

Keeping Your Eternal Perspective

Video Bible Study | First Peter 1:17-21 | 5/1/20

“What Do I See?” (Read the text)

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; ¹⁸ knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, ¹⁹ but with precious blood, as of a lamb unblemished and spotless, the blood of Christ. ²⁰ For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you 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. (1 Peter 1:17–21)

Interpretation

1. Identify all words that speak of God the Father and Jesus the Son. When the term “Him” is used, who does it refer to? What can we learn from the activities of the Godhead in this passage?
2. How does today's passage (vv.17-21) effect what we learned last time from vv.14-16?

Connecting Holiness and Fear

(v.15) “Be holy yourselves also in all your behavior (*anastrophe*)”

(v.17) “Conduct yourselves (*anastrephomai*) in fear”

3. How is God portrayed in v.17? How do these descriptions of God make you feel?
4. What response are believers to have toward God in v.17?

5. Why are believers to conduct themselves in fear?
6. Peter makes a contrast between two redemption payments in vv.18-19 (HINT: “but”). What are they?

“Great was the work of creation, but greater the work of redemption; it cost more to redeem us than to make us; in the one there was but the speaking of word, in the other the shedding of blood”
 – Thomas Watson

7. What are we redeemed from? What does Paul mean when he says this?

Digging Deeper: “Redemption—Who’s Paying Who?”

If Christ’s blood paid the price for our sin, who received the payment? There are different theories about this. One theory, the “ransom theory,” believes that Satan held people captive and a ransom needed paid to free believers. (This view is false because it was God’s holiness that was offended. Payment had to be made to God to avert His wrath).

The Bible uses different words to describe our redemption. The word *redemption* comes from the Greek word *agorazo* that means “to purchase in the marketplace.” Frequently it had to do with the sale of slaves in the marketplace. The word is used to describe the believer being purchased out of the slave market of sin and set free from sin’s bondage. The purchase price for the believer’s freedom and

“No man can by any means redeem his brother Or give to God a ransom for him— For the redemption of his soul is costly, And he should cease trying forever” Psalm 49:7-8

release from sin was the death of Jesus Christ (1 Cor. 6:20; 7:23; Rev. 5:9; 14:3, 4).

A second word related to the believer’s redemption is *exagorazo*, which teaches that Christ redeemed believers from the curse and bondage of the law that only condemned and could not save. Christ set believers free from bondage to the law and from its condemnation (Gal. 3:13; 4:5).

A third term that is used to explain redemption is *lutroo* which means “to obtain release by the payment of a price” (this is the word used in 1 Pet 1:18). The idea of being set free by payment of a ransom is prevalent in this word (Luke 24:21). Believers have been redeemed by the precious blood of Christ (1 Pet. 1:18) to be a special possession for God (Titus 2:14). Redemption is viewed *sinward*; mankind was in bondage to sin and in need of release from bondage and slavery to sin. But it is also *Godward* in that we’ve been redeemed from the wrath of God against our sin! (Adapted from Paul Enns in the *Moody Handbook of Theology*)