου τὸ ἐκλεκτόν).
22. “Chosen race” became a collective term for Christians throughout the world.
23. We have a parallel in the Jewish Diaspora.
24. The “race” in question is destined to rule the world.
25. Satan has advanced the notion of super race.
26. The second designation of honor is “royal PRIESTHOOD”.
27. It follows exactly the LXX of Ex.19:6 (βασιλείον ἱεράτευμα).
28. The Hebrew of Ex.19:6 has “a kingdom of priests” (מִמְלַכֶּת כֹּהֲנִים).
29. The entire nation of Israel was a “priest nation” (cf. Hos.4:6).
30. The specialized priests to the nation at large were from the tribe of Levi.
31. This selection took place at Sinai.
32. The designation “royal PRIESTHOOD” has especial meaning to the Church, as our priesthood is after the order of Christ’s priesthood (Heb.7).
33. He is a priest after the order of Melchizedek, the king-priest of ancient Jerusalem.
34. Via positional sanctification we share in His order of priesthood, making all believers royal priests.

35. Christ is royalty derived from the fact that He is God and He is a descendant of the house of David.
36. We share fully in His priesthood and royalty.
37. As His bride we share in His royal status and destiny (cf. Rev.1:6; 5:10).
38. The third designation, “HOLY NATION”, follows “royal PRIESTHOOD”, just as it does in Ex.19:6 of the LXX.
39. Israel officially became a nation at Sinai.
40. As God’s “HOLY NATION” we are to take the gospel and the teachings of Christ to the nations of the earth (Mt.28:18-20).
41. The qualifier “HOLY” denotes both position and conduct (cp. “holy priesthood” in v.5).
42. As such, we are members of a heavenly citizenship (Phil.3:20).
43. Each believer has a dual citizenship, the one temporary and the other eternal (cf. Acts.22:28).
44. If there is a conflict, the latter takes priority.
45. We are a kind of supra nation amidst the nations.
46. Our destiny is to be the ruling elite (on earth) over the Millennial nations.
47. “RACE”, “NATION”, “PRIESTHOOD”, and “PEOPLE” are timeless and familiar designations.
48. The fourth designation is “A PEOPLE FOR *God’s* OWN POSSESSION” (λαὸς εἰς περιποίησιν).
49. This phrase, together with the whole clause that follows to the end of v.9, is an adaptation of Isa.43:21 of the LXX, translated “my people whom I have preserved to tell forth my praise”.
50. The Greek is λαόν μου ὃν περιποιήσα (pres.mid.inf.) μην ἀρετὰς μου διηγείσθαι τὰς ἀρετὰς.
51. The NAS reads: “The people whom I formed for Myself will declare My praise”.
52. “People” means human beings made up of a group who are united by a common culture and tradition, and normally have common language, institutions, and beliefs.
53. They form an aggregate of human beings.
54. The KJV translation “peculiar people” is wretched, as it does not communicate the essence of the noun “POSSESSION”.
55. The noun “POSSESSION” occurs with the preposition (εἰς) and has a future look (as does “for a holy priesthood” in v.5).
56. The noun means “property”, or “possession”.
57. While it is true that we became God’s property when He granted us Ph1 redemption (cf. 1Cor.6:20; 7:23), we are not fully disposed of until we are in our resurrection bodies.
58. This interpretation is supported by the fact that three of the other four N.T. occurrences of περιποίησις (possession) use the word similarly as the object of εἰς and with a future reference (cf. Eph.1:14 [εἰς ἀπολύτρωσιν τῆς περιποιήσεως]; 1Thess.5:9 [εἰς περιποίησιν σωτηρίας]; 2Thess.2:14 [εἰς περιποίησιν δόξης]; Heb.10:39 [εἰς περιποίησιν ψυχῆς]).
59. In each instance περιποίησις means simply “acquisition”.
60. The phrase is synonymous with εἰς σωτηρίᾳ of Heb.9:28 and 1Pet.1:5 (cf. 1Pet.2:2).
61. Of the four titles comprising v.9a, “A PEOPLE FOR *GOD’S* OWN POSSESSION” is the only one pointed distinctly toward the future.
62. Once this is recognized, such renderings as “God’s own people” (RSV) or “a people belonging to God” (NIV) or “peculiar people” (KJV) are shown to be inadequate.
63. To Peter, it is already the case that the Christian community belongs to God as a unique possession (cf. “you are *THE* PEOPLE of God” of v.10), which still awaits its final disposition and vindication against the unbelieving cosmos.

