

**Text:** 1 Pt 1.18-19

**Proposition:** The cost of your redemption elevates the purpose of your subsequent sanctification.

In our last messages, we were talking about the fear of God.

<sup>1</sup> Pt 1.17 If you address as Father the One who impartially judges according to each one's work, **conduct yourselves in fear** during the time of your stay *on earth*;

So, the third command following from our great salvation is, "conduct yourselves in fear" (following "fix your hope," "be holy").

We define this conduct as "reverence," but we don't mean only a "serious attitude during a worship service." We mean that one lives his *whole life* with respect to the holy, impartial, and just God he serves.

- We can't emphasize these imperatives enough, they are well watered down by many modern Christians.
- The three imperatives are tightly connected: we have a great salvation, it should translate into a focused, holy, and reverential life. [aka, godliness]

The next few verses offer motivations for this godliness. The first motivation is redemption.

Read 1 Pt 1.13-19, text 18-19

**Proposition:** The cost of your redemption elevates the purpose of your subsequent sanctification.

## I. Because you are not what you were (now redeemed)

A. Redemption is a soteriological term (doctrine of salvation)

1. The meaning of the term

a. Ryrie: "Redemption means liberation because of a payment made."<sup>1</sup>

b. BAGD: "to free by paying a ransom, *redeem*"<sup>2</sup>

<sup>1</sup> Charles Caldwell Ryrie, *Basic Theology* (Chicago, Ill.: Moody Press, 1999), 334.

<sup>2</sup> Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ed. Frederick W. Danker, 3rd ed. (Chicago: University of Chicago Press, 2000).

c. Common Gk usage (Moulton/Milligan)<sup>3</sup>

- 1) “of which you will give to my friend Serapion 100 drachmae and redeem my clothes”
- 2) “now please redeem my property from Sarapion,”
- 3) “the cloak has not yet been redeemed” from pawn

2. The image of the term (for the 1<sup>st</sup> century readers... and beyond)

## a. For the Greeks

- 1) Ransom paid for prisoners of war...
- 2) Ransom paid for manumission of slaves...
- 3) Remittance paid for redemption of pledges...

## b. For the Hebrews

- 1) used for redemption of first born, Ex 30.12 (LXX)
- 2) metaphorically, for any kind of deliverance from danger or distress, so Israel’s redemption from Egypt (Ex 6.6, 15.13; Ps 78.35)

Note: no thought of a literal ransom when used metaphorically

## B. Essential concept: payment of a ransom to liberate one redeemed

1. In medieval theology, some wild speculation as to whom the debt was paid
2. In the OT, the ransom of the firstborn was a debt owed to God
3. By extension, in the NT, the ransom of the sinner is likewise a debt owed to God

<sup>3</sup> The following three examples from J. H. Moulton and G. Milligan, *Vocabulary of the Greek Testament* (London: Hodder and Stoughton, 1930).

## II. Because the best of what you were could not redeem

### A. The enslavement of the old life

1. The old life involved spiritual slavery to something: you are redeemed *from* something
2. The old life is the inheritance of sinners “inherited from your forefathers”

“The power of tradition was strongly developed among the Jews (cf. Gal. 1:14), but the traditional religious beliefs and practices of the Gentile world exercised an equal, if not greater, dominance.”<sup>4</sup>

- a. Rooted in the corrupt nature of man (we are predisposed to the futile life)
- b. Strengthened by deep emotional ties to the “old ways”
  - 1) Ties of respect and honour for parents
  - 2) Ties of familiarity and comfort for traditions
- c. To break these ties is to break with
  - 1) Parents
  - 2) Beloved teachers
  - 3) Respected statesmen of the realm

“But antiquity is no guarantee of the correctness of an opinion or practice.”<sup>5</sup>

3. The old ties are strong

“The ancient religion had a strength—not merely *vis inertiae*—which often baffled both Jewish and Christian missionaries: ‘to subvert a custom delivered to us from ancestors the heathen say is not reasonable’ (Clem. Ac. Protr. x.). This power of the dead hand is exemplified in the pains taken by the Stoics and New Pythagoreans to conserve the popular religion and its myths by allegorical interpretation.”<sup>6</sup>

<sup>4</sup> Hiebert, 103.

<sup>5</sup> Hiebert, 103.

<sup>6</sup> J. H. A Hart, “The First Epistle General of Peter,” in *The Expositor’s Greek Testament*, ed. W. Robertson Nicoll, vol. 5 (Grand Rapids: Eerdmans, 1967), 50.

## B. The old life is futile

1. Empty, powerless
2. Cannot provide a satisfaction for sin

In particular, the weakness of old religions, old ideas about how to justify one's self, hold people in bondage. Yet these ideas cannot pay for sin.

