

THE NEW COVENANT COMMUNITY

Promises Fulfilled in Christ

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Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, "You are not my people," it shall be said to them, "Children of the living God." Hosea 1:10

You are the sons of the prophets and of the covenant that God made with your fathers, saying to Abraham, 'And in your offspring shall all the families of the earth be blessed.' God, having raised up his servant, sent him to you first, to bless you by turning every one of you from your wickedness." Act 3:25-26

My dwelling place shall be with them, and I will be their God, and they shall be my people. Then the nations will know that I am the LORD who sanctifies Israel, when my sanctuary is in their midst forevermore." Ezekiel 37:27-28

**What therefore God has joined together,
let not man separate." Mark 10:9 (ESV)**

Premise: The promise of a New Covenant that God had made to the houses of Judah and Israel (Jeremiah 31:31) is fulfilled and realized in the New Covenant Community. Thus the New Community (the Body of Christ) assumes all of the prerogatives of Israel. (Acts 3:25-26). - mb

The Spirit of God, the Paraclete, is to be to the disciple and to the church all that Christ would have been had he tarried among us and been the companion and counselor of each and all. And by the Spirit of God working in and through the believer and the church, believers are, in their measure, to be to the world what the Spirit is to them.

- Arthur Tappan Pierson

“I like to milk a lot of cows but I churn my own butter.”

- Unknown

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Abbreviations

NCMP	New Covenant Morality of Paul, Deidun
ESV	English Standard Version (Crossway)
ESS	Earth Stove Society (earthstovesociety.com)
NTOT	Commentary on the NT Use of the OT (Beale & Carson - Baker)
SBTS	Southern Baptist Theological Seminary
LXX	Septuagint (the Koine Greek version of the Hebrew Bible)
MT	Masoretic Text (Hebrew text of the Jewish Bible)
OT	Old Testament Scriptures
NT	New Testament Scriptures
TD	Thomas J. Deidun

Note: All instances of the bolded text are mine. “**Bold**” is used to provide my own emphasis.

Credits: Many hours of typing was avoided thanks to Dr. Andrew Fountain¹ whose ongoing Internet labor is to bring Deidun’s thesis to a larger audience. Thanks also go to my wife Karan who rescued me by typing a good section authored by D.A. Carson and another smaller section.

Disclaimer: As of July 7, 2010 this paper is not in any sense considered complete. Scriptures quotations will be properly recognized when this document is completed. -mb

Introduction

The purpose of this paper is to provide credible evidence that the community first established on the day of Pentecost by the Holy Spirit of God is the promised New Covenant Community. Therefore, the recipients of the New Covenant of the Spirit sealed by the blood of Messiah, have assumed all of the prerogatives of the people/nation established at Sinai through the giving of the Law including and without limitation all of the promises made to the Patriarchs and to the Houses of Judah and Israel. All, without a single exception, are the property of the commonwealth², true Israel³, of God in Christ.

I am in full agreement with Deidun, where he writes “When Paul designates Christians as ‘(the) called’, he means in effect that they have succeeded to Israel.” That’s exactly where I hope to focus your thoughts throughout this paper. Here it is in a nutshell.

- The call of God produced faith in selected individuals who corporately assumed the identity of the new covenant community - Self Awareness of Individuals - (Acts 2:41)
- The promise of a new covenant to the houses of Judah and Israel is fully realized within the new community – Self-Awareness of the Community (Jer 31:31).
- The new covenant community has assumed in Christ all of the prerogatives of Israel. (Acts 3:25).

So then, the promise of a New Covenant that God had made to the houses of Judah and Israel (Jeremiah 31:31) is fulfilled and realized within the New Covenant Community. Therefore, the New Community (the Body of Christ) under the reign of King Jesus assumes all of the *prerogatives of Israel. (Acts 3:25-26). (*Prerogatives: the privilege or exclusive right, especially a hereditary or official right.)

To this end I have looked to the labors of several commentators⁴ including that of T.J. Deidun in his landmark work titled “New Covenant Morality in Paul,”⁵ along with the quotations by Mark A. Seifrid, Roy E. Ciampa, Brian S. Rosner and D.A. Carson to Beale and Carson’s “Commentary on the New Testament Use of the Old Testament”⁶ (NTOT). Beale and Carson’s labor has proven to be an invaluable source during the course of my study. Lastly, two quotations, the first gleaned a lecture given by Fred G. Zaspel and the second from an important work by John G. Reisinger.

It is my hope and prayer that the thoughts presented in this paper to the gathering of the 2010 ESS⁷ Think Tank will serve a larger audience who will in turn give this important subject a greater degree of consideration for the purpose of arriving at a right understanding of the New Covenant Community in Christ. – MB (7/2010)

The Objective

For several decades I have served the Body of Christ as a teacher and pastor but I cannot recall preparing a series or even a single message as to how the early church understood her self. It was while reading Deidun's thesis that I was struck by the importance of this theme. Though I am primarily interested in the Christian imperative with respect to the ongoing work of the Holy Spirit within the individual I became intrigued with the uniqueness of the New Covenant Community. Almost immediately Deidun's thesis stimulated a deep desire within me to learn more. It's my ambition to expand mine own self-awareness of the New Covenant community.

It was Tom Dediun who sparked my interest as I read his thesis in which he labored to understand Christian morality in the New Covenant.⁸ He wanted to know how the early church understood her self through the writings of the apostolic fathers and in particular through the writings of Paul. I value his work. It has served to enlarge my own understanding of the uniqueness of the new community as God's covenant people. I am not alone in my appreciation for [the work of T.J. Deidun](#). His work is often cited by the best theologians of our day.

At this time it is not my desire to consider at length T.J. Deidun's investigation with regard to the Christian imperative. For the present task I'm far more interested in what he and others bring to the table with regards to the self-awareness of the early church community. I do this for this good reason. How can we fully understand the expression of Christ and his Holy Spirit within the New Covenant Community, the Body of Christ, whose every member is regenerate and is blessed with the mind of Christ if we haven't given serious study beyond the issue of Law and Grace. The natural by-product of the saint's "in Christ" relationship to God ought to be the special and peculiar relationship of the Holy Spirit to the new community and the believer's identification with community that God alone sustains and governs.

I wasn't far into Deidun's thesis that another thought kept on running through my mind. How was it that this Roman Catholic theologian named Tom Deidun could consider such a great subject while we who pride ourselves in being people of the Bible haven't given it its proper due? To compound my bewilderment I did several thorough Internet searches and came up with little apart from Dediun's work. How could this be? There are fragments of information here and there but I have yet to discover a major vein of gold that gives this majestic theme its proper due. Hopefully the selected fragments contained in this paper will serve to enlarge your appetite for more of the same and then Lord willing, someone even you dear reader, will apply yourself to the task.

What's the Big Deal?

At this point you are probably wondering what is the big deal? Who really cares? What's at stake? It's a big deal! If we fail to grasp a right biblical understanding of the new community-nation as established at Pentecost and how she has succeeded to the prerogatives that were Israel's under the OT then how are we to understand our relationship to our God and to one another 2000+ years removed?

This paper is not intended to establish a right understanding of future things though that may be an unintended consequence. (Let the chips fall where they may.) My ambition is to further our understanding of the present new covenant economy of the Spirit.

If Tom Deidun thought it good and necessary to obtain a right understanding of the self-awareness of the new community for him to understand the Christian imperative then surely we who are their spiritual offspring should all the more pursue a greater understanding of who we are as covenant community birthed and baptized by the Holy Spirit of God and washed in the Blood of Christ of our Covenant. (Isa 42:6; 49:8)

Those interested in the background of Moe Bergeron can do so through christmycovenant.com.

Self-Understanding & The New Community

Genesis 22:15-18 (ESV)

15 And the angel of the Lord called to Abraham a second time from heaven 16 and said, "By myself I have sworn, declares the Lord, because you have done this and have not withheld your son, your only son, 17 I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, 18 and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice."

In my first year of high school it was mandatory that all of the students take a course in Civics. Traditionally understood Civics is the study of rights and duties of citizenship. In the class I attended it was taught how our national, state and local governments functioned. We learned that the federal government had three branches comprised of the judicial, executive and legislative. We were even taught the difference between a republic and a democracy. Above all we were taught how we might and should participate in the American form of government because this was a government of the people, by the people and for the people. We also learned that before there could be an independent American government there first must be a people because there is no possibility of a nation without people.

God's word focuses on two peoples and two governments. The descendants of Abraham would eventually populate the first covenant community but before they could so they must first be fruitful and multiply. Within a period of 400 hundred plus years Abraham's descendants enlarged to twelve large tribes. They grew to that number while they were slaves in Egypt. It wasn't until after the power of God through Moses delivered the children of Israel that they would be established by God as a nation under the Mosaic Law that was given at Sinai.

Most people who study God's word know of the history of the nation that was constituted at Sinai. They know God gave the Law on the tablets of stone to Moses and they also know that Israel had kings, priests, prophets and taxes. The law given to Israel at Sinai through Moses was a covenant. Israel agreed to the covenant and was bound to remain faithful to its law.

A covenant then is an agreement between two parties who both swear to be faithful to its terms. Israel pledged to be faithful to God and his law and God pledged to be faithful to Israel.

