

The Means of Redemption
1 Peter 1:17-21

Introduction

Thank you for your prayers for us while we were away. The memorial service for my brother-in-law went well, and we were glad we could be there to comfort Diane's sister, Barbara, for the days prior to and after the service. Several of her non-Christian co-worker's were present and they heard a very clear presentation of the gospel. That will give Barbara open doors to tell them about her own hope in Christ in the weeks to come.

The various celebrations of my father's 100th birthday also went well. They had a special time for him at their weekday Bible study for retired folks. Two of his sisters, one remaining brother and a nephew flew in from Mississippi on the day of his birthday for a nice family gathering that evening, and then there was a party for him that Saturday that included additional family and friends. We were glad to get pictures of him with his first great-granddaughter, and we praise the Lord that though he moves slowly, he is still cognitive to interact and tell stories. The Lord's mercies upon my dad have been abundant from survival in childhood, responding to the gospel on a troopship in March 1943 on his way to the war in the South Pacific, to his many "I should have died" stories both during the war and after, a very wise choice for his wife, three sons, six grandsons and now three great-grandchildren. To God be the glory for His mercies and blessings!

We were glad to see and catch up with family and some friends. It was a busy time, especially for Diane as she and my sister-in-law were doing most of the planning, and because my sister-in-law became ill before the celebrations, Diane shouldered most of it. The rest of us pitched in to help and all went very well.

We are glad to be back home. I am personally thankful to Jim Phelan and Phil Jordan for preaching while I was away. It is a great comfort to know that we have men here who fulfill 2 Timothy 2:15 who are approved to God as workman that accurately handle the word of truth. Jim tackled Philippians 2:12-16 which addresses working out your salvation and doing all things without grumbling or disputing and thereby proving yourselves to be blameless and innocent, children of God who are a great contrast to the crooked and perverse generation among which we live. Our hope as believers in Christ changes the way we live in the present. Phil addressed the marks of true love from 1 John 3:11-18. The love of God which we have received in the Lord Jesus Christ enables us to respond with practical sacrificial love for one another in contrast to the selfishness and hatred exhibited by the world.

This morning we return to 1 Peter 1. The passage we will study today will reinforce what Jim & Phil have preached about in the last couple of weeks by pointing out the reasons we strive to live in holiness and love our brothers and sisters in the faith. I had 1 Peter 1 read earlier as our morning Scripture in order to set the context for our study of verses 17-21.

Those Who Address God as Father - 1 Peter 1:17

Verse 17 starts off, *"If you address as Father the One who impartially judges according to each one's work. . ."* Only God impartially judges each person's work, so this is a reference to true, born again Christians for only they can properly call God their Father. All other people that call God their Father are making a false claim about their relationship to Him. Peter is pointing back to what he has already clearly stated in the salutation in verses 1-2 and in the beginning of the body of his letter in verses 3-5 who can call God their Father.

Recall from our previous studies of those verses that Peter is writing to *“those who are elect exiles of the dispersion . . . according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with His blood”* (ESV). These are individuals who have been saved from their sin by the actions of the triune God, Father, Spirit and Son, in bringing them to the obedience of faith. This is further explained in verses 3-5 as Peter writes,³ *“Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,⁴ to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you,⁵ who are protected by the power of God through faith for a salvation ready to be revealed in the last time.”*

God is the Creator of everyone and as such He is also the judge of everyone, but He is Father only to those whom He has chosen, are sanctified by the Spirit and caused to be born again by the cleansing from sin that comes from Jesus’ sacrificial death and is imputed / applied to those who have faith in the person and work of Jesus Christ. These are the requirements to be a true Christian, and true Christians have a living hope and an incredible inheritance which changes the way they live in the present in anticipation of what they will receive at their own resurrection in the future.

The Impartial Judge - 1 Peter 1:17

Peter address God the Father here as *“the One who impartially judges according to each one’s work.”* Peter is address Christians in this verse, but that is an important description and a motivation to both the saved and unsaved. For those who are not yet Christians, the many passages which describe God’s condemnation of sinners is a powerful reason to repent - change your mind and turn away - from sin even as God commands. That was the message of Jesus (Matthew 3:2) and the apostles (Mark 6:12; Peter - Acts 2:38; Paul - Acts 17:30), and it is the message Jesus’ has commanded His church to proclaim to the world (Luke 24:47).

