

## THE PRICE OF REDEMPTION

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1 Peter 1:17-21

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Today, we're going to open our Bible's to the book of **First Peter, Chapter 1**. Now, my subject is: THE PRICE Of REDEMPTION. I will be reading verses **18 through 21**, but I'd like for you to take your Bible and follow with me, I'm going to touch on several verses in this **First Chapter of First Peter**. Let me read the text, **verses 18 through 21**. You know last week I brought a message on my favorite text; this just might be the most familiar text. When I read it, all of you are going to immediately recognize it.

It says in **First Peter 1:18-21**: *“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.”*

You'll notice that the verse doesn't have a period; it has a comma. *“He was manifested, for you, Who by Him do believe in God, that raised Him from the dead and gave Him glory, that your faith and hope might be in God.”* Now this word, for that matter, this epistle, written by Simon Peter is addressed to believers. It's not addressed to everybody; it's addressed to believers. Peter identifies the people to whom he's writing, in the first ten verses.

If you will look at these first ten verses, (let's go back just a little bit). You know, I've said that so often to you through these years, that when you read a verse, or read a text, go back and see what was written before it, what the apostle says, before he gets to this text. Now, in these first nine or ten verses, Peter gives you several words by which God's people are known. Here are several words, which identify the people of God.

Look at **(verse one)**. He calls them *“strangers.”* Peter is writing to the strangers scattered abroad. Now, they're not strangers to the Lord. The Lord says, *“I know my sheep.”* They're not strangers to one another because they are all in the family of God, one Lord,

one faith, one baptism, one body, one God and Father, and one common faith. They are not strangers to God, and not strangers to one another, but strangers to the world. The world doesn't know you; it didn't know Him. And the world doesn't love you; it doesn't love Him, and you are not of the world. *"If you were of the world, (Christ said), the world would love you, but because you're not of the world, I have chosen you out of the world, therefore, the world hates you."* So, we're strangers.

Ok, look at **verse two**. He calls us His elect. He said, *"Elect, according to the foreknowledge of God the Father."* You know, when you read about the Passover Lamb, over in **Exodus 12**, back in **Exodus 11**, God said, *"I'm going to pass through the land of Egypt at midnight, and there will be a cry that will go up from this land, such as never has been heard on this earth and will never be heard of again, because, when I pass through the land of Egypt, the first born in every home will die. Not only in every home, but every cattle, and horse in the field."* But, **Exodus 11:7** says, *"But God put a difference, God made a difference between the Egyptians and the Israelites."* And God said, *"Not one Israelite son will die and not even a dog will move his tongue against my people."* God made a difference, and you, Peter said, *"You are a chosen generation, you are a royal priesthood, you are a Holy nation, you are a peculiar, a particular people, mine elect, in whom my soul delighteth."* That's whom He is writing to, here, strangers and the elect.

Look at (**verse 3**); the third word He uses is He calls them, born again. *He says, "Blessed be the God and Father of our Lord Jesus, who hath begotten us again, unto a living hope."* God the Father hath begotten us. It's a father that conceives a child; it's a father that begets a child. It's a father who is responsible for the birth of a child. That's right! We're born of God. We were born the first time of our sinful parents, our fathers in the flesh. We were born the second time of the Father, which is in heaven. That's right, born again, *"begotten us again."* And then, we're born to a living hope. First time I'm born, I'm born to die. That's it, that's the sum and the substance of it. It's appointed unto men once to die. Every person born of a natural father dies. But every person born of God, lives forever. That's who He is writing to; the strangers, the elect, those born of God and the children of God.

(**Verse 4**) says, we are heirs, we have an inheritance. We're begotten again unto an inheritance. That inheritance, you see, *"Is incorruptible, it's undefiled, it fadeth not away, it's reserved in heaven, for you."* Now your inheritance here, I don't care what your father and mother are worth or what your uncle is worth, and leaves you, it's going to rot, decay, moth and rust doth corrupt, thieves break through and steal and it will go back to the dust from whence it came. But the inheritance given of God, (we're joint heirs with Christ, heirs of God) and that inheritance is, *"incorruptible, undefiled,"* will never fade away, and it's got your name on it. It's reserved in heaven for you, not on this earth.