Jeremiah 31:31-32 (ESV)

31 "Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah, 32 not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the Lord.

As we can see in Jeremiah 31:32 Israel broke covenant faithfulness to God. Thankfully God remembered his promise to their father Abraham so he declared that he would establish a new covenant with Abraham's offspring but it would not be like the covenant that they broke. That brings us to the purpose of this lecture. Has God established the promised new covenant? What does it look like? Is there a citizenry gathered as a body politic? Where are they gathered? What form of law are they under? As the first covenant had a temple and priesthood does the new? Do you know the answer to these questions? Some would suggest that the new covenant is not yet a fact yet we know that our Lord Jesus Christ spoke of a new covenant sealed in his blood. We also know that the apostle Paul understood himself to be a minister of the new covenant. When you break and eat the bread that represents the Body of Christ and drink of the cup that represents the blood of the covenant do you really understand yourself to be a participant of the new covenant? And what is this new covenant? Most believers understand a good deal more about the covenant God made with Israel than they know of the new covenant made in Christ. We want to change that by introducing you to what the Word of God says of the new covenant and give you a little insight into how the early church understood these things.

Let us now take up the purpose of this paper. Do you understand yourself to be a participant in the New Covenant community that was sealed by the blood of Jesus Christ at the Cross and inaugurated by the Holy Spirit of God at Pentecost? What did the early church understand about these things? To start things off we shall begin with a quotation from John G. Reisinger.

Reisinger – The promise of a Great Nation

In John G. Reisinger's superb work titled "Abraham's Four Seeds⁹" he writes:

In a natural sense the "great nation" part of the promise to Abraham was fulfilled in Ishmael (Gen 17:20). It was also fulfilled in a special natural sense in the Nation of Israel. However, the NT Scriptures make it clear that this promise was not really fulfilled until Christ came. The Church is the true nation promised to Abraham, and all her children are kings and priests. Dispensationalism totally misses this truth because of its view of Israel and the Church. They see this "Church Age" as a parenthesis in between the past and future dealings of God with the physical Nation of Israel. However, the New Testament Apostles tell us that the present "Church Age" has been God's prophesied goal ever since Genesis 3:15.

The Covenant Theologian confuses what he calls the visible church, including believers and their children, with the Body of Christ that is purely spiritual. He makes the visible Church take the place of physical Israel on a "one-on-one" basis. This system merely replaces a physical nation with a physical religious organization. This is the only ground upon which you can bring the signs of the Old Covenant (Circumcision and the Sabbath) over into the Church, and most covenant theologians will admit this is true.

The Body of Christ is a new thing on the earth (Eph. 2:11-21). In no sense whatever does this mean that the believer living prior to Christ's coming was not just as saved and secure as we are, or that he was not saved in exactly the same way that we are today. It does mean that his personal experience, or apprehension of his experience, cannot exceed the revelation or covenant under which he lived. We cannot treat an Old Covenant believer as if he had a library full of either Reformed books or Dispensational charts. He certainly had a hope in a "coming Messiah," but that hope was not realized until Calvary and Pentecost actually took place (Heb. 11:39,40; I Pet. 1:10-12). However, we must add that this hope was realized when Christ came and was not "postponed" until a "future millennium."

The Church is the "nation born in a day." She is the true "House of David." She is the "Temple of the Living God" and each of her members are "living stones" in that growing temple. God Himself not only dwells in her midst; He literally indwells every stone. Her children, without exception, shall dwell safely

in the mountain of God forever. She is Abraham's seed because she is in Christ, and every one of her children, without a single exception, are true believers because they are all born spiritually. They are all baptized into the Body of Christ by the Holy Spirit of Promise and are all given the Spirit of Adoption in order that they might realize that new position. The new covenant community that was promised in the prophets has been now established forever, and that new covenant community is the true and final fulfillment of God's promise to make Abraham a great nation.

If we look carefully at the argument in Hebrews eight, that chapter alone will make it impossible for us to hold the basic presuppositions of either Dispensationalism or Covenant Theology. We will clearly see in that passage a specific "new" covenant replacing a specific and different "old" covenant. This makes the "one covenant/two administrations" view impossible. A careful reading of verses 6,7, and 13 of Hebrews chapter eight will clearly show that God has made this new covenant with the "house of Israel." Since the context demands that this covenant is in effect right now, then the church simply must be the "house of Israel" in some sense. Is not this exactly what verses 8-10 are saying? This makes the Dispensational view impossible in this chapter.

Frank S. Thielman¹⁰ in his commentary work on Ephesians¹¹ for the NTOT speaks to the importance of several prophetic passages from Isaiah that in all probability were used by the Spirit of God to inform Paul's understanding of the New Community. In the following Thielman is primarily concerned about the gathering in of peoples called out of the world of the Gentiles into a new economy composed of both Jews and Gentiles.

Thielman – The Self-Understanding as Body Politic – Ephesians

Thielman....

“... Paul's concern in 2:13,17 for the coming of Gentiles into the boundaries of God's people captures a thought that is characteristic of Isaiah's theology (Moritz 1996: 45-52). Isaiah frequently refers to a future influx of Gentiles to Jerusalem and to the temple to worship God. He tells Israel that at the time of their eschatological restoration, “peoples that you do not know shall run to you” (55:5). A few paragraphs later the prophet says that God will bring foreigners “to my holy mountain” so that they might “rejoice in my house of prayer...because my house will be called a house of prayer **for all peoples**” (56:6-7).”

Further along he adds:

“...Paul, like Isaiah before him, combined the notion of the eschatological pilgrimage of the nations to Israel with the notion of a new creation. Isaiah could speak of the “new heavens and the new earth” in one breath and of “all flesh” coming to Jerusalem to worship God in the next (66:22-23; cf. 11:6-9; 45:18-19; 62:3-5; 65:17-25; cf. Also Hos. 2:18; see von Rad 1965: 240-41; Brueggemann 1997: 546-51; Childs 1993: 114-15), **Paul similarly could merge these two ideas and speak of Christ “creating” Jews and Gentiles “into one new humanity”** (2:15). Since Paul's indebtedness to the language of Isaiah in Ephesians is clear, it seems likely that this concept, so distinctive of Isaiah's theology, comes from that source also.”

“In 2:13-17, therefore, Paul reminds his Gentile readers that **God worked powerfully among them by including them in his newly created people.** Through Christ's death he has also started the process of bringing together in Christ all things in heaven and on earth (1:9-10). Christ's death started this process because it demolished the dividing wall of partition that stood between Jews and Gentiles and also between both groups and God. Christ's death brought in the period of peace that Isaiah said would characterize the time of Israel's restoration, a period when the nations would come from afar and join Israel in the worship of the one “who created the heavens,... who fashioned the earth and made it” (Isa. 45:18).”

Thielman's words are appreciated. According to the author of Hebrews restoration has come.

Heb 12:22-29 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, (23) and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, (24) and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

Our determination to understand fulfillment and in particular the Holy Spirit's work in salvation and covenant will undoubtedly influence how we understand the work and purpose of the Holy Spirit within the New Covenant Community. Fred Zaspel briefly addressed this issue in part two of a lecture he presented to the 2008 John Bunyan Conference on the topic "The New Covenant and New Covenant Theology." I was unable to attend so I was not aware that Dr. Zaspel touched upon the subject of New Covenant Community until the 2nd week of this July (2010). God was so kind to have provided his lectures (just in the nick of time). **The following quotations are taken from part two of Zaspel's lecture.**

Zaspel – The Newness of the New Covenant Community¹²

Zaspel....

".....another fundamental distinctive of new covenant theology and perhaps the most radical difference between the old and new covenants themselves — the newness of the new covenant community.

On one level the newness of this new covenant community is seen in that it is inclusive of Gentiles. This would have been something of a surprising thing to Israel — and in fact it was surprising even to the believing Jewish Christians of the first century. In Acts we read of their struggles on this very question. But that Gentiles should be brought to share in Israel's covenanted blessings should not have been entirely surprising even from the perspective of the Old Testament. As far back as Abraham we are told that God intends by him to bring blessing to all the families of the earth (Gen. 12:1-3). Jeremiah introduces his message and ministry with the declaration that from his mother's womb he was appointed as a prophet to the nations (Jer. 1:5). It would seem that this prophetic ministry to the nations would include its promissory as well as its condemnatory aspects. And in fact Jeremiah 12:14-17 offers a clear example, where Israel's neighbors are offered the same hopes of Israel upon the same condition of obedience and worship. Then there is the emphasis in Ezekiel's proclamation of the new covenant that as a result of God's dealings with Israel they too "will know that I am the Lord" (Ezek. 34:27). Isaiah also speaks of the servant of the Lord as being a "covenant for the people" (42:6; 49:8) — an expression the implications of which are not immediately evident, but its close association in 42:8 with the expression "a light for the Gentiles" leaves expanding implications. Then in 42:4 not just Israel but the nations are portrayed as waiting for this servant to bring them God's law, and in verse six the Lord asks, "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth." All these in their original contexts are little more than hints, but in retrospect at least it is clear that God understood all along that this covenant would embrace his people the world over.