Non-Christians either do not understand or they reject what God has said about how He will judge man. Many think God will judge them by a scale that balances their good deeds against their bad deeds and if the good outweighs the bad, then God will not condemn them. Others think they will be graded on a curve, and as long as they are better than others, God will let them into heaven. Then there are those that think that because God is loving He will not judge and condemn anyone. All of those are false hopes because they are based on lies and rejection of God’s clear declarations about how He will judge sinners.

First, God’s judgment, as stated here is impartial. Paul also states that there is no partiality with God (Romans 2:11; Ephesians 6:9; Colossians 3:25). God is not a respecter of persons, He is without prejudice, and He cannot be bribed (Deuteronomy 10:17).

Second, as stated here, God judges according to each one’s work. This is not a weighing of good verses evil, but an examination of the sins committed. Revelation 20:12-13 describes the scene of God’s future judgment.¹² *“And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds.”*¹³ *And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds.”* Verse 15 adds *“And if anyone’s name was not found written in the book of life, he was thrown into the lake of fire.”* The book of deeds only condemns. As Paul states in Colossians 3:25, *“For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.”*

Third, it only takes one sin to condemn. Ezekiel 18:4 states that *“the soul who sins will die.”* The prophet goes on to explain in verses 24-26 that a man who lived righteously but then turned from it to commit iniquity, he will be condemned and die for it. James 2:10 is even more blunt stating *“For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all.”*

Fourth, as Romans 3:23 summarizes, “*all have sinned and fall short of the glory of God.*” 1 John 1:8 & 10 explains that those that claim they have no sin deceive themselves and the truth is not in them, and those that claim they have not sinned make God a liar.

The only hope for the non-Christian is repentance and belief in the person and work of the Lord Jesus Christ. Ezekiel 18 condemns the righteous man that turns to iniquity, but it also gives hope to the wicked man that turns to righteousness concluding, “*Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you. Cast away from you all your transgressions which you have committed and make yourselves a new heart and a new spirit!*” 1 John 1:9 states in a similar way, “*If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.*”

For the Christian, there is no condemnation for those in Christ Jesus (Romans 8:1), but there is a judgment of their works. Paul explains in 2 Corinthians 5:9-10 that the Bema seat judgment of Christ recompensing Christians for their deeds, good or bad, is a motivation to be pleasing to Him. A more detailed explanation is given by Paul in 1 Corinthians 3:12-15 of this judgment of a Christian’s works that will be tested by fire and burned up or proved to be of tested quality and bringing a reward.

Conducting Yourselves in Fear - 1 Peter 1:17

The practical result of recognizing that you will be judged by God according to your works should be a change in behavior as Peter describes here to “*conduct yourselves in fear during the time of your stay on earth.*” For the non-Christian that fear should be a frightening dread for as Hebrews 10:30-31 states concerning God’s vengeance and judgement, “*It is a terrifying thing to fall into the hands of the living God.*” Yet such fear is the perfect place to start in seeking God for as Proverbs 9:10 states, “*The fear of the Lord is the beginning of wisdom, And the knowledge of the Holy One is understanding.*” Knowing God will judge and condemn you for your sin is powerful motivation to stop sinning and seek a means of forgiveness before your short time of stay on this earth is over.

Peter is addressing Christians in this passage, so we too are to have a fear of the Lord, but since we know we are forgiven our sins by God’s grace through faith in Christ this is not a terror. This a fear of reverence, awe and respect of and for God. It is the proper fear for a loving Father that will chasten us when we disobey and stray. It is also the proper fear of living a life full of works of wood, hay and stubble which will be burned up instead of one full of works which will stand the test of fire and receive a reward. Both of those are motivations to avoid sinful and vain conduct and pursue righteousness and eternal blessings. We are to live the years of our lives walking in the new self with the fruit of the Spirit exhibited in us instead of the old self in the deeds of the flesh (Gal. 5:16-26; Eph. 4:17-32; Col. 3:1-17).

Peter’s addition of the phrase “*during the time of your stay on earth*” is a good reminder that your life here is short and there are no “do overs” like in a game. In verse 24 Peter quotes Isaiah 40:6-8 to emphasize this point - “*All flesh is like grass, And all its glory like the flower of grass. The grass withers, And the flower falls off.*” What manner of life are you living? What is your motivation for living in that manner? Do you have eternity in view or are you myopic looking only to the present time?

The Means of Redemption - 1 Peter 1:18-19

Peter brings up two additional motivations for living a righteous life in verses 18-19. God redeemed you from your former futile way of life, and the price of that redemption is infinite. Your manner of life should be lived in the light of these two realities.

