

CHRIST OUR REDEEMER

1 Peter 1:20-21

INTRODUCTION

- Multitudes of people in the world live in hope of a saviour who will come and deliver them from their troubles
- The Scriptures speak of the “desire of all nations” (Haggai 2:7) – a yearning and longing within mankind for something better, something beyond this cursed world, this vale of tears; and some *one* to take us there
- The false religions of the world all have a Messianic figure, whose coming they look for
 - ✓ Islam – Mahdi
 - ✓ Zoroastrianism – Saoshyant
 - ✓ Buddhism – Maitreya
 - ✓ Hinduism – Kalki
 - ✓ Taoism – Li Hong
- Modern secularism regularly exalts as “secular saints” leaders who claim to have the answers to their problems (eg. Greta Thunberg, Anthony Fauci, etc.)
- Others hope that aliens will come and rescue us from ourselves
- All this is evidence of the truth of Scripture which tells us that the whole creation is in bondage of corruption, and groans, travails and waits for liberation from that bondage (Romans 8:19-23)
- There is coming a world leader, called the beast and antichrist, who will convince the world that he is the long-awaited saviour, and will demand the worship and submission of the world; yet he will only bring misery, death and damnation (Revelation 13)
- In contrast to all the false saviours of this world, we know that there is one true Saviour, the Lord Jesus Christ, the desire of all nations

- The great tragedy is that he indeed did come to this world, offering salvation to all who would receive him, but he was “despised and rejected of men” (Isaiah 53:3); “the world knew him not...his own received him not” (John 1:10-11) – and man *still* receives him not
- Men do not like the conditions he sets down for those desires to be met: repentance, turning from idols; faith in him alone apart from good works; submitting to his lordship
- They want life and happiness, and heaven, but they don’t want Jesus
- Redemption is “the purchase back of something that had been lost, by the payment of a ransom”
- We are in desperate need of redemption, as the fall has brought us under the bondage of sin – we are “sold under sin” (Romans 7:14)
- Note that the Bible gives the most unflattering, yet true, description of man
 - ✓ We think we are good; the Bible says we are sinners
 - ✓ We think we please God; the Bible says we offend God
 - ✓ We think we are free; the Bible says we are in bondage
- From v.13 Peter exhorts the saints to holiness, and exhorts us pass the time of your sojourning in a holy fear, giving a number of motives to such a life
- One of the highest motives for a godly, holy life is the preciousness of redemption (vv.18-19)
- The blood of Christ is infinitely precious; there is no possible way to quantify its worth
- These verses (vv.20-21) continue this thought of Christ’s redemption
- Here Peter draws our hearts in adoration to the wisdom, love and power of God in redeeming us through the Lord Jesus Christ

I. IN CHRIST'S PERSON OUR REDEMPTION IS APPOINTED

A. The foreordination of God

1. "Foreordained" (proginosko) is literally to "know before", and is translated in v.2 as "foreknowledge"
2. It is used in Scripture in three ways:
 - a. Knowing beforehand (Acts 15:18)
 - b. Foreordaining, predetermining
 - c. A relational knowledge that involves loving, choosing and approving (Romans 11:2)
3. God is distinct and separate from his creation – he "inhabiteth eternity" (Isaiah 57:15), and dwells outside of time and space
4. He is omniscient (all-knowing), and therefore knows all things that shall come to pass in the future (Isaiah 46:10)
5. How vastly different to feeble, ignorant man, who "knows not what shall be on the morrow" (James 4:14)

B. God the Father foreordained Christ from the foundation of the world

1. Prior to the creation of the world in Genesis 1, the Father knew, predestined and approved the Son to redeem mankind through his incarnation, his life, death and resurrection from the dead
2. This means that before Adam and Eve were created, God knew they would sin and bring the curse into the creation
3. Nothing takes God by surprise – before the fall, God already knew *what* he would do to redeem us, and *who* would be the Redeemer
4. From the view of the eternal God, before the world was made, Christ had been sacrificed (Revelation 13:8); the redeemed

- were chosen (Ephesians 1:4; 2 Timothy 1:9); and their names were written in the book of life (Revelation 17:8)
5. The cross was not God's response to unexpected events, nor was it the scheme of men to crucify the Lord, but it was "the determinate counsel and foreknowledge of God" (Acts 2:23)
 6. God the Father's eternal purposes are centred in Jesus Christ (Ephesians 3:11)

II. THROUGH CHRIST'S PROVISION OUR REDEMPTION IS ACCOMPLISHED

A. Christ was manifest in time

1. God's plan of redemption was made in eternity; the material world and the ages of time were made for the outworking of that plan.
2. This shows Christ's *pre-existence* – he eternally exists as God (Micah 5:2; John 17:5), but in time entered the world as a Man
3. "Manifest" (*phaneroō*) is to "appear", "declare", "show" (cf. 1 John 3:5,8)
 4. It was "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:4-5)
4. Though the prophets had revealed truths concerning Christ's coming, much remained a mystery until he was actually manifested (Romans 16:25-26)
5. Note, however, that the Old Testament saints had a knowledge of Christ and faith in him
 - a. Abraham (John 8:56)
 - b. Moses (Hebrews 11:26)

c. David (Psalm 110:1)