However, while questions remain in reference to any eschatological implications and in reference to the “mystery” aspect of this age of Gentile blessing apart from Israel (except for her small remnant), what is clear is that this new covenant community is indeed a new community. That is what Paul says of it in Ephesians 2:15. We who were far off and with no covenantal entitlements whatsoever have been brought near. But we have not simply been made Israel — the law’s dividing wall has been abolished, and “one new man” has been created.

Jeremiah hints to this idea of the newness of the new covenant community as he introduces his prophecy with the words of a bitter proverb that evidently was commonly known in his day.

In those days they shall say no more, “The fathers have eaten sour grapes, and the children’s teeth are set on edge.” But every one will die for his own sin; whoever eats sour grapes — his own teeth will be set on edge (Jer. 31:29-30).

This proverb presumably reflects a certain cynicism on the part of the people of Israel who complained for their suffering because of the unfaithfulness of their leaders. Under that old covenant God dealt with his people in what D.A. Carson describes as a “tribal” fashion. One has only to think of the various sufferings of the children of Israel that came to them under the old covenant because of the disobedience of their leaders. The focus of the complaint concerns individual responsibility, and Jeremiah announces that under this new covenant the old representative norms will be no more. Under this new arrangement God will deal with his people on an individual basis. The knowledge of God will no longer be mediated.

It is tempting to see in this cynical proverb and the way it is used a complete repudiation of the Reformed paedobaptist view of the inclusion of believers’ children in the covenant. Its emphasis that in the new covenant relationship with God will be a matter of individual experience in which its blessings will be realized may well be ground for saying so. But its focus is on individual responsibility and unmediated, individual-universal knowledge of God, and these are perhaps separate issues, so I am not quite convinced that we can push verses 29-30 quite that far.

It is beyond question, however, that this is the point of the following verses. **God is promising a time in which all his covenant people will enjoy all of the covenanted blessings. The blessings of the covenant are co-extensive with the covenant community itself.** Everyone in this community from the least to the greatest enjoys the privilege of sins forgiven, renewal and moral transformation, and the salvific knowledge of God. The old covenant community was a mixed community at its very best and was set aside having failed to live up to its covenantal obligations. Not God’s law but sin itself was indelibly inscribed on Israel’s heart (Jer. 17:1). But on just this score the new covenant community differs and enjoys higher privilege — her transgressions are forgiven, having been inwardly renewed she will be brought inevitably to perfect conformity to her covenantal obligations, all her people savingly know God and are indwelt by God’s Spirit, and her full realization of all her covenantal blessings

is guaranteed and secured in the blood of Christ. **She is a qualitatively new community, a community of the redeemed.** She is a perseveringly faithful community who with sins forgiven knows and walks in fellowship with God. She may not yet enjoy all of her promised blessings in full, but she is nonetheless a redeemed people and has been brought already to share in that fullness to come.

Next let us hear from **T.J. Deidun**. By God's grace his insight into God's word with respect to the self-awareness of the new covenant community has forever influenced my understanding of these things. There was a time when I simply presumed that there was little else to know beyond the fact that the Church was inaugurated at Pentecost and from that event on and until the coming of our Lord the various new churches would blossom out with the ingathering of God's elect from all of the nations. I never gave much thought to how God had constituted a new third kind of people with a new government. These things were always for a time that had not yet arrived. I was so wrong. The early church was not as ignorant of these things. Hang in there with Deidun for all three quotations. What he opens up is so profound.

Deidun – The Self-Understanding – Israel

For this section Deidun considers the serious implications of being called the loved of God first as spoken to Israel in the Old Testament and presently to the Commonwealth of Israel under her reigning king, Messiah Jesus.

Deidun...

The term ἅγιος [holy –mb] reflects one of the most important aspects of Israel's self-understanding. Israel is essentially 'holy': her 'holiness' is implicit in her election—that is, in her very existence as God's People. Moreover, only Israel is 'holy', among all the peoples of the earth. With the designation ἅγιοι [holy –mb], Paul attributes to Christians the title which Israel considered to be the expression of her peculiar dignity. Ἐν ἁγίοις [holy –mb] confirms the implication of ἀγαπητὸν θεοῦ [beloved of God], and nuances its content: **not only are Christians the true object of God's elective love, but—as with Israel of old—the effect of this love is to separate them from the 'world' and consecrate them to the service of the true God. – Deidun**"¹³ [bold emphasis and bracketed sections are mine – mb]

Translation: ἅγιος (holy, a sacred thing -mb)

He employs Acts 3:25 where it is said that Peter in his giving of the Good News makes the connection between the promise given to our fathers and Abraham, the words of the prophets and the universal impact.

Acts 3:25 You are the sons of the prophets and of the covenant that God made with your fathers, saying to Abraham, 'And in your offspring shall all the families of the earth be blessed.'

Deidun...

Although the call produces a personal decision of faith and so is addressed to individuals, it results in the gathering of a community and the creation of a

People, indeed, the People of God, succeeding to the prerogatives of Israel (cf. Acts 3:25). For in fact Paul's theology of the divine call implies the whole biblical understanding of election. The call makes election historical fact. But election is a privilege that belongs to Israel alone. **Hence, when Paul designates Christians as '(the) called', he means in effect that they have succeeded to Israel.**¹⁴

He addresses the importance of God's call through the preaching of the Good News.

Deidun...

However, although the concept of God's creative calling of Israel is implicit in the Old Testament, the terminology is rarely used. What are we to make of the frequency of Paul's usage of this expression? An explanation is that Paul saw that the Church was being brought into being by his preaching of the Gospel, and that each Christian was a member of God's chosen People in virtue of his response to an external and audible message—unlike the Jew, who belonged to Israel by birth. **We are here touching upon what Paul saw as the novelty of the Christian economy—faith, a faith that comes from hearing the preached word (cf. Rom 10:17). God's summons becomes audible—becomes a call—in the preaching of the Gospel (cf. 2 Cor 5:20).**¹⁵

We can see that as a result of God's calling the called of God in Rome are holy. The people of God were effectively set apart through the divine call from all other peoples. This is how God makes his people unique. He gives life to those who were dead in trespasses and sins and from the first moment of this new life, those who were spiritually dead, henceforth exist to serve the living God.

Deidun's – Purpose & Method – Self-Understanding - Romans

At the outset of his thesis¹⁶ Deidun offers the reader insight as to his inquiry. He writes:

“...we are concerned with a preliminary question of the most general nature: what are the presuppositions of faith and theology which underlie the *self-understanding* of these communities and which Paul takes for granted in his *paraklêsis*¹⁷?”

In his own words his objective was:

“To gain some insight into the Christian imperative, we must know how Christians understood themselves: their self-understanding forms the theological context of Christian morality.”¹⁸

Learn this well. Before Deidun could arrive at any convictions with respect to the Christian imperative he must first understand for himself the self-understanding of the early church communities. His example is needful. He went about his investigation by first examining the prescripts of Romans, 1Thessalonians and then 1Corinthians¹⁹.

In the first example taken from Paul's letter to the church at Rome Deidun points the reader to chapter 1 verse 7:

*“To all those in Rome who are **loved by God and called to be saints**: Grace to you and peace from God our Father and the Lord Jesus Christ.”*

He mentions that this is the only place in God's Word where the expression “*loved by God*” is used. In addition he states that it is a theme that runs throughout the Old Testament with respect to Israel.²⁰ It was considered the property of Israel.

Deidun....

“According to authentic Old Testament belief, to be loved by Jahweh means to be chosen by him with a preference motivated not by any previous dessert on the part of the beloved, but solely by his own sovereign grace. God's love is expressed in his free choice, and the object of this choice is a people, Israel.” – Deidun²¹

“In officially designating the Christians of Rome as ἀγαπητοὶ θεοῦ, Paul is acknowledging their right to a title that belongs exclusively to God's beloved and

chosen People. This already throws much light on the self-understanding of the Christian community.” – Deidun²²

[Translation: ἀγαπητοὶ θεοῦ (beloved of God) –mb]

The last paragraph in the previous section says it so clearly. To be assigned the affectionate title of “beloved of God” is as much a declaration of God’s special love towards these new additions to the Body of Christ. They are his chosen people in this new age of the Spirit. This reminds me of the time when I first came to understand what is called the Doctrines of Grace and God’s sovereignty. God’s unconditional love was so humbling and so undeserved. A whole new world had opened to me and little by little God’s word opened all the more to me. The same can be said here. God’s people are his holy (set apart) people.

It is here that Deidun addresses the ‘holy People’ theme in 1 Thessalonians 4:1-12²³ This is a very enlightening section that clearly demonstrates the uniqueness of the new community. Though the peoples who comprise this new community are called out by God from all of the nations including the descendants of Israel they are to be forever known as the people of God in Christ Jesus, the Body of Christ.

Deidun – The Self-Understanding of the New Community – 1 Thessalonians

Deidun...

The Thessalonians are separated from the nations and set over against them.

The Christian is to live “...*not in the passion of lust like the Gentiles who do not know God;*” (v.5). The Thessalonians themselves are Gentiles, so this verse only makes sense in the light of the Old Testament imagery of Israel and the Gentiles.

The Thessalonians belong to God by Covenant.