The Failure of Perishable Means - 1 Peter 1:18

Peter’s admonition to Christians in verse 17 is that in view of God’s impartial judgment of each one’s work, you are to conduct yourself in reverential fear during the time of your life on this earth. He then continues, “*knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers.*”

Redemption is the key concept in this passage. It is a concept that was well understood in the ancient world, but not so much in modern times in America since the word is now mostly used in reference to redeeming a coupon or taking your cans and bottles back to a redemption center to get back the deposit you already paid on them.

The Greek word translated here as “redeemed,” λυτρόω / luroō, is related to the institution of slavery. A person could become a slave by various means including capture in war, being sold to pay off a debt whether by your own hand or someone else forcing it, or by birth. Slavery was so common in the ancient Roman world that people were classified in relationship to it. Freeman were those who had never been slaves. Slaves were currently in bondage, and freedmen were those who had been slaves but now were free. You could be freed from slavery by working off the purchase price by time served to a master, which was the proscription in the Mosaic law for Jews. That could be labeled as indentured servitude. If the slave had a means to earn money by either extra work for the master for which he was rewarded or work for others beyond the time of labor required by the master, he could purchase his own freedom. Or the slave could be freed if someone paid that price on his behalf. The exchange of money to purchase the freedom of a slave is the redemption price. This would have been understood by all to whom Peter was writing. His mention of silver and gold as a means of redemption is a reference to this.

But notice that Peter refers to silver and gold as an example of perishable things though they are precious metals. While silver tarnishes easily, gold does not so it is often thought of as something that is imperishable, but Peter had already pointed out in verse 7 that it is perishable. Though gold does not corrode easily, it can be worn away, stolen and 2 Peter 3:12 points out that it, along with all the other elements of the present heavens and earth will be destroyed by intense heat and burned up. Gold is precious, but it will cease to exist. This will be a contrast to the perfect redemption brought by Jesus.

Peter also points out that what they were redeemed from was “*your futile way of life inherited from your forefathers.*” Peter is writing to a mixture of Jews and Gentiles so it refers to the traditions and manner of life of both societies which originated from their ancestors. The futility of the paganism of Gentiles is easily recognized because it was so contrary to God’s commands especially in its worship of false gods. Gentile paganism was built on imagination and fantasy stories which substituted lies and false gods for truth and Yahweh, the true God. Judaism as commonly practiced at that time was also futile because it was also vain and useless in producing actual righteousness in a person and bringing them to God. Jesus rebuked the religious leaders of that time to whom the prophecy of Isaiah applied for they were teaching as doctrines the precepts of men, and neglecting the commandment of God, they held to the tradition of men (Mark 7:5-8). Jesus’ rebuke in Matthew 23:15 was even stronger calling them hypocrites who made extensive effort to make a proselyte and when they did so “*you make him twice as much a son of hell as yourselves.*”

Paul points out in Romans 6 that those who have been united to Christ have been raised to walk in newness of life. They had been slaves of sin, but now they have been freed from sin to be slaves of righteousness. They are to quit heeding the call of their old master and instead present themselves to God as those alive from the dead and themselves as instruments of righteousness to God. That is the spiritual redemption Peter is talking about in this passage. Perishable things such as silver and gold could not redeem them sins’ slavery.

The Perfect Redemption - 1 Peter 1:19

In verse 19 Peter describes the redemption that could free them from bondage to sin, “*but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.*”

There was an additional understanding of redemption among the Jews, and Peter is also referring to it. Jacob and his descendants had gone to Egypt to live in the land of Goshen and be cared for by Joseph during the years of famine. Their descendants continued to live in Goshen, but eventually a Pharaoh arose that did not remember Joseph and due to his military might he enslaved the Jews. God redeemed

them from slavery through the ten plagues instead of a monetary price as a means of punishing Egypt for its evil and proclaiming His own name among the nations (Exodus 6:6). The last plague, the Passover, required the sacrifice of an unblemished lamb to prevent the death of any firstborn within the house which had the lamb's blood spread on the doorposts and lintel. According to Exodus 34, from that time on, the first born belong to the Lord and needed to be redeemed.