B. Christ came “in these last times”

1. This phrase (*ep eschatou tôn chronôn*) literally means “at the end of times”
2. It shows us that under God’s governance, there is a succession of periods of time (dispensations) through which God is working out his foreordained plan of redemption in Christ
3. In 1 Timothy 1:17 God is called the “King eternal” (*Basilei ton aionion*) – literally “King of ages”; the “times and seasons” are in his hands (Daniel 2:20-21)
4. The “last times/days” began with Christ’s first coming and extend to the time of his second coming (Acts 2:17; Hebrews 1:2; 1 John 2:18)
5. This present dispensation is the “last time” because it encompasses the fulfilment of the eternally ordained plan of redemption in Christ, who came “when the fulness of time was come” (Galatians 4:4)
6. While the whole of the last 2000 years are regarded as the “last days”, the New Testament writers also use the term to designate a future period at the end of this age – as in the last days of the last days (1 Timothy 4:1; 2 Timothy 3:1; 2 Peter 3:3)
7. With the second coming of Christ, his kingdom and the new heaven and earth will usher “the dispensation of the fulness of times” (Ephesians 1:10)

C. God raised Christ and glorified him

1. It was by the shedding of Christ’s blood that our redemption was purchased
2. The resurrection demonstrated God’s acceptance of Christ’s atonement, securing our justification (Romans 4:25), and

- promising our own bodily resurrection (1 Corinthians 15:20-24)
3. Before his incarnation, Christ possessed eternal divine glory as the Second Person of the Godhead, equal with the Father and the Spirit (John 17:5)
 4. In his incarnation, Christ “made himself of no reputation” (Philippians 2:7) – literally “emptied himself”, laying aside his glorious majesty in heaven to become a man in the greatest act of humility, yet still retaining his deity and essential glory
 5. But when his humiliation was over, God “gave him glory”, and has highly exalted him above all else (Philippians 2:9-11), crowned with glory and honour (Hebrews 2:9-10)
 6. Now all power is given unto him in heaven and in earth (Matthew 28:18)
- D. It is “for you” that Christ came and offered himself
1. He is the Redeemer of all those that believe throughout all ages
 2. Yet there is a special place and privilege for those of us who live after his coming in the flesh
 3. The saints aforetime had the promises of Christ, but we are the recipients of those promises (Matthew 13:17; Hebrews 11:39-40)
 4. If we are possessors of such privileges, how much then should our lives demonstrate it by walking in holiness and godly fear?

III. BY CHRIST’S POWER OUR REDEMPTION IS APPLIED

- A. By him we believe in God
1. It is by Christ that all things in creation and redemption are accomplished

- a. By him were all things created (John 1:3; Colossians 1:16)
 - b. By him all things consist (Colossians 1:17)
 - c. By him we come to the Father (John 14:6; Hebrews 7:25)
 - d. By him we are justified (Acts 13:39)
 - e. By him earth and heaven are reconciled (Colossians 1:20)
 - f. By him we give thanks (Colossians 3:17; Hebrews 13:15)
2. Faith in God is a duty of man, yet it is also a grace given to us by Christ
- a. It is “the faith which is by him” that saves (Acts 3:16)
 - b. Saving faith is something we “obtain” by God’s grace (2 Peter 1:1)
 - c. It is given us, in the behalf of Christ, to believe on him (Philippians 1:29)
 - d. Our willingness to believe is a demonstration of divine power over our rebellious hearts – “Thy people shall be willing in the day of thy power” (Psalm 110:3)
3. Through Christ, we become believers in God
- a. He brings us to God (1 Peter 3:18)
 - b. He is the one mediator between God and men (1 Timothy 2:5)
 - c. No man comes to the Father but by him (John 14:6)

B. Our faith and hope is in God

1. We are to believe in God the Father (John 5:24)
2. We are to believe in God the Son (John 14:1)

3. True believing in the Son is believing the Father, and vice versa (John 12:44)
4. Faith is believing God's word; hope is confidence in God's promises
5. The conclusion of v.21 tells us that our faith and hope in God is a *result* of Christ's resurrection and glorification
6. The resurrection of Christ assures us of our resurrection; the glorification of Christ assures us of our glorification

CONCLUSION

1. From all eternity, the Lord Jesus Christ is the centrepiece of all God's purposes in creation and redemption – “Christ is all, and in all” (Colossians 3:11)
2. Is he the centrepiece of your life?
3. We must not only confess that Christ died for the *world* (1 John 2:2)
4. We must not only confess that Christ died for the *ungodly* (Romans 5:6)
5. And we must not only confess that Christ died for *us* (Romans 5:8)
6. But have you come to a true realisation that “Jesus Christ loved *me* and gave himself for *me*”? (Galatians 2:20)