“...*but God, who gives his Holy Spirit to you.*” (v.8) The only place that this expression is found in the Greek O.T. is Ez 36:27, 37:14. The context of those quotations is dominated by the Covenant.

And then in verse 9 Paul writes, “...*you have no need for anyone to write to you, for you yourselves have been taught by God...*”, probably alluding to the promise of the New Covenant in Jer 31:34. “...the combination of these two prophetic texts is widely attested in Jewish tradition in contexts concerning messianic times, and with particular reference to the immediacy of God’s teaching.” The context of the Jeremiah allusion is also the Covenant and so it is evident that “...Paul wishes to recall to the Thessalonians their unique Covenant relationship with God.”

By his presence God sanctifies the Thessalonians and demands that they be holy.

In the Old Testament, it is God's presence that both demands holiness and makes holy. "Consecrate yourselves, therefore, and be holy, for I am the LORD your God. Keep my statutes and do them; I am the LORD who sanctifies you. (Lev 20:7-8. See also 21:8,23; 20:26).

In 1 Thess 4:7-8 we read "*For God has not called us for impurity, but in holiness. Therefore whoever disregards this, disregards not man but God, who gives his Holy Spirit to you.*" "This is the theological perspective of 1 Thess 4:8b where Paul grounds his exhortation to holiness by appealing to the fact of God's continuous, sanctifying presence."

In the passage preceding this one we also find the idea of God making and establishing their holiness:

Now may our God and Father himself, and our Lord Jesus, direct our way to you, and may the Lord make you increase and abound in love for one another and for all, as we do for you, so that he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints. (1 Thess 3:11-13)

The Thessalonians are to be pure and united as God's holy community.

For the Old Testament, holiness involves, in the first instance, abstention from everything that might render members of the community unfit for preparation in Israelite cult [worship].

There is an analogous separation and consecration seen in 1 Thess 4:3,4,5,7:

"For this is the will of God, your sanctification: that you abstain from sexual immorality; that each one of you know how to control his own body in holiness and honour, not in the passion of lust like the Gentiles who do not know God; ... For God has not called us for impurity, but in holiness."

The Thessalonians must be pleasing to God and subject to his dominion.

People of Old	imperative → Covenant Law → observances → pleases God within covenant relationship
Christians	imperative → ?? → conduct → pleases God within covenant relationship

In the Christian community, the whole concept of Covenant Law has been transformed (it is significant that the word νόμος [law] does not occur in our passage, or anywhere else in the letter)." Nevertheless the ethical demands on the new community can still be formulated, which can be seen by looking at verses 1 & 2.

Finally, then, brothers, we ask and urge you in the Lord Jesus, that as you received from us how you ought to walk and to please God, just as you are

doing, that you do so more and more. For you know what instructions we gave you through the Lord Jesus. (1 Thess 4:1-2)

The metaphor of walking in a way is very common in the Bible and God's Law is his way. Furthermore, throughout the Old Testament, to do what is pleasing to God is synonymous with obeying his laws. So although pleasing God is no longer connected with observing the Mosaic Law, "...its basic implications can be formulated as concrete directives and handed down as authoritative tradition..."

"...so that God may be God in his People and before the nations."

In the Old Testament, God's purpose in separating a People for himself is that he might 'sanctify his name'—make himself recognized for what he is—in Israel and before the nations."

Old Testament motifs associated with this:

“— ‘knowing Jahweh’.” To ‘know God’ in the OT is to serve him exclusively and Jeremiah prophesies a perfect knowledge of Jahweh in the New Covenant (31:34)

“—The prohibition of idolatry.” The Thessalonians are to keep away from sexual immorality (v.3) unlike the nations who do not ‘know God’ (v.5). “By correlating πορνεία [sexual immorality] with the motif of not ‘knowing God’, Paul indicates that christian holiness is no more, and no less, than ‘recognising God for what he is’.”

“—Israel before the nations.” This strong O.T. theme is echoed in 1 Thess 4:12 “...so that you may live properly before outsiders”

“...Christians are to be seen (εὐσχεμονῶς!) as a holy People, for only thus can ‘outsiders’ be induced to acknowledge God’s presence in the community, and thus glorify him.”

“The conclusion is that: In our examination of the earliest extant passage of Paul’s paraklêsis (exhortation) we have detected elements and motifs which justify the conclusion that Paul shares with his readers the presupposition that Christians are the holy People of God, with characteristics analogous to those of the People of old.”

“But does this chapter of 1 Thessalonians represent how Paul would argue when ethical problems need to be addressed? To answer this we will turn to 1 Corinthians. The fact is, however, that 1 Corinthians provides us with extensive evidence that when Paul was faced with a ‘real life’ situation—and one which required him to summon all his resources of ethical argumentation and pastoral persuasiveness—he framed his paraklêsis in exactly the same thought-context, and accompanied it with exactly the same motifs, as we find in the more formal and leisurely exhortation of 1 Thess 4:1-12”

Just how unique is God's relationship to those individuals He calls out from Israel who broke covenant with him and those he calls out from among the Gentiles? Has God two wives or two nation kingdoms with separate inheritances? Deidun states there can only be one privileged object of God's love.

The following quotation is actually several quotes gleaned from pages 12 through 13 of Deidun's examination of Paul's prescript in 1 Corinthians.

Deidun – The Self-Understanding of the New Community – 1 Corinthians

Deidun....

It is evident that the expression 'The church of God', "...immediately evokes for Paul the idea of consecration as God's holy People..." because this phrase is qualified by those who have been sanctified in Christ Jesus, saints by calling. The result of God's action of sanctifying Christians, "...defines their existence as ἐκκλησία." [the church] Paul can simply call Christians saints "...the consecrated members of the holy community."

The following phrase is just as important for the self-understanding of the Christian community: *With all who in every place call on the name of our Lord Jesus Christ* (1 Cor 1:2). In the Old Testament, those who call upon the name of the Lord are by definition God's people, as opposed to those who do not, who are pagans.

Since, by the nature of the case, there can be only one privileged object of God's love (cf. Rom 1:7 ἀγαπητοὶ θεοῦ), only one ἐκκλησία τοῦ θεοῦ (I Cor 1:2; cf. I Thess 1:1), only one cult-holy community (cf. Rom 1:7; I Cor 1:2 κλητοὶ ἅγιοι, ἁγιασμένοι) and only one community of those who 'invoke the name of the Κύριος', the terms and expressions that we have examined in this chapter show that Paul and the christian communities regarded themselves as the beloved, chosen, cult-holy People of God, and heirs to the titles and prerogatives of Israel in place of the Synagogue.
[NCMP pages 12-14]

For the next section I've gleaned selected quotations by **Ciampa and Rosner** in their contribution in 1 Corinthians (NTOT). Our immediate attention shall focus on their treatment within their second chapter (page 696) under the section titled, "Letter Opening (1:1-9)." For our convenience I have supplied the passage.

1 Corinthians 1:1-9

Paul, called by the will of God to be an apostle of Christ Jesus, and our brother Sosthenes, (2) To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours: (3) Grace to you and peace from God our Father and the Lord Jesus Christ. (4) I give thanks to my God always for you because of the grace of God that was given you in Christ Jesus, (5) that in every way you were enriched in him in all speech and all knowledge-- (6) even as the testimony about Christ was confirmed among you-- (7) so that you are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ, (8) who will sustain you to the end, guiltless in the day of our Lord Jesus Christ. (9) God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

Roy E. Ciampa and Brian S. Rosner – Self-Understanding – 1 Corinthians

Ciampa and Rosner....

"Those who "call on the name of the Lord," like "saints," is another name for Christian (Acts 9:14,21; 22:16; 2 Tim. 2:22). The phrase is used frequently in the OT to refer to one who worships the one true God (Gen. 4:26; 12:8; 13:4; 21:33; 26:25; 1 Kings 18:24; 1 Chron. 16:8; Ps. 75:1; 79:6; 80:18; 99:6; 116:4,13; Isa. 64:7; Lam 3:55; Joel 2:32; Zeph. 3:9; Zech. 13:9)."

"Paul mentions that the Corinthians are united with "all those who call upon the name of our Lord in every place." A Key theme in Deuteronomy is the Lord's selection of one particular place where people would call upon his name (understood to refer to Jerusalem). Repeated reference is made to "the place which the Lord your God will choose to have his name called upon" (cf. Deut 12:11,21,26; 14:23-24; 16:2,6,11; 17:8,10; 26:2)."

"Rather than refer to that place, however, Paul says that the Corinthians join those who call upon the name of the Lord "in every place" (*en panti topo*). He is the only NT author to use the expression (1 Cor. 1:2; 2 Cor. 2:14; 1 Thess. 1:8; 1 Tim. 2:8), and he uses it to refer to the worship of God which is spreading around the world through his ministry to the Gentiles."

"The expression echoes Mal. 1:11 LXX, which (in a context of frustration over the way the Lord is being worshiped in Jerusalem) prophesies a future time when God would be worshiped by Gentiles "in every place": "For from the rising of the sun until its setting my name will be glorified among the Gentiles, says the Lord Almighty" (see Towner 2000:333). The echo suggests that Corinthians are

part of the fulfillment of God's eschatological plan that he be worshiped among all the Gentiles.