Quit following these religious charlatans, and con men that promise you cars, and houses and jobs and physical health and all this foolishness if you will send them your tithe. Please quit that foolishness. Our heavenly blessings and spiritual blessings and this inheritance are reserved in heaven for you, not on this earth. My soul, why are people so gullible and follow these fellows? I don't have any idea.

Now listen to this, and it's reserved for you. There's no period there; it's a comma. *"It's reserved for you, who are kept by the power of God."* That's the folks for whom it is reserved, people who are saved and kept by the power of God. Not without faith, but through faith.

Look at (**verse 7**); *"The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."*

He uses another word to describe these people to whom He writes. He says, "you're a tried people," that *"the trial of your faith,"* faith is going to be tried, it's going to be tried in some way. There's going to be some suffering, sorrow, sickness, defeat, failure, unhappiness, and disappointment. There's going to be these failures and these trials in a believer's life. God only had one Son without sin. He doesn't have any children without suffering. Whom He loveth, He disciplines, He chastens. Whom He loves, He corrects, Whom He loves, He tries. And you will be tried like gold is tried in a fire. Gold is purified in a furnace and the better the gold, the hotter the furnace. And God tries His people and proves them in the furnace of affliction and trials. Peter said in **Chapter 4:12**, *"Beloved, think it not strange concerning the fiery trial which is to try you."* It's the Lord's way of proving your faith, equipping you for what He has called you to do.

And He says in (**verse 8**): These people to whom He's writing, there are people who love Christ, *"Whom having not seen, you love, though now you see them not, you believe. And you rejoice with joy unspeakable and full of glory."* That's three marks there of these people to whom He writes. They love Christ; they believe Christ and they rejoice in Christ. Paul said, in **Philippians 3:3**, *"We are the circumcision, (we're true Israel) who worship God in spirit, who rejoice in Christ Jesus, who have no confidence in our flesh"* (or anybody else's). Our confidence is in our God, we rejoice in Christ Jesus.

And then, (**verse 9**), *"Receiving the end of your faith, even the salvation of your souls."*

He tells us this, the end of the faith of these people, these elect strangers, these people who have been born of God, these joint-heirs with Christ, these people who have been tried and after they have been tried, will enter into eternal glory because they are saved by the grace of God and redeemed by the mercy of God in Christ Jesus. He says, *"The end of their faith is the salvation of their souls."* That's the goal of faith. That's the consummation of faith; it's the end of faith, the salvation of their souls.

Now that's the people to whom He's writing, and if you understand that, the text is more meaningful and more precious and you can understand it a little better. So look at our text now. Peter talks about the price of redemption. Let's look at it, one word at a time *"For as much as you know, you were not redeemed with silver and gold from your vain conversation."* Redeemed, what does that word mean? Well, it means to buy back. It means to pay the price. It means to buy something back that you have lost. It's a ransom. It's like Job said in the Book of Job, God says, *"Deliver him from going down into the pit, I found a ransom."* I can redeem him, because the ransom's been paid.

“Jesus paid it all  
All the debt I owe  
Sin had left a crimson stain  
He washed it white as snow.”

He redeemed us; He bought us back. We were lost and now we're found. He paid the price. You're bought with a price and the price was His blood and His righteousness.

We go down to Mexico almost every year. We have some missionaries down there that have been there for a long time and we've been going down there for 25 years, preaching to the different churches there. In one of the pueblos, the people are very poor, they're very precious: they love Christ, and they love the gospel, but they are very poor. They don't have what we have in this country, most of them. Anyway, this little boy, it was kite season and he and his dad made a kite, just a beautiful, beautiful kite. His dad and the little boy worked on it for days and finally it was finished. One day, they went out and a strong wind was blowing and the other people were out flying their kites and they went out into the pueblo, into an open field and put that kite up in the air. They kept putting the string out, and putting the string out and the little boy was so delighted that his kite was almost a dot in the sky, and then the string broke and it was gone. The wind just took it away. He wept, he cried, his kite was lost.