64. The words “that you may proclaim the excellencies” echoes “to tell forth my praises (τὰς ἀρετάς μου διηγείσθαι)” of the LXX of Isa.43:21b.
65. Peter refers to the function of communicating the truth of the WOG to men.
66. The verb “may proclaim” (aor.act.subj., ἐξαγγέλλω) occurs only here in the N.T.
67. It is a strong word for communication.
68. “Excellencies” (ἀρετή) refers to anything that is pre-eminent.
69. It is used in the sense of moral worth or virtue in Phil.4:8 and 2Pet.1:5.
70. It is used here and in Isaiah of praise to God for His works.
71. It refers to God’s accomplishments on behalf of His people and His surpassing promises.
72. Anything God has accomplished on our behalf or will accomplish is included in this plural noun.
73. All believer-priests have a responsibility to share these “excellencies” with others.
74. They are uncovered via the ICE hermeneutic.
75. This is referred to as the literal-grammatical school of interpretation versus the allegorical.
76. God is referred to in terms of the One who “called” them “out of darkness into His marvelous light”.
77. This is a reference to conversion from paganism (“darkness”) to Biblical Christianity (“light”).
78. “Calling” refers to their hearing of the gospel.
79. It follows foreknowledge and predestination/election and occurs in time.
80. Just as light is the opposite of darkness, so BD (divine truth) is the opposite of satanic doctrine/doctrine of demons.
81. Spiritually, these converts groped in the darkness of paganism and philosophy.
82. Another way of describing the “darkness” is ignorance (cf. Acts.3:17; 17:23,30; Eph.4:18; 1Pet.1:14).
83. Light and darkness is a common metaphor for truth and error in the WOG.
84. Why “marvelous light”?
85. The reason is that it is extraordinary/wonderful/astonishing/amazing to those who come into it, so to speak (cf. Mt.21:42; Jn.9:30; Rev.15:3, where this noun [θαυμαστός] occurs. The cognate verb is often used of the amazement on the part of those who witnessed Jesus’ miracles).

The New Chosen People (v.10)

**VERSE 10** **for you once were NOT A PEOPLE** (οἱ [rel.pro.n.m.p.; “you”] ποτε [adv., once, formerly] οὐ [neg.] λαὸς [n.m.s., people]), **but now you are THE PEOPLE OF GOD** (δὲ [conj., but] νῦν [adv., now] λαὸς [n.m.s.] θεοῦ [gen.m.s.]); **you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY** (οἱ [rel.pro.n.p.; “you”] οὐκ [neg.] ἠληθμένοι [pf.pass.pt.n.m.p., ἐλεάω, eleao, receive mercy] δὲ [conj.] νῦν [adv.] ἐλεηθέντες [aor.pass.pt.n.m.p., eleao, receive mercy]).