D.A. Carson, in his commentary contribution in 1 Peter in NTOT has contributed some outstanding work that truly highlights the importance of how the new covenant community understood herself as the beloved, chosen, cult-holy people of God, and heirs to the titles and prerogatives of Israel. For convenience I have supplied the passage.

On page 1018²⁴ of (NTOT), in section “F” on the “*Theological Use*”, first paragraph, Carson addresses the use of “holy” as used by Peter in verse 16 of his first epistle.

1 Peter 1:14-16

As obedient children, do not be conformed to the passions of your former ignorance, (15) but as he who called you is holy, you also be holy in all your conduct, (16) since it is written, "You shall be holy, for I am holy." ESV

D.A. Carson – Self-Understanding – 1 Peter 1:14-16

Carson....

The word “holy” and its cognates are used in the Bible in a series of concentric semantic distinctions. Toward the center, “holy” is almost always used as an adjective for “God”: God alone is God; God alone is holy. Things that are then reserved for God’s use, or peculiarly possessed by God, are said to be holy—whether it be the shovel that removes the ash from God’s altar, or the priests that serve him, or his covenant people as a whole. Of course, the implications of what “holy” means will differ for shovel and people. For that latter, belonging exclusively to the Lord soon takes on an array of moral, cultic, and behavioral overtones, not because such moral stances are independent of God but precisely because they are what this holy God requires of his people. Farther out, the word can refer vaguely to the domain of the sacred. In that sense, a pagan priest can be considered a “holy man.”

Inevitably, God’s holiness is tied to his wrath. Not to revere God as holy is not to revere God as God: it is to “de-god” him, to displace him with non-gods, with idols. The complex sacrificial system of Leviticus is bound up with the ways in which people become unholy, dirty, and then how they can become holy again. Some of this drama is bound up with matters of ritual purity; some of it is bound up with obligations that God’s covenant people have toward each other and toward him. Insofar as these God-provided sacrifices, which made people holy again under the stipulations of the Mosaic covenant, point forward to the ultimate sacrifice of Christ, they anticipate the way in which Christ by his death and resurrection makes people of the new covenant by dealing with their sin. The theme is nowhere more powerfully expounded than in Hebrews 9. But that never means that NT writers are unconcerned about the actual conduct of new covenant believers. The expectation is that the gospel not only fits God’s people for the presence of the holy God but also powerfully transforms them. Jobes (2005: 113) provides a useful chart to remind us of how Peter contrasts the

“before conversion” and “after conversion” experience of the people to whom Peter writes:

Formely	Now
ignorance of God	knowledge of Christ and of God
are not God's children/people	are God's children/people
controlled by desires	controlled by obedience to God
futile way of life	holy way of life
affirmed by society	misunderstood and maligned by society

The reader clearly can see that the people of the New Covenant community are the product of God's calling. The character of the new community is that they are holy by virtue of his call. "You shall be holy, for I am holy." It was expected that they would walk before their God in the beauty of holiness. Once again we must remember that "calling" and "holy" were the possession of Israel of old and are now the property of the New Covenant community in Christ. When considering the New Covenant Community the context of Romans 9:22-27 as it pertains to Paul's use of Hosea 2:21-23 should not be ignored. Mark S. Seifrid in his contribution to NTOT for Romans 9 is quite helpful.

Rom 9:22-27

What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, (23) in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory-- (24) **even us whom he has called, not from the Jews only but also from the Gentiles?** (25) As indeed he says in Hosea, "Those who were not my people I will call 'my people,' and her who was not beloved I will call 'beloved.'" (26) "And in the very place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'" (27) And Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved.."

Mark A. Seifrid – Paul's use of Hosea – Self-Understanding – Romans 9

Seifrid....

God's calling of numerous Gentiles by the gospel, which Israel refuses to believe, forms the background of Paul's lament. "Calling" again signifies the effective and free word of the Creator, which is now visibly embodied in the calling of God's people not only from Jews but also from Gentiles. **The people of God are thus a sort of *tertium quid*²⁵, distinct from Israel and the nations.**

Here Paul breaks the bounds of his previous argument that dealt with the definition of "Israel" within the context of earthly descent. Yet Paul's prior identification of "Israel" and "Abraham's children" as those created by the word of promise and not by physical descent already outlines a pattern with which God's calling of Gentiles through the gospel stands in continuity (see also 4:9-25), in which the promise to Abraham is foundational to God the Creator's saving work.) The divine words of promise are definite, coming at distinct times, simultaneously hardening and granting mercy (cf 9:6-13; 14-21). The same is true of the promise-come-to-fulfillment in the gospel.

In 9:26-29 **Paul in a remarkable way underscores the continuity between present and past word and the work of God.** For the first time since his reference to David (4:6) **Paul names the locus of his citation ("in Hosea"), underscoring the pattern for salvation that is found in Israel's past and has been repeated in the present.** The calling of a people from among both Jews and Gentiles corresponds to what God also says in Hosea:

I shall call that which is not my people, "my people," and her who is not beloved, "beloved." (Hos 2:25b MT/LXX [2:23b ET])

And it shall be in the place where it was said to them, "You are not my people," there they shall be called "sons of the living God." (Hos. 2:1b MT/LXX [1:10b ET])

The passage understandably appears in rabbinic affirmation of God's mercy on Israel (*esp. b.Pesah. 87b; Midr. Num. 2:15*, where Hos. 2:1 and 2:25 together appear) and in discussion about whether Israel remained God's sons even in disobedience (*e.g., b. Qidd. 36a*; see further Str-B 3:272-74). Paul's reference to Hosea is as much a summary of the message of the book as it is a citation. The wording represents a combination of Hosea 2:25b and 2:1b, in which **Paul not only inverts the order of the excerpts but also alters the text significantly.**

It is the first part of the reference (9:25) that shows the most significant variation from Hosea. (1) The promise of the Lord's mercy to *Lo-ruhama* ("no-mercy") is omitted, **perhaps because it is connected with the promise of being re-"sown" in the land** (*pace* Wagner [2002: 81-82], who see instead a reversal of the order). (2) Rather than "saying" to *Lo-ammi* ("Not-my-people"), "You are my people," the Lord "calls" them his people. Paul thereby recalls the naming of Hosea's daughter (Hos 1:6; cf. 1:4), **underscoring the effective character of the Lord's word that makes Not-my-people the Lord's people. Paul thus links the text to God's calling of a people from Jews and Gentiles (9:24).** (3) Paul omits the following response of *Lo-ammi* ("You are my God"), concentrating entirely on the work of God. (4) As something of a substitute for the opening promise of the Lord's mercy on No-mercy, Paul adds a following word from the Lord: "And (I shall call) her who is not loved, beloved." In doing this, **Paul effectively summarizes the following context, in which Hosea is called to embody the redeeming love of the Lord in again taking to himself his adulterous wife. In this reference to the adulterous wife Paul elaborates what it means to be called God's people: it is to be a harlot embraced and restored by God's love. Perhaps, too, Paul recalls restoration from the wilderness and exile, since that is God's way with his people, according to Hosea (2:14-20; cf. 11:1). Here it is given to a new people.**

Returning once again to D.A. Carson we have gleaned his remarkable commentary on pages 1030-103326 (NTOT), of section “F” on the “Theological Use”, In this section he addresses Peter’s use of “holy” in his first epistle.

1 Peter 2:9-12

But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. (10) Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy. (11) Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul. (12) Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation.

D.A. Carson – Peter’s use of Hosea – Self-Understanding – 1 Peter 2:9-12

Carson...

After reflecting on the shame and destruction of those who reject Christ, Peter returns to his Christian readers, marking the change with an adversative: “But you,” he writes, are (1) a chosen race, (2) a royal priesthood, (3) a holy nation, (4) God’s special possession, (5) those who have been constituted the people of God by God’s remarkable mercy. The language in these verses is drawn from Exod. 19:6; Isa. 43:20-21; Hos. 2:25. Scholars disagree on how much is quotation and how much is allusion, but even those who insist on some direct quotations cannot find more than two words at a time that apparently spring from specific texts. We briefly survey each in turn and then reflect on what this string of allusions signals regarding Peter’s reading of the OT.

First, “a chosen race” (*genos eklekton*). The language is drawn from Isa. 43:20-21; Exod. 19:5-6. The former passage is located in a chapter in which Yahweh announces that he is Israel’s Savior; he is the one who will bring them out of the exile (43:3). In 43:20, in his promise to redeem his people, he affirms that he provides water in the wilderness, “to give drink to my people, my chosen” (*potisai to genos mou to eklekton*). Here, of course, *genos* (“race” or “people”) refers to Abraham’s descendants, Peter boldly applies it to his Christian readers in Asia Minor, regardless of race; or, better put, he applies it to them because their commonalities in Christ, regardless of physical background, constitute them the true “race” that God redeems. Exodus 19:5-6 also speaks of God’s covenant community being his special people, at least in the LXX. Whereas the Hebrew has “you shall be my treasured possession among all peoples,” the LXX has “you shall be to me a people special above all nations” (NETS). Nevertheless, the words “a people special” in the LXX are *laos periousios*. In other words, the linguistic links with 1 Pet. 2:9-10 are at this point much closer to Isa. 43 than to Exod. 19. But the exodus is so common a type in the NT for the ultimate release

from slavery that it is impossible not to see that Peter understands his brief reference to be an affirmation of (typological) prophetic fulfillment.