The Mosaic law with its details about sacrifices made it clear that redemption from bondage to sin required a blood sacrifice because the penalty of sin is death. A blood sacrifice was an animal that was put to death and offered in faith to God as a substitute for the penalty deserved by the sinner. The problem was that no animal could be an equivalent sacrifice as Hebrews 10:4 succinctly states, *"For it is impossible for the blood of bulls and goats to take away sins."* There are multiple reasons for this but they all can fit under the general reason that an animal is not of sufficient value. Hebrews 10:11 points out, *"Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins."* It was never the sacrifice itself that could remove sin, but faith in the God to whom the sacrifice was being offered who would impute it as righteousness. The sacrifices were a reminder of the seriousness of their sin and their need to walk in righteousness with God (Jer. 7:22-23). God rebuked the nation of Israel many times for their sacrifices done by rote ritual without heart for or faith in God (Isaiah 1:11-15; Jer. 6:20; Amos 5:21-26; Micah 6:6-8). Samuel rebuked Saul for this saying, *"Behold, to obey is better than sacrifice, and to heed than the fat of rams."* David understood this saying in his confession of sin in Psalm 51:16-17, ¹⁶ *"For You do not delight in sacrifice, otherwise I would give it; You are not pleased with burnt offering."* ¹⁷ *The sacrifices of God are a broken spirit; A broken and a contrite heart, O God, You will not despise."*

There had to be a blood sacrifice that was a sufficient substitute for the sins of mankind, and the only Jesus Christ meets the requirements. He had to be a man to be an equivalent, and Jesus is fully man (Matt. 1:18-25; Gal. 6:4; Phil. 2:7). He had to be sinless or He would be guilty and be condemned Himself, and Jesus is sinless (John 8:46; Heb. 4:15; 7:26; 1 Peter 2:22). He had to voluntarily become the sacrifice without coercion, and Jesus laid down His life on His own initiative (Titus 2:13). He would have to be deity for two reasons, and Jesus is fully God (John 1:1, 14). First, He had to have the right to lay down His life and take it up otherwise His death would be either murder or suicide, and the right over life only belongs to God. Jesus had that right (John 10:17-18). Second, His life had to have infinite value otherwise His life would only cover one sin for one man, and Jesus' death was sufficient for all (Heb. 10:12).

Christ redeemed us from the curse of the law by bearing the curse for us (Gal. 3:13), and He did so through His own blood, entering into the holy place once for all, having obtained eternal redemption (Heb. 9:12-13). Jesus did what the blood of bulls and goats never could.

And as a final point, please note that the references to blood in any passage dealing with redemption are to the nature of the death as a sacrifice and not to the physical blood itself as the means of redemption. Atonement for sin was made by cutting the throat of the sacrifice so that it they would die by bleeding out for life is in the blood (Lev. 17:11). It would be insufficient to have the animal bleed just a little to catch some of its blood to place on the altar. The animal had to die. In addition, Jesus did not die from bleeding out. He died willfully by giving up His Spirit with His blood flowing out from being pierced in the side by the soldier as proof He was already dead (John 19:30, 33-34).

Contrary to the hymn, there is not a fountain filled with blood drawn from Immanuel's veins and sinners do not plunge beneath that flood to lose all their guilty stains. That might be nice poetic imagery, but it is not true. Your redemption came at the cost of Jesus' own life when He died on the cross of Calvary as the substitutionary atonement for the sins of mankind and enabling Him to offer forgiveness for sin to all that believe in Him. His resurrection proved His claims about Himself and His guarantee to fulfill all of His promises.

The Eternal Plan - 1 Peter 1:20

Verse 20 points out that God's plan for atonement for sin was planned from eternity past to become reality at the appointed time. ²⁰ *"For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you."* Foreknown here, προσγινώσκω / prosginōskō, means "to know beforehand," but in this context and whenever it is used of God in reference to redemption, it also implies purpose in foreordaining as it does in its earlier usage in verse 2. And notice that the time reference here is that it was *"before the foundation of the world."* This means that God already had a plan in place to redeem man from sin before the earth existed and Adam and Eve walked on it and sinned. God's plan of redemption is not an after-thought in reaction to man's sin, it was in place from eternity past.

What God planned from eternity past was then brought into reality in time and space when Jesus appeared at the incarnation, lived a sinless life, died as the atonement for sin, and then rose from the dead. Peter refers to this as *"these last times"* because it is the most recent time period in relationship to Peter and his readers. These are the last days Peter refers to in his sermon in Acts 2 in quoting the prophecies of Joel 2. It is the time period that begins with Jesus' incarnation and continues until His return (Heb. 1:2; 1 John 2:18).