ANALYSIS: VERSE 10

1. In v.10 Peter concludes this presentation of their exalted calling and election to the place of unequalled “honor” (cf. v.7) by affirming that his readers were not previously a “people of God”.
2. The background to all of this is the temporary setting aside of Israel due to extreme apostasy and unbelief.
3. Israel’s extended fall into hardcore unbelief opened the door for a new priest nation to assume the position of pre-eminence.
4. Jesus, Himself, taught this in the parable of the absentee vineyard owner in Mt.21.
5. The acme of Jewish unbelief and apostasy was their repudiation of their Messiah.
6. Jesus prophesied His rejection and Israel’s replacement by a new “nation” (cf. Mt.21:43).
7. That priest nation is the Church of Jesus Christ made up of believers from potentially every nation, race, and language of the CA.
8. Besides Jews, the Gentile peoples were accorded the status of “Chosen People”.
9. Two things made this possible:
  - a) Israel’s defection.
  - b) Christ’s glorification.
10. The apostle Paul makes it clear in Romans 9 and 10 that this was the clear, if not prevalent, teaching of the O.T. prophets.
11. In Romans 9 and 10 Paul cites the prophets Moses and Isaiah to support the dispensational emergence of a new or replacement people in lieu of Israel’s fall (Deut.32:21, quoted in Rom.10:19; and Isa.65:1, quoted in Rom.10:20).
12. So it was revealed in the O.T. Scriptures that Israel would so apostatize that God would call forth a new nation to represent His name before the peoples of the earth.
13. What was not revealed was the identification of the new race/nation/people (cf. Eph.3:4-6).
14. Paul was the principal apostle through whom the mystery of the Church was revealed which had been “hidden in God” (cf. Eph.3:8-10).
15. The key word in Eph.3:5 is “as”, indicating it was previously revealed but the specifics were hidden.
16. Peter also understood that the O.T. prophets knew of the existence (but not the nature) of this new people (cf. 1Pet.1:12).
17. Peter also cites Hos.1:10 and 2:23 in 1Pet.2:10.
18. Israel became the Chosen People with the call of Abraham.
19. They became the Chosen Nation at Sinai.
20. They still are the Chosen People, but they are on probation.
21. They will once again assume the active role of Chosen People when the CA ends.
22. The temporary setting aside of Israel in no way overrides the unconditional promises contained in the Abrahamic Covenant.
23. In the Tribulation and onward Israel will once again assume their role as Priest Nation.
24. At this point let’s try and sort out the manner in which Peter applies the words of Hosea to the Church.
25. In Hosea there is no prophetic reference of the existence of a people who would replace Israel, while there is in Deut.32:21 and Isa.65:1.
26. The prophet Hosea deals with the fact that God divorced His people for their spiritual infidelity.
27. The divorce never became official until the First Advent of Christ.

28. Over the centuries, between the advents, Israel fulfills the words of Hos.1:9,10 and 2:23: “you are not My people”/“who were not My people”.
29. Israel in captivity is an estranged wife not living under her husband’s authority and blessing.
30. As applied to the Gentile world, they were not at any time God’s chosen people.
31. So Peter applies the words “NOT A PEOPLE” to the Gentiles, going all the way back to the Dispersion at Babel.
32. God permitted the nations to go their own ways (Rom.1).
33. In the course of their history God made the Hebrew race His chosen people.
34. But they, in the course of time, so apostatized that He was compelled to replace them with a people who were, to date, “NOT A PEOPLE”.
35. The words “but now” direct our attention to the dispensational shift from Israel to the Church.
36. The words “you are THE PEOPLE OF GOD” apply the fact of Israel’s restoration to pre-eminence to the incorporation of Gentile peoples into the place of maximum honor.
37. Hosea 1:10 reads, “Where it is said to them, ‘You are not My people,’ It will be said to them, ‘*You are the sons of the living God*’” (MT).
38. In Hos.2:23 it says, “And I will say to those who were not My people, ‘You are My people!’ And they will say, ‘*You are My God!*’”.
39. Again, Peter applies the reference from Hosea to the new dispensational reality.
40. The words “you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY” are taken from Hos.2:23b, which reads: “I will also have compassion on her who had not obtained compassion” (MT).
41. The LXX reads: “and will love her that was not loved, and will say to that which was not my people, You are my people, and they shall say, You are the Lord my God”.
42. God granted the peoples of the earth this dispensational mercy against the background of Rom.1:18-32 and Acts.17:30.
43. Salvation has always been available to the nations.
44. But the nations were never in a position of special spiritual pre-eminence dispensationally.
45. The Age of the Gentiles had no chosen people.
46. The Age of Israel elevated a new race above all others (cf. Eph.2:12; Rom.9:4).
47. Israel’s fall has opened the door to universal equality in Christ where race or any other factor is irrelevant to union with Christ (cf. Rom.11:12).
48. Believers enjoy a high position never before available, even higher than Israel under the unconditional covenants (cf. Jam.1:9, “high position”).
49. So exalted is the Body of Christ that believing Israel of the future will be provoked to jealousy (Rom.11:11; cp. 10:19).
50. There are three categories of redeemed humanity.
51. They are Jews, Gentiles, and the Church.
52. The Church enjoys the highest position.
53. Jews are related to the Age of Israel, starting with the first Jew, Abraham.
54. It also encompasses the Tribulation and Millennium (Israel will be pre-eminent among the nations).
55. The Church is made up of believing Jews and Gentiles (Eph.2:15-18).