Second, “a royal priesthood” (*basileion hierateuma*). This picks up one of the controlling themes of 1 Pet. 2:4-5. Although the language of the first allusion, “a chosen race” (above) is drawn from Isa 43:20-21 and not from Exod. 19:5-6, this category, “a royal priesthood,” draws the exact terminology from the latter (LXX). In the OT context the people so designated are the Hebrews, located between the escape from Egypt and the giving of the law; here in 1 Peter the people so designated are Christians, in particular Christians who have experienced their own “exodus” from slavery to sin, coming now under the dominion of the high king of the universe. That is what makes them “royal” (regardless of whether we render the Greek “kingdom and priests” or “royal priests”). Davies (2004: 238) has rightly shown that the words of declaration “denote primarily how the nation is to relate to God, rather than how it is to relate to the other nations as is often supposed, though it is not denied that there may be implications for human relationships of what it means to be the chosen and treasured people of God.” In both cases, the priestly function of the whole people of God is to be holy and offer sacrifices to God, and only in that context to mediate between God and fallen humanity. Christians are to offer themselves in loyal consecration to God, offer spiritual sacrifices that are “coextensive with the lives of the faithful,” by which the church “brings the kingdom of God into being here below” (Congar 1954: 178-79).

This passage in 1 Peter has often been used in connection with discussions over the priesthood of all believers. Certainly it has some important bearing on that subject, but we cannot overlook that in the OT context the designation of all Israel as a “royal priesthood” did not preclude, a few chapters later, the establishment of the Levitical priesthood. One must infer that the designation of Christian believers as a “royal priesthood” does not preclude the existence of pastors/elders/overseers (see France 1998: 38). The debate over the precise status of such people under the terms of the new covenant finally turns on an array of other passages. More importantly, both in Exod. 19 and in 1 Pet. 2 the notion of a royal priesthood has less to do with establishing the authority of the covenant people of God (old covenant or new) than with themes of obedience, holiness, privilege, mission, self-identity under the good purposes of God. “The kingdom of God is composed of believers who must think of themselves as holy with respect to the world, set apart for purity and a purpose demanded by God. This is the priesthood that serves the King of the universe” (Jobes 2005: 161).

Third, “a holy nation” (*ethnos hagian*). Here too the exact wording is from Exod. 19:6 LXX. As it occurs in Exod. 19, the expression announces the fact that the descendants of Abraham, just released from slavery in Egypt, were on the verge of becoming constituted as a “tribe,” a “nation,” with their own constitution, land, and covenant with their God. As Peter applies the expression to his Christian readers, the “tribe” or “nation” that he has in mind is made up of Jews and Gentiles alike but are constituted one people, one “nation,” under the terms of a new covenant. Some of the theological implications of this identification will be teased out a little more below; once again the exodus typology is presupposed.

Fourth, “God’s special possession” (*laos eis peripoiesin*), literally, “a people for [God’s] special possession.” The exact wording is found neither in Exod. 19:5-6 nor in Isa. 43:20-21, but the idea is transparent in both OT texts.

The former promises that if the Israelites, at the time of the exodus, obey Yahweh and keep his covenant, then out of all the nations of the earth they alone will be his “treasured people” (LXX: *laos periousios*), which is then unpacked in terms of being a royal priesthood and a holy nation. The latter envisages God rescuing his exiled people (LXX: *hon periepoiesamen tas aretas mou diegeisthai*). Peter says that his readers are God’s people (*laos*) for his own possession, “that you may proclaim the excellencies (*hopos tas aretas exangeilete*) of him who called you out of darkness into his marvelous light” (2:9). The excellencies of God that Isaiah has in view are manifested in the deliverance of his people from the exile; the excellencies of God that Peter has in view are manifested in the salvation and transformation of his people, along with the hope that they enjoy for the consummating transformation—all of which was achieved by the ministry, death, and resurrection of God’s own Son.

Fifth, those who have been constituted the people of God by God’s remarkable mercy. This is an allusion to Hos. 2:23 (2:25 LXX). The OT context is extraordinarily important to a right understanding of the passage to which Peter alludes. God has already disowned the northern kingdom of Israel because of its adulterous relationships with other gods, and the kingdom of Judah will soon follow in the same wretched course (cf. Hos. 1:11). Hosea is to name his own child “Lo-Ammi,” “Not My People,” because God no longer views his covenant people, the entire people of Israel (northern kingdom and southern alike), as his people. Then, almost as if Yahweh cannot bear the thought, he announces that they will one day flourish again: “In the place where it was said to them, ‘You are not my people,’ they will be called ‘children of the living God’” (Hos. 1:10). The same theme is continued in Hos. 2:23, to which Peter alludes. This passage is part of an oracle in which God in mercy overturns his own sentence against his adulterous people:

*I will plant her for myself in the land;
I will show my love to the one I called
“Not my loved one.”
I will say to those called “Not my people,”
“You are my people”;
and they will say, “You are my God.”*
(TNIV)

In other words a superficial reading of Hos. 2:23 may lead one to think that the oracle is promising that Gentiles, who surely merit the label “Not my people,” are now in mercy being received by God as his people. **But in fact, the context shows that the people designated “Not my people” are Israelites who have broken the covenant so badly that God declares them no longer his—and then he goes ahead and shows mercy to them anyway.**

The apostle Paul quotes Hos. 1:10; 2:23 in Rom. 9:23-26, part of his complex discussion on the relationships between Jews and Gentiles under the aegis of the new covenant. **Paul understands that in a very deep sense Israel “has not only lost her privileged position among the peoples of the earth, she has become just another one of the Gentile nations..., entirely cut off from the promises of God (cf. Hos. 8:8; 9:17; Zeph. 2:1)” (Wood 2005: 298). But if God nevertheless promises to show mercy to this people now declared Gentile (i.e., not-his-people), then what is to stop the merciful God from showing mercy to other Gentile people? That seems to be Paul’s**

reasoning: what if God wished to “make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory—even us, whom he also called, not only from the Jews but also from the Gentiles?” (Rom. 9:23), followed by the quotations from Hosea. **From this perspective, then, all those who have entered into the new covenant by the mercy of God in Christ Jesus were in fact “Gentiles” in need of mercy.** Indeed, Wood (2005: 299) suggest that this may be the reason why John the Baptist calls his fellow Jews to undergo baptism, a rite more commonly associated with Gentile conversion; this becomes one of the appropriate things to do to prepare for the coming Messiah.

These details are not spelled out in 1 Pet. 2:10, of course, but the allusion to Hosea is unmistakable: “Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy” (1 Pet.2:10 TNIV). **If Peter’s reading of Hosea is as straightforward as that of Paul, and if he has adopted similar reasoning, then his application of Hos. 2:23 to his readers may be grounded in two complementary lines of thought. First, Hos. 2:23 is a straightforward prophecy whose fulfillment takes place when the Israelites who are now “Gentiles” once more become the people of God. Nevertheless the context of Hosea shows that the (natural) descendants of Abraham are in view. Still, the logic of the situation—that if the ancient covenant people have become “Gentiles,” then perhaps God’s mercy may extend to those who are (racially) Gentiles—breeds a second line of thought: God’s merciful handling of his own “Gentile” people becomes an action, a pattern, a “type,” of his handling of even more Gentiles. In other words, what one finds in Peter’s reference to Hosea is more than a type/antitype set of assumptions (i.e., the way God works with the people of God under the old covenant is the way he works with the people of God under the new covenant), but it may be a meditation on God’s great mercy to Jew and Gentile alike, once both are declared to be guilty “Gentiles” (see Jobes 2005: 163-64).**

Some further theological reflections on this string of OT allusions in 1 Pet. 2:9-10 may prove helpful. By reassuring his readers that they constitute a chosen race, a royal priesthood, a holy nation, God’s special possession, those who have received God’s mercy, Peter is simultaneously accomplishing several things. He is, of course, showing how he understands the true line of continuity to run from the people of God under the old covenant to the people of God under the new covenant. But equally, he is giving his readers a distinctive identity that is bound up tightly with God’s mercy to them in Christ Jesus, and with their response in obedient faith and holiness. **One of the effects, of course, was to make them sufficiently different as a “people” or “race” or “nation” that first-century pagan society would not be long in resenting them.** Christians were widely perceived to repudiate some of the widely accepted “pleasures” of the Roman world—for example, the Roman theater, gladiatorial combat, the races. They abandoned pagan religious observance, and, where pagan ritual was tied to civic duty, they abandoned civic duty (see Colwell 1939; Judge 1960). Moreover, by thinking of themselves as a “nation” under King Jesus, they had to work out a distinction introduced by their Master: what did they owe to Caesar, and what did they owe to God? Precisely because they were an international “people” and “race” and “nation” who were without the kind of territory that was part of being a “nation” in the eyes of the Romans (and in the assumption of OT

writers), Christians found themselves in an eschatological tension that has been both an unavoidable challenge and a glorious privilege throughout two millennia of church history.

Bergeron – New Covenant Community – Ephesians

Fact: The called of God who are taken from among the Jews and Gentiles are baptized into one body, the Body of Christ.