As Peter points out, this was *"for the sake of you."* That is an encouragement to us for it reminds us that God's love is sacrificial toward us. John 3:16, *"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life."* You certainly do not deserve it nor can you earn it, yet God out of His own gracious character has given it to us according to His eternal plan. It gives us not only a living hope for eternity in the incredible inheritance promised to us, but it is motivation to live in holiness and receive its blessings in the present time.

The Work of God - 1 Peter 1:21

Peter concludes this section by pointing out once again that the salvation we have received by redemption by Christ's sacrifice of Himself is His work in us. ²¹ *"who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God."* It is through Christ that you are a believer in God. As I have pointed out from Romans 3:11 many times, no one seeks God on their own. It is through Christ that you believe that God raised Jesus from the dead and gave Him glory. Paul points out in 1 Corinthians 1:18, 23 & 2:14 that the gospel message is foolishness to the natural man. It takes the Spirit of God to open the mind to believe so that it is by God's doing that you are in Christ Jesus (1 Cor. 1:30; 2:12-13). These truths are humbling to man because it means He cannot earn his salvation or gain God's favor by his own efforts, and belief in the gospel is contrary to his very nature. Man can only respond to God's actions, and the first response is the humility of being poor in Spirit (Matt. 5:3) which then leads to genuine sorrow over sin and repentance (2 Cor. 7:10) in turning from self and sin to salvation through faith in Christ. As Peter concludes here, these truths are why believers have their faith and hope in God, for there is no other means of salvation. That is still true for us today.

Conclusions

Where are you at in your own relationship with God? Peter repeats God's command that we are to be holy because He is holy in verse 16. In verses 17-21 he gives three additional practical reasons to pursue that holiness. And though Peter is writing to Christian, much of what he states here also applies to non-Christians to a much more extreme degree.

Second, holiness should be pursued because God will impartially judge you according to your works. That should strike terror in the heart of the non-Christian because it means they will be condemned if they do not repent. For Christians that is motivation to make sure they are pursuing the good works for which they were saved to do (Ephesians 2:10) and not the things of this world or selfishness.

Third, redemption is from the futile way of life they had previously lived. That is a warning to the non-Christian that their current lives are vanity and they need to repent if they are to have a positive purpose for their existence. For the Christian, it is a warning not to go back to their old way of life.

Fourth, the price of redemption is the precious blood - the life - of Jesus Christ. This was God's plan from eternity past that became reality with Jesus' death, burial and resurrection. Salvation is the work of God. That is a warning to the non-Christian that there is no hope apart from Christ, so they need to repent and believe. It is a motivation to the Christian to live in holiness in reverence for the price paid for his redemption and in accordance with the work God that has already begun in his life.

If you are not yet saved, then heed the warnings and humble yourself to turn from your sin and pride to cast yourself on the Lord's mercy. That in itself would be evidence the Holy Spirit is already at work to bring you to conviction and repentance.

If you are saved, then heed the motivations explained in this passage to live according to God's design for you to live in holiness as one of His followers. You will not only bring greater praise to God, but you will have the blessing of living a better life.

Introduction

Those Who Address God as Father - 1 Peter 1:17

Only true, born again Christians can properly call God their _____

1 Peter 1:1-5

God is Creator & judge of everyone, but He is only _____ to those chosen, sanctified, cleansed & born again

The Impartial Judge - 1 Peter 1:17

Peter is addressing Christians, but the description of God here is also a warning for non-Christians to _____

God _____ judge by balanced scales, a curve or withhold judgment because He is loving

God is _____ (1 Peter 1:17; Rom, 2:11; Eph. 6:9; Col. 3:25) & He cannot be bribed (Deut. 10:17)

God impartially judges each person by examination of the _____ committed - Rev. 20:12-13; Col. 3:25

It only takes _____ sin to condemn - Ezek. 18:4; James 2:10

_____ have sinned - Rom. 3:23; 1 John 1:8, 10

The only hope is repentance and _____ in the person and work of the Lord Jesus Christ - Ezek. 18; 1 John 1:9

Those in Christ Jesus are not condemned (Rom. 8:1), but their _____ will be judged - 2 Cor. 5:9-10; 1 Cor. 3:12f

Conducting Yourselves in Fear - 1 Peter 1:17

For unbelievers, fear of God should be _____ - Heb. 10:30-31, but it is the beginning of wisdom - Prov 9:10

A Christian's fear of God should be _____, respect & awe of a loving Father that will chasten His children

Fear of the Lord is strong motivation to live walking by the _____ instead of the old self - Gal. 5:16-26; Col. 3:1-7