One day, he and his father were in another pueblo, in another village, several miles from their village and there was a shop there. They have a lot of these shops there, selling things. They just sell everything; (used furniture, used clothes, used shoes, and anything they can find) they put in these little shops and sell it. He and his father were walking along and he saw a kite and he stopped his dad. He said, “dad, that's my kite, I recognize it, that's my kite that man's got that he's selling.” And the little boy went to the proprietor of the shop and said, “That's my kite,” and the man said, “No son, that's my kite, I found it; it's mine. You may have lost it, but I found it and it's mine, I'm selling it and it'll cost you four pesos. If you want to redeem it, you can pay four pesos.” The little boy looked up at his dad and his daddy dug down and found four pesos and gave to him and bought the kite back. And the daddy heard him say when he was walking away, he held that kite, tightly in his little arms and he looked down at the kite and said, “You're mine! You're mine, I made you and you were lost and I bought you and you are mine.”

And that's the way I was and the way you were. We're redeemed. He said, “I made you and you were lost. You had an awful price on your head and I paid for you, I bought you, I redeemed you.” We're redeemed, but it's not with silver and gold, it's not with corruptible things. It's not with religion and works and laws and deeds and duties and all of these things. We're redeemed; watch this, *“You're not redeemed with silver and gold from your vain conversation, received by tradition from your fathers.”*

Now, the best translations there, is this: “You're not redeemed with silver and gold, and ceremonial religion, from your useless way of life.” You know, the way we're born into this world, and the fashion of this world and the course of this world is a useless way of

life. People spend their lives getting things they can't keep, doing things that amount to nothing, entertaining the flesh, pacifying the flesh, coddling the flesh, dressing up the flesh, satisfying the flesh and the flesh fadeth away. It's a useless way of life, born in sin and a useless religion. That's even worse!

The apostle Paul knew about this useless religion. The apostle Paul said, "*What I counted gain, was lost to me.*" Peter knew about this useless religion. He was brought up in the circumcision and the traditions and the ceremonies and the feast days and the Sabbath days and the tithing and all this useless religion. It was in form, not in heart, in duties not in sincere faith, (Useless)! We're redeemed, not with silver and gold, not with ceremonies of religion, from our useless way of living, by birth and by handed-down religion.

But how are we redeemed? Look at (**verse 19**), "*We're redeemed with the precious blood of Christ.*" That's how we are redeemed. That's how God saved us. That's the way that God redeemed us, by the precious blood of His Son. "*As a lamb without blemish and without spot.*" You know, He calls it the precious blood. Not many things in the Bible are called precious; did you know that? Can you name a few? I know of five things that are called precious. What are they? "*Well, unto you that believe, He is precious,*" that's what it says in **First Peter 2:7**, "*Unto you that believe, He, (Christ), is precious.*"

Secondly, His promises are precious. "*Unto you is given, exceeding great and precious promises.*" What is a precious promise? I'll tell you, "*And we know that all things work together for good to them that love God, who are the called according to His purpose.*"

That's a precious promise. Here's another, "*I'll never leave you, I'll never forsake you.*" "*He that believeth on the Son hath life.*" Here's another, "*Come unto me and I'll give you rest. Take my yoke upon you and learn of me and you'll find rest.*" That's a promise!

Faith is precious. It says, "*We have like precious faith,*" that's a gift of God. And death is precious. The death of a believer is. It says in **Psalms 116**, "*Precious in the sight of the Lord is the death of His saints.*" (Precious)! And here, the precious blood. "*We're redeemed with the precious blood of Christ.*" And I'll tell you why it's precious, why His blood is called precious, along with these other things.

Number one, it's the blood of God. Before Paul left the elders at Ephesus, he said, "*Now you feed the church of God, which He purchased with His own blood.*" It's the blood of God. And then, it's precious because it is, "*without blemish and without spot.*" It's the only blood that's ever flowed through anyone's veins on this earth that was without sin. (Only one)! That's precious blood, no sin, no stain, no blemish, and no spot.

You can go down to the hospital tomorrow and give blood and they'll put it through every microscopic test they can put it through and you'll find something wrong with your blood. There is sin there, anyway. This blood is precious because His blood is sufficient to save the chief of sinners. It can put away all sin. It's offered but once; "*By one offering He hath perfected forever, them that are sanctified,*" by His blood. It's a song of heaven, that's

what they're singing about in heaven. "*Unto Him who loved us and washed us from our sins in His own blood.*" That's a song of heaven. (It's precious blood). I'll tell you,

"Free from the law, oh happy condition  
Jesus hath bled and there is remission,"  
(Without the shedding of blood there is no remission).  
"Cursed by the law, bruised by the fall  
But Christ hath redeemed us, once for all."