1 Corinthians 12:12-13

For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. (13) For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit.

Fact: This is a blessing of the Cross work of Christ and his glorification. Jews and Gentiles, all peoples, called and gathered together and made one in Christ. The same sort of oneness language is found in Paul's letter to the church at Ephesus.

Eph 2:10-22

*For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them. (11) **Wherefore remember, that once ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; (12) that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. (13) But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. (14) For he is our peace, who made both one, and brake down the middle wall of partition, (15) having abolished in the flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace; (16) and might reconcile them both in one body unto God through the cross, having slain the enmity thereby: (17) and he came and preached peace to you that were far off, and peace to them that were nigh: (18) for through him we both have our access in one Spirit unto the Father. (19) So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, (20) being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; (21) in whom each several building, fitly framed together, groweth into a holy temple in the Lord; (22) in whom ye also are builded together for a habitation of God in the Spirit.***

Ephesians 2 and like passage are of great importance. A small but significant example of its use is in verse 12 where Paul speaks of the Gentile saints as those who formerly suffered alienation from the commonwealth of Israel. The English word "commonwealth" lacks the force of the Greek²⁷ and in my humble opinion ought to be translated as "body politic." Thus, the elect who were called out from among the Gentiles, along with the elect Jews who were called out from a people who broke covenant with the God of Abraham, and as a result were no better than Gentiles, are immersed together in the blood of Messiah and declared to be fellow-citizens. In the fullest sense they are united as one within the new citizen nation, the Israel and household of God. This new body politic, with its reigning King and inscribed Covenant constitute the New Covenant community of the Spirit (2 Cor 3). Brethren, God is growing and building his holy habitation in the Spirit.

**What therefore God has joined together,
let not man separate.” Mark 10:9 (ESV)**

Summary

Implications and Considerations

The Scriptures make it plain that God's elect people are called out from the covenant breaking Jews and the heathen Gentiles. This is the work of God's Holy Spirit. The called of God are joined together as true Jews seeing as how they bear the marks of God's knife upon their hearts. They are heirs of God and as his adopted children, joint-heirs (Rom 8:16-17) with Christ.

Whatever present or eschatological implications that would be brought to the table must take into serious consideration the force of the plain reading of Eph 2:10-22. A proper understanding of 2 Corinthians 3 informs our view pertaining to the covenant government of the present era in Christ and in like manner Ephesians 2 serves to properly inform our understanding of who are the fitted subjects of the newly established commonwealth of Israel of which we are its citizens.

As citizens of the new covenant community they are the recipient of the promises made to our father Abraham and are forever constituted and blended as one new and unique people through the work of Christ upon his Cross. They shall share for all eternity the same unified identity before God in Christ. The unification of Jew and Gentile as defined by verses 11 through 14 of Ephesians 2 is of utmost importance.

The verse so often used in a Christian wedding; **"What therefore God has joined together, let not man separate."** (Mark 10:9 ESV) is all the more applicable to the new community that is assembled in Christ. The Bride in her union to the Body of Christ has two identical legs. There is no longer a Jewish leg and a Gentile leg that will some day in the future see each other running off in different directions. **When they enter their homeland they will do so with both legs running in the same direction.**

I would hope and pray that we would find it unthinkable if the force of the truth as set forth in Ephesians 2 was modified even in the slightest sense. Perish the thought! It would infringe upon the glorious work of the atonement. The Promise and blessing made to Abraham is the property of the commonwealth of Israel as taught by Paul in Ephesians 2. The apostle Peter is not silent. He throws his weight in the same direction in his first epistle.

*But you are...
a chosen race,
a royal priesthood,
a holy nation,
a people for his own possession,
that you may proclaim the excellencies of him who called you out of
darkness into his marvelous light.
Once you were not a people, but
now you are God's people;
once you had not received mercy,
but now you have received mercy.*

1Peter 2:9-10 ESV

Paul, Peter and the other ministers of the New Covenant of the Spirit (2 Cor 3:6) had to be humbled beyond measure to have received from the Spirit of God such a deep understanding of the mysteries that were previously hidden. For Paul the volume of this new revelation is clearly understood.

As further evidence of what he knew and understood we turn to the first chapter of his epistle to the saints at Ephesus.

Ephesians 1:3-14

*Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual **blessing in the heavenly places**, (4) even as **he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love** (5) **he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will**, (6) **to the praise of his glorious grace, with which he has blessed us in the Beloved.** (7) *In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, (8) which he lavished upon us, in all wisdom and insight (9) **making known to us the mystery of his will, according to his purpose, which he set forth in Christ** (10) as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth. (11) **In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, (12) so that we who were the first to hope in Christ might be to the praise of his glory. (13) In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, (14) who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.****

But Paul and Peter were not alone in their understanding of what was before mystery and is now revealed through blessing and in inheritance. I have no doubt that all of the Apostolic ministers of the New Covenant had to have received this new understanding. I can see them gathered as little boys standing in a candy store with hands full of money and empty stomachs.

I'm sure their excitement has not been matched since nor will be until the day comes when we shall all have in our grasp the promised inheritance. **They were eyewitnesses of fulfillment. (We are eyewitnesses of the same).** All was unfolding before their eyes as the Holy Spirit continued the work begun in the Upper Room and on the streets of Jerusalem of enlarging and building the new community-nation and temple as the dwelling place of God and the glorified Lamb and Savior King.

As I approach the conclusion of this paper I have in mind three thoughts that I had hoped to address at length in this paper but for the sake of time I have set them aside for another day.

1. Participation in the New Covenant community comes to God's Elect through the washing by the Blood of the Lamb and the circumcision of the heart by God's Holy Spirit and is received by the adopted covenant children with Faith. (Lk 22:20; John 3:5; Gal 3:2; 6:15; Rom 2:29; 2 Cor 5:17)

2. Continued faithfulness to this new Covenant is the sure fruit of the Holy Spirit's union to God's Elect. (Jer 32:40-41; Mk 4:20; 2 Cor 5:17)

3. Water baptism IS NOT entrance into the New Covenant. (1 Cor 1:17-9) Water baptism is a token that testifies of an inward work of God upon the heart and is a fruit of repentance. It follows a secret work of God upon the hearts of those whom He by His Spirit effectually calls and adds to the redeemed community through the Gospel. (Acts 2:37-41)

What we have presented is not the replacement theology held by many within the paedobaptist community nor is it some form of dispensationalist teaching in any sense. This is the clear teaching of God's word in the New Testament scriptures.

It's a big deal!

- END

Additional Notes

T.J. Deidun's "New Covenant Morality in Paul" (With thanks to pastor John T. Jeffery who supplied the material on this page and pastor Andrew Fountain who has provided updates.)

Reviews of New Covenant Morality in Paul

Taylor, W.F., *Interpretation*, 37:324, 326 (July 1983).

Wild, R A., *Catholic Biblical Quarterly*, 45:4:682-684 (October 1983).

Ziesler, John A., *Journal of Theological Studies*, ns 34:1:262-263 (April 1983).

Citations of New Covenant Morality in Paul

- ¥ Douglas J. Moo, "The Law of Christ as the Fulfillment of the Law of Moses: A Modified Lutheran View," in *Five Views on Law and Gospel*, ed. Stanley N. Gundry, pg. 369, 369n107
- (The footnote here directs the reader to see Deidun's summary on pp. 208-210 in support of Moo's statement in the text, "The work of Schrage and others has shown that Paul and the other apostles were quite willing to impose specific commandments on their charges;..." Compare a similar point being made by Moo, *Romans*, pg. 416, where he once again cites Deidun in support.)
 - Google Books

- ¥ Douglas J. Moo, "Israel and the Law in Romans 5-11: Interaction with the New Perspective", pp. 185-216, in *Justification and Variegated Nomism, Vol. 2: The Paradoxes of Paul*, eds. D. A. Carson, Peter T. O'Brien, and Mark A. Seifrid (Tübingen: Mohr Siebeck; and Grand Rapids: Baker Academic, 2004), xiii, 545 pp., s.v. pg. 213.

- ¥ Douglas J. Moo, *The Epistle to the Romans (New International Commentary on the New Testament)* — pp. 54, 151, 305, 390, 391, 416, 428, 461, 464, 474, 476, 482, 484, 485, 486, 495, 496, 815, 816, 817 (a total of twenty citations in this work).
- Pg. 305, note 58 — "On the relationship between this text and the New Covenant, and the importance of this concept in Paul, see esp. Deidun, 128." (on 2 Cor. 3:12-18)
 - Pg. 416, note 38 — "On this, see especially the monograph of Deidun, *New Covenant Morality in Paul*."
 - (This note is in reference to Moo's statement in the text on that page, "Paul affirms here that the believer is no longer under the authority of the Mosaic law, not that he or she is under no law at all. In fact, Paul himself makes clear that the believer is still "under law" in the broader sense — still obligated to certain commandments (see Gal. 6:2; 1 Cor. 7:19; 9:20-22)."
 - Pg. 496 — "Deidun puts it like this: the Christian imperative "demands the Christian's continuing 'yes' to an activity which does not originate in himself, but which is nevertheless already real and actual in the core of his being."
 - Pg. 496, note 127 — "P. 80; cf. the whole discussion of this passage on pp. 75-80." (the passage mentioned is *Romans* 8:1-13)
 - Pg. 815, note 28 — "The law protects love from the subjectivism and self-deception to which the Christian is constantly exposed, not because he is 'unjust,' but because he is human" (Deidun, 224)."

