

Text: 1 Pt 1.20-21

Proposition: The plan of salvation inspires our lifestyle of godliness.

Once again, I want to get a bit of a running start to the message. That means, Review! We will review where we are in 1 Peter 1.

The first big section, one sentence in Gk, is a jubilant celebration of salvation. (1.3-12)

Now, we rejoice in what God did for us in salvation, but then Peter moves to three imperatives that are necessary because of this salvation.

1. Fix your hope on the grace that is to come when Jesus returns. (Lay aside all distractions)
2. Conform yourself to the holiness of God, rather than your former ignorant lusts
3. Conduct yourselves in the fear of God, your Father, who is also impartial and just

Last week we talked about the first motivation for this conduct, although I think it motivates all three: the incomparable cost of your redemption.

In other words, knowing the price Christ paid to save you, live in fear before God. This is a motivation of love and gratitude.

Now we come to the next motivation, which I express in our title:

Motivation of Godliness: Christ and You

Read 1 Pt 1.13-21

I. The nature of the imperatives (13-17)

A. General commands for comportment

1. Hope: focus/attitude
2. Holiness: goal/standard
3. Fear: attitude/demeanor

B. Compare the imperatives that follow

1. Love one another (22)
2. Putting aside malice, long for the Word (2.1-2)

These are more specific

II. The first motivation: the cost of redemption (18-19)

Since we discussed this last week, I won't spend a lot of time here.

- A. The emphasis here is on the cost (silver or even gold compared to blood of Christ)
- B. There is a contrast between the cost and the value of the redeemed life: "your futile way of life"
 - 1. Mankind descended from the nobility of creation
 - 2. Mankind pursued futility rather than the glory of God

In other words, mankind actively devalued and degraded his own life, yet God ransomed sinners, paying the highest imaginable price.

III. The second motivation: the plan of redemption (20-21)

- A. The construction of verse 20: "on the one hand ... on the other"
 - 1. Translated "for" in NAU, but literally "on the one hand"
 - 2. Lit. "On the one hand, having been foreknown ... on the other hand, having manifested in the last of times on account of you"
- B. The significance of "on the one hand"
 - 1. The sacrifice of Christ (18-19) — the ransom — known before the foundation of the world
 - a. Though the Son existed before the foundation of the world, this doesn't speak to pre-existence
 - b. Emphasis on prior knowledge: before creation, redemption known
 - 2. Sidebar: does foreknowledge = foreordination?
 - a. Calvinists say, "Yes," what God foreknows *must* happen, therefore God ordained it

b. However:

1) Does God foreknow all things? Yes

2) Does God foreordain all things? (Calvinists want to say “no” here, because “yes” means fatalism)

c. Besides, God also knows what might be, not just what will be: that knowledge didn’t make what might be certain to happen

(examples: 1 Sam 23.7-13; Mt 2.13; Mt 11.20-24 and Lk 10.13-15)

d. Conclusion: my answer is, “No, foreknowledge does not equal foreordination — that’s not the point of foreknowledge.”

We should add, the redemption through Christ was *foreordained*, but foreordination isn’t the point here.

3. Consider the passage of time from Creation to Christ

a. Fall of man

b. Rise of sons of Adam (good line and bad line)

c. Noah and the flood

d. Rise of the nations and selection of Abraham

e. Abraham’s sons in power then in captivity in Egypt

f. Exodus and Moses

g. Joshua and Judges and Kings: up and down, many failings, some successes

h. Babylonian captivity and return

Parallel to Jewish history, we have rise and fall of world empires: Egypt, Assyria, Babylon, Persia, Greece, and Rome

C. This brings us “to the other hand”: at a certain point Christ appeared

1. Through all those ages of time, Christ and redemption were known by God, but not manifested

2. Now, in these last times, Christ came

Note: manifestation isn't simply incarnation, but the whole life, death, burial, resurrection, and ascension

3. Why did Christ come now? "for you" or "on account of you"

- a. The many generations of Gentiles, who formed the futile former way of life of these disciples had no opportunity for redemption
- b. You (the current generation) have the opportunity because you also are in God's plan
- c. See verse 2: "you" are also foreknown

D. The present generation (AD 2021)

1. God, who is the impartial and just judge, could have waited another thousand years from now to send Christ
 - a. Would we have a right to complain?
 - b. God is impartial and just: his decision is always right
2. God, who is the impartial and just judge, sent His Son, paid the price of redemption, so that we are part of the "you" for whom Christ died
 - a. We are believers in God through Christ (21a)
 - b. Our faith rests on the fact of the resurrection and glorification — vindicates his claims (21b)
 - c. The result: our faith and our hope is in God (21c)
3. Conclusion: fear God
 - a. Adopt a life of reverence before God
 - b. Pursue a life of holiness in imitation of God
 - c. Set your hope on the coming final redemption from God

"without Christ we should only dread God; whereas through him, we believe, hope, and love."¹

¹ John Wesley, *Explanatory Notes upon the New Testament*, Fourth American Edition (New York: J. Soule and T. Mason, 1818), 636.

Conclusion:

Proposition: The plan of salvation inspires our lifestyle of godliness.

God acted, when he did, for his purposes, which include us.

How can we not love and serve him with our whole hearts?