

PETER #13: Live Out What You Are

1 Peter 1:13-25

I. What Are You?

- A. You are 'born again—of imperishable seed thro' God's living & abiding Word' (1:23; Jn. 3:6)
- B. You are 'believers in God, who raised Christ from the dead' (1:21)
- C. Knowing you are 'ransomed...with the precious blood of Christ' (1:18-19)
 - Ransomed from 'your forefathers' futile/vain ways'—inherited from your ancestors (1:18)
 - Ransomed, not with perishable things, like gold or silver (1:18)
 - Ransomed at great cost with Christ's precious blood, as God's redeeming Lamb (1:18-19; Jn. 1:29)
 - Ransomed according to God's eternal plan, before the world's foundation (1:20)
- D. You are 'obedient children of God the Father' (1:14, 17)
 - God our Father is holy; He calls us to be holy—"You shall be holy, for I'm holy" (1:16)
 - God our Father judges impartially—He's an "awesome God" (1:17)

II. The Scope of Christ's Redemption

- A. The Lamb of God takes away the sin of the world (all humanity) (Jn. 1:29; 2 Tim. 2:5-6)
- B. "Jesus Christ...is the propitiation for our sins, & not ours only but also...the whole world." (1 Jn. 2:1-2)
- C. "Christ redeemed us from the curse of the law by becoming a curse for us" (Gal. 3:13)
- D. "You were ransomed from the futile ways inherited from your forefathers..." (1 Pet. 1:18)

III. Live Out What You Are

- A. By not being conformed/fashioned to the impulses of our former life, (1:14; Rom. 12:2)
- B. By not allowing our own past (BC) or our ancestor's past to determine our living (1:14; 17)
- C. By being holy ("saints") in all our conduct (1:15)
- D. By conducting ourselves with 'fear,' before the 'awesome God,' our Father (1:17)

PETER #13: Live Out What You Are [Supp. Material]

1 Peter 1:13-25 “Therefore, preparing your minds for action, & being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ. As obedient children, do not be conformed [or “don’t allow yourselves to be fashioned”] to the passions of your former ignorance, but as he who called you is holy, you also be holy in all your conduct, since it is written, ‘You shall be holy, for I am holy.’ If you call on him as Father who judges impartially according to each one’s deeds, conduct yourselves with fear throughout the time of your exile, knowing [perfect tense: “having come to know & continuing to know”] that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot. He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you who through him are believers in God, who raised him from the dead & gave him glory, so that your faith & hope are in God. Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart, since you have been born again, not of perishable seed but of imperishable, through the living & abiding word of God; for ‘All flesh is like grass & all its glory like the flower of grass. The grass withers, & the flower falls, but the word of the Lord remains forever.’ This word is the good news that was preached to you.” (1 Pet. 1:13-25)

I. What Are You?

- A. You are ‘born again—of imperishable seed thro’ God’s living & abiding Word’ (1:23)
 - Our 1st birth—of ‘perishable seed,’ of the flesh, like fading, withering grass (1:24; Jn. 3:6; Isa. 40:6, 8)
 - Our 2nd birth—of ‘imperishable seed,’ of the Spirit, via the gospel unto a living hope (1:3, 25; Jn. 3:6)
 - **Notes:** In 1 Pet. 1:24, Peter cites Isa 40:6, 8—“*All flesh is like grass & all its glory like the flower of grass...*” to contrast the weakness of human flesh with the power of *the word of the Lord* (1:25) that has granted new life to believers. Peter connects “*born again*” to “*through the resurrection of Jesus Christ*” (1:3), meaning that the new birth was made possible because God thought of those who believe in Christ as being united to him in his resurrection. The believers were born anew through the “*living & abiding word of God*” (1:23), meaning the whole of written Scripture (cf. 1:25) but especially the saving message of the gospel. ESV
- B. You are ‘believers in God, who raised Christ from the dead’ (1:21) **Note:** Christians should be full of hope because Christ’s being “*raised from the dead*” reminds them of their future reward. ESV.
- C. You are ‘ransomed/redeemed...with the precious blood of Christ’ (1:18-19)
 - Knowing --perfect tense: “you’ve come to know & continue to know” you’re ransomed (1:18)
 - Ransomed from ‘your forefathers’ futile/vain ways’—inherited from your ancestors (1:18) **Note:** Believers were ransomed by Christ’s *precious blood*. “Ransom” recalls Israel’s deliverance from Egypt (Deut. 7:8; 9:26, etc), which in turn points to the greater deliverance accomplished by Jesus Christ. Believers are delivered from a life of futility & meaninglessness to one of great significance. “*You were ransomed from the futile ways inherited from your forefathers*”. Christ’s sacrifice breaks the inevitability & power of “generational sin,” the idea that the sins of parents & grandparents are often repeated in later generations (cf. Exo. 20:5-8). See below “Generational Curse & Generational Sin”—Do they apply to Christians Today?
 - Ransomed/redeemed, not with perishable things, like gold or silver (1:18)
 - Ransomed at great cost with Christ’s precious blood, as God’s redeeming Lamb (1:18-19; Jn. 1:29) **Note:** Christ’s sacrifice is compared to a *lamb without blemish or spot*. The references to “lamb” & “blood” point to the OT sacrifices & especially to Christ as the Passover Lamb (Exo. 12) & the servant of the Lord (cf. “lamb,”—“*like a lamb that is led to the slaughter, & like a sheep that before its shearers is silent, so he opened not his mouth.*” Isa. 53:7). As the perfect sacrifice, Christ atoned for the sins of the unrighteous (cf. “The next day John the Baptist saw Jesus & said, ‘Behold, the Lamb of God, who takes away the sin of the world!’” John 1:29; “*Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God,*” 1 Pet. 3:18).

- Ransomed according to God's eternal plan, before the world's foundation (1:20) Note: Christ