- ¥ Carl Hoch, *All Things New*
- Pg. 133 — "This is an exciting study of the application of the new covenant to the Christian life in Paul."
 - Pg. 224 — "This is a very stimulating study of New Testament ethics with an emphasis on love in relation to the new covenant and law."

- ¥ Thomas R. Schreiner, *Romans (Baker Exegetical Commentary on the New Testament)* — pp. 122, 123, 321, 398, 399n.2, 400, 404n.14, 405, 406, 411, 418n.1, 420, 421, 422, 644 (a total of fifteen citations in this work).

- Pg. 420 — “Or as Deidun (1981: 80) insightfully observes, the relationship between the indicative and the imperative should not be construed as realizing an ideal or actualizing a possibility, nor even subjectively appropriating an objective reality. Rather, it is an ongoing yes to God’s work in us, a call to affirm God’s action on our behalf.”
- ¥ Thomas R. Schreiner, Paul, Apostle of God’s Glory in Christ, pg. 308, note 1.
 - Google Books
- ¥ Thomas R Schreiner, “The Abolition And Fulfillment Of The Law In Paul”, Journal for the Study of the New Testament 35 (1989) 47-74, s.v. pp. 53, 69n27 (pg. 52), 70n37 (pg. 53), 72n54 (pg. 60), 72n60 (pp. 60-61), 73n68 (pg. 62).
http://www.sbts.edu/documents/tschreiner/JSNT_35.pdf
- ¥ Bruce Ware, “The New Covenant and the People(s) of God”, in Dispensationalism, Israel, and the Church, eds. Blaising and Bock, pg. 89, 89n37
 - (This is an extensive citation from Deidun, New Covenant Morality in Paul, pg. 202, on Rom. 8:3-4).
 - Google Books
- ¥ Frank Thielman, Paul & the law, pp. 258n12, n15, n18, 261n26, n28, n35, n36, 279n?, 286n42, 298n32, and 312 (bibliography).
 - Google Books
- ¥ James D. G. Dunn, The Theology of Paul the Apostle, pp. 435n119, 625 (bibliography), 644n91, 647n106, 649n114, 656n137, and 667n188.
 - Pg. 644n91 — “Deidun builds his whole thesis around this insight (New Covenant Morality, here especially 3-84).” The “insight” Dunn is referring to in the text is his statement concerning Romans 2:28-29 and 2 Cor. 3:3, 6, “These passages express Paul’s conviction that in the gift of the Spirit the earliest Christians has experienced the hoped-for circumcision of the heart in Deuteronomy, the hoped-for new covenant of Jeremiah, and the hoped-for new heart and new spirit of Ezekiel.”
 - Google Books
- ¥ James D. G. Dunn, Paul and the Mosaic law, (1996), 368 pp., s.v. pg. 336 (bibliography).
 - Google Books
- ¥ Don Garlington, “Reigning with Christ: Revelation 20:1-6 and the Question of the Millennium”, Reformation and Revival, 6:2 (Spring 1997), pp. 53-83, s.v. pg. 60n19.
http://theresurgence.com/donald_garlington_1997-04_reigning_with_christ_revelation_20_1-6
- ¥ D. B. Garlington, “Burden Bearing And The Recovery Of Offending Christians (Galatians 6:1—5)”, Trinity Journal 12:2 (Fall 1991), pp. 151—183, s.v. pp. 153n6, 178n123, 183n136.
- ¥ Paul R. Thorsell, “The Spirit In The Present Age: Preliminary Fulfillment Of The Predicted New Covenant According To Paul”, Journal of the Evangelical Theological Society, 41:3 (September 1998), pp. 397-413, s.v. pg. 410n39.
- ¥ Paul Hartog, “Work Out Your Salvation”: Conduct “Worthy of the Gospel” in a Communal Context”, Themelios 33:2 (September 2008), 93n30.
 - “Paul Hartog is an associate professor at Faith Baptist Theological Seminary in Ankeny, Iowa, where he teaches New Testament and early Christian studies. He is the author of Polycarp and the New Testament, WUNT 2.134 (Tübingen: Mohr Siebeck, 2002).”
 - www.thegospelcoalition.org
 - <http://www.scribd.com/doc/7796159/Themelios332>
- ¥ Jon Pratt, Ph.D., “course bibliography” for “NT/ST 935 Theology of Paul and the Law”,

Central Baptist Seminary

- <http://www.centalseminary.edu/courses/PHD/NT-ST935.pdf>

- ¥ James M. Grier, "SELECTED BIBLIOGRAPHY IN ETHICS", Course: "576 Biblical Ethics" (J-Term, 2009), Grand Rapids Theological Seminary
 - <http://jamesmgrier.org/wp-content/uploads/2008/11/the-576-ethics-syllabus-grts09.pdf>

- ¥ Lionel Windsor, Indicative and Imperative In the Letters of Paul
 - http://www.lionelwindsor.net/bibleresources/bible/new/Paul_indicative_imperative.htm

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Roy E. Ciampa and Brian S. Rosner, "1 Corinthians," in *Commentary on the New Testament Use of the Old Testament*, ed. G.K. Beale and D.A. Carson (Grand Rapids: Baker Academic, 2007), .

D.A. Carson, "1 Peter," in *Commentary on the New Testament Use of the Old Testament*, ed. G.K. Beale and D.A. Carson (Grand Rapids: Baker Academic, 2007), .

Mark A. Seifrid, "Romans," in *Commentary on the New Testament Use of the Old Testament*, ed. G.K. Beale and D.A. Carson (Grand Rapids: Baker Academic, 2007), .

Endnotes

¹ <http://loveintruth.com/ncmip/new-covenant-morality-in-paul>

² πολιτεία *politeia* pol-ee-ti'-ah From Strong's G4177 ("polity"); citizenship; concretely a community: - commonwealth, freedom.

³ Gal 6:15-16

⁴ Commentators: **Roy E. Ciampa**: Director of the Th.M. program in Biblical Studies, Associate Professor of New Testament, Chair of the Division of Biblical Studies, 2001.; **Brian Rosner**: Senior Lecturer in New Testament and Ethics at Moore Theological College in Newtown, NSW, Australia. Rosner is the son of an Austrian Jew and was brought up in Sydney.; **Donald A. Carson**: Research Professor, Trinity Evangelical Divinity School; **T.J. Deidun**: For many years the editor of *Heythrop Journal*, *A Quarterly Review of Philosophy & Theology*. He did his doctoral courses in Scripture at the Biblical Institute, Rome. **Fred Zaspel**: pastor, lecturer and author. **Mark A. Seifrid**: Mildred and Ernest Hogan Professor of New Testament Interpretation, Southern Seminary. **John G. Reisinger**; author, pastor and evangelist, publisher of *Sound of Grace*.

⁵ "New Covenant Morality of Paul", T.J. Deidun, published by Editrice Pontificio Istituto Biblico - 2006 – ISBN-13:978-8-8765-3089-0

⁶ Commentary on the New Testament Use of the Old Testament - G. K. Beale (Editor), D. A. Carson (Editor) : Baker Academic (November 1, 2007) - ISBN-10: 0801026938, ISBN-13: 978-0801026935

⁷ Society, Earth Stove (see earthstovesociety.com)

⁸ "New Covenant Morality of Paul", T.J. Deidun – preface – page 11

⁹ John G. Reisinger: *Abraham's Four Seeds*, chapter 11, published by New Covenant Media

¹⁰ Frank Thielman: *Beeson Divinity School*, Samford University, Birmingham, Alabama

¹¹ [CNTOT: *Ephesians*, page 817, right column, second last paragraph]

¹² Fred Zaspel: *The New Covenant and New Covenant Theology: Two Lectures Presented at the 2008 (Available soon through New Covenant Media) John Bunyan Conference*, Lewisburg, PA

¹³ NCMP – page 6

¹⁴ NCMP – page 8

¹⁵ NCMP – page 9

¹⁶ "New Covenant Morality of Paul", T.J. Deidun, published by Editrice Pontificio Istituto Biblico - 2006 – ISBN-13:978-8-8765-3089-0

¹⁷ "*paraklesis*" is used more or less than twenty nine times in the Bible and is translated consolation fourteen times, exhortation eight times, comfort six times and entreaty one time. Exhortation may be a poor translation of the word and that comfort or comforter is the proper translation of *paraklesis*.

¹⁸ "NCMP – New Covenant Morality of Paul", T.J. Deidun – Part 1 – page 1

¹⁹ NCMP – page 2

²⁰ NCMP – page 6

²¹ NCMP – page 4

²² NCMP – page 5

²³ NCMP – pages 18-28

²⁴ CNTOT; 1 Peter, page 1018: D.A. Carson

²⁵ "*tertium quid*"; *Latin for* – "*a third thing*"

²⁶ CNTOT; 1 Peter, page 1018: D.A. Carson

²⁷ see Strong; G4174 *politeia* from G4177 ("polity"; citizenship; concretely, a community).