## C. The old life produces some things of value

1. The best of the pagans were noble men, with brilliant ideas
  - a. Caesar, Cicero, Solon, other Romans (despite flaws) were brilliant men whose legacy speaks to our world today
  - b. Plato, Socrates, Aristotle, other Greeks likewise
2. The best of the Jews drew closest to God, but...

Heb 10.4 For it is impossible for the blood of bulls and goats to take away sins.

3. The riches of the old world are insufficient for redemption
  - a. Peter mentions "silver or gold"
    - 1) "Or" is "disjunctive"
    - 2) *i.e.* "not silver or even gold"
  - b. These riches are *perishable* because all the elements will eventually burn up
  - c. They represent the most valuable items of the ancient world
  - d. What is the most valuable thing you could find in our world today?

According to a site<sup>7</sup> called the "Showbiz Cheat Sheet," among the most valuable things today are:

1. Graff Diamonds Hallucination watch: \$55 million

<sup>7</sup> "These Are the Most Expensive Things in the World," *Showbiz Cheat Sheet* (blog), March 6, 2019, <https://www.cheatsheet.com/entertainment/these-are-the-most-expensive-things-in-world.html/>.

2. 1963 Ferrari 250 GTO: \$70 million
3. Bluefin tuna, \$3.1 million (Kiyoshi Kimura, a sushi restaurant owner, paid that much for a bluefin tuna at Japan's Toyosu market in early 2019 according to Reuters)
4. Antilia, Mumbai: \$2 billion (27 storey, 400,000 sq ft home of a business tycoon in India)
5. Manhattan parking spot: \$1 million
6. Leonardo da Vinci's *Salvator Mundi*: \$450 million
7. The domain 'CarInsurance.com': \$49.7 million
8. Neiman Marcus Limited Edition Fighter: \$11 million (a motorcycle)
9. Wittelsbach-Graaf diamond: \$80 million

There are more on the list, it goes to 15 items.

Our point: you could add all these things up together, and they could not redeem *one* soul.

### III. Because the best of all could only redeem

A. Very strong contrast: only one thing can redeem souls

1. I noted that the wealth of the world cannot redeem *one* soul
2. Yet the blood of Christ is sufficient to redeem *all* souls

B. The statement of value

1. Precious blood

"The word precious (τίμιος) is a word which would be applied to that which is worth much; which is costly."<sup>8</sup>

- a. The blood of bulls and goats, already mentioned as inadequate, is very perishable
- b. The blood of Christ is imperishable

"Jesus Christ's life, represented by the blood, is of infinitely greater value than any mere metal, as precious as that metal may be (cf. Acts 3:6; 8:20)."<sup>9</sup>

<sup>8</sup> Barnes, *Notes on the New Testament*, 128.

<sup>9</sup> Constable, *Expository Notes*, 1 Pt 1.18.

## 2. As of a lamb unblemished

### a. The OT system required “unblemished” lambs for sacrifice

- 1) They must conform to a certain standard (as purebred dogs, for example, must conform to a standard)
- 2) That doesn't mean that any sacrificed lamb ever had no flaw (invisible to the eye)
- 3) They met a standard, but they are part of a fallen creation

### b. The NT fulfills the symbolism in the *sinless* life of Christ

#### 1) The payment of his life satisfies the ransom

“No thought of a literal ransom payment was involved. ‘The emphasis here,’ Harrison suggests, ‘may well be upon the great output of strength needed to accomplish this objective—strength which itself serves as a kind of ransom price.’”<sup>10</sup>

#### 2) The payment of his life required a particular kind of death

##### a) Controversy over the term “blood”

- i) MacArthur (in particular) unwisely argued that “blood” just means “death” (true enough but not the whole story)
- ii) If Jesus merely died, where is the sacrifice? Where is the payment? Where is the redemption?

##### b) The blood of Christ paid your redemption price

“The price by which you were set free He counted down in a wondrous coinage, minted from His own heart.”<sup>11</sup>

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<sup>10</sup> Citing Everett F. Harrison, “Redeemer, Redemption,” in Baker’s Dictionary of Theology, p. 438. D. Edmond Hiebert, 1 Peter (Winona Lake, IN: BMH Books, 1997), Hiebert, 1 Peter, 101.

<sup>11</sup> Spurgeon, 1 Peter, 1 Pt 1.18.

**Conclusion:**

**Proposition:** The cost of your redemption elevates the purpose of your subsequent sanctification.

Your life now is meant for God's glory. He bought you with Christ's blood, your response to salvation of a fully committed life of discipleship is the only suitable response.

- Fix your hope on heaven.
- Be holy as he is holy.
- Conduct yourselves in fear.