Life on this earth is _____ and there are no "do overs" like a game - Isaiah 40:6-8

The Means of Redemption - 1 Peter 1:18-19

The Failure of Perishable Means - 1 Peter 1:18

Redemption is the key concept of this passage - well understood then, but not so much in modern America

"Redeemed," λυτρόω / luroō, is related to the institution of _____

Redemption from _____ came by working off the debt or having the debt paid off by you or someone else

Silver or gold coins were used to _____ a slave, but though precious metals, they are perishable

Redemption was from "*your _____ way of life inherited from your forefathers*" which applied to Jew & Gentile

The futility of Gentile paganism is easily seen in their worship of _____ gods

Judaism of that time was vain for it replaced the commandments of God with _____ & the precepts of men

Romans 6 points out man's slavery to _____, and silver and gold cannot redeem anyone from such slavery

The Perfect Redemption - 1 Peter 1:19

_____ gave the Jews an additional understanding of redemption by a blood sacrifice

Mosaic law proscribed animal sacrifices for sin, but animal sacrifices are _____ (Heb 10:4, 11)

Blood sacrifices were reminders of the seriousness of sin, but _____ in God was the means of righteousness (Ps 51)

A sufficient substitute sacrifice requires:

An equivalent to _____ - Jesus is fully man (Matt. 1:18-25; Gal. 6:4; Phil. 2:7).

He had to be _____ - Jesus is sinless (John 8:46; Heb. 4:15; 7:26; 1 Peter 2:22)

He had to _____ to be sacrificed without coercion - Jesus laid down His life on His own initiative - Titus 2:13

He would have to have the _____ over his life to avoid murder or suicide - Jesus had that authority - Jn 10:17-18

His life would have to have _____ value to be sufficient - Jesus is God & sufficient for all - Jn 1:1; Heb. 10:12

Christ redeemed believers by His own blood - a reference to His sacrificial _____, not just His physical blood

The Eternal Plan - 1 Peter 1:20

Foreknown in this context implies purpose in _____ as it does in vs. 2

This plan was made “_____ *the foundation of the world*” - which is before Adam & Eve were on earth & sinned
God’s plan from eternity past became reality in time with the _____, death, burial & resurrection of Jesus
“Last times” is the time period beginning with Jesus’ incarnation and continues until His _____

The purpose of redemption was for the benefit of the redeemed - an expression of God’s _____ (John 3:16)

The Work of God - 1 Peter 1:21

It is through Christ that you are a _____ in God - you would not seek Him on your own - Rom. 3:11

It is through Christ that you believe in Him & the _____ - it would be foolishness otherwise - 1 Cor 1:18-30; 2:14

Man’s response to God must be _____ (Matt. 5:3) resulting in sorrow over sin & repentance (2 Cor. 7:10)

These truths are why believers have faith & hope in _____ - there is no other means of salvation from sin

Conclusions

We are to be holy because: 1) God is _____. 2) God will impartially _____ your works. 3) Redemption is from your former _____ way of life - don’t go back to it. 4) The price of redemption was the _____ of Jesus Christ - respect it

KIDS KORNER

Parents, you are responsible to apply God’s Word to your children’s lives. Here is some help.

Young Children - draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch. **Older Children** - Do one or more of the following: 1) Write down all the verses mentioned in the sermon and look them up later. 2) Count how many times the words redeem or redemption is mentioned. Talk with your parents about the meaning of redemption and what Jesus did to redeem man.

THINK ABOUT IT!

Questions to consider in discussing the sermon with others. Who can properly address God as “Father”? Explain. To whom is Peter writing and what is their relationship with God the Father? What does it mean to be impartial? Why is it important that God is impartial? What is the basis of God’s judgment of men? Why will that condemn all non-Christians? God does not condemn Christians, but what does He judge concerning Christians? Why kind of fear should non-Christians have of God? What kind of fear should Christians have for God? What is redemption? What is the relationship between redemption and slavery? How could a slave be redeemed? What does Peter say Christians are redeemed from? Why are silver and gold perishable and why are they inadequate for this redemption? Why is Jesus the only one who can redeem man from sin? To what does “blood” refer when used in reference to Jesus and redemption? Explain. When did God make His plan for man’s redemption? Why is that significant? When did that plan become reality in time? Why does Peter end this section with another statement that salvation is the work of God? What effect should that have on non-believers? On Believers? Give four reasons you should live a holy life in the present time. What needs to change if you are not living that way? Make & execute a plan to change.