You know, when Paul wrote to the Galatian church, he asked this question, he said, "*You that would be under the law, don't you hear the law?*" Don't you hear the law? Do you know what the law says? Do you know what the law requires? You people would be saved by your works; do you know what works require? Do you know what the law requires?

Now, listen to this! I'm going to read you something that I found years ago. You know, the blood of Christ, we know, redeems us from all sin, inherited sin, personal sin, inward sin and outward sin, secret sin, known sin, past sins and future sins. Oh how blessed we are to be redeemed from all sin by the blood of Christ, from the bondage of the law and from the bondage of sin.

Now, these Israelites, under the law, these people that were under the Sabbath law, the law of the tithe, and the law of the feast and the holy days and sacrifices and the ceremonies, the law of Moses, the Levitical law, I know some of these old Israelites were looking for the coming Messiah, and looking for the Redeemer. Moses wrote of Christ, Isaiah wrote of Christ. Our Lord said, "*Abraham saw my day.*" But these men, they never talked of a finished work. They never talked of an effectual salvation. I know some of them looked for the coming of Christ, but were hedged about with a thousand commandments, and a thousand requirements, and a thousand prohibitions. These forms and ceremonies and sacrifices and holy days, and feast days and Sabbath days were so many. They were always in danger of being defiled or unclean or cut off. If they sat on the wrong kind of bed, they were defiled. If they sat on a certain stool, they were defiled. If they touched a wall that a leper had touched, (unclean)! If they drank from a certain pitcher, they were (unclean). If they ate a certain meat, (unclean). If they walked too far on a certain day, (unclean). If they did a certain deed, (unclean). A thousand sins of ignorance were before them like hidden pits, into which they might fall. They were in constant fear unless they be cut off.

No Israelite talked of a finished work. A bullock was slain and another had to be offered. A lamb was offered and then another one had to be offered. An atonement was made, and then another and then another. The high priest goes before the mercy seat, but he has to go back next year and the next year. There was no end to these types and shadows and pictures. (Law)!

*“Do you not hear the law?” Free from the law, delivered from its curse, from its bondage, and from its condemnation. “The blood of Jesus Christ, God’s Son, cleanseth us of all sin. By one offering He hath perfected forever, them that are sanctified.” And this gospel is no new gospel.*

Look at **(verse 20-21)**. *“Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.”*

He verily, truly, this is a faithful saying, and worthy of all acceptance that He was foreordained before the foundation of the world to be our surety. Do you know what Paul said about the Priesthood, especially the high priest?” *“No man taketh this honor upon himself, but He that is chosen of God.”* And our Lord Jesus Christ, *“who was verily foreordained before the foundation of the world”* to be our Surety, our Sacrifice and to be our Saviour, *“He was manifest in these last days.”* Yes, He is come to earth.

That was the good news the angels delivered to the shepherds out there on the Judean hillside that night. They said, *“Behold we bring you glad tidings of great joy which shall be to all people. Unto you is born this day, in the city of David, a Saviour, Christ the Lord. Who was verily, verily was foreordained before the foundation of the world, but was manifest in these last times.”* Now, there’s no period here. I call your attention to this, back in **(verse 5 and 6)**. It says, that *“We have an inheritance, undefiled, incorruptible, reserved in heaven, that fadeth not away, preserved for you who are kept by the power of God.”* And this Saviour, *“who verily, was foreordained before the foundation of the world, but was manifest in these last times for you,”* for whom? (Comma), for you who by Him, who through Him because of Him, *“do believe in God, that raised Him from the dead and gave Him glory that your faith and hope might be in God.”*

Now, our Lord Jesus Christ, in talking to His disciples before He went to the cross, they were so sad, they were so sorrowful, and brokenhearted. He said to them, *“Let not your heart be troubled, you believe in God, believe also in Me. I go to prepare a place for you and if I go to prepare a place for you, I will come again and receive you.”* This is that, *“inheritance, incorruptible, undefiled, fadeth not away, is reserved in heaven for you who are kept by the power of God.”* And this Saviour, the Lord Jesus Christ who was ordained before the foundation of the world, was manifest in these last days for you, who by Him do believe in God. And He has gone back to glory where He prepared a place for you. And if He prepares it, He’ll come again for you that where He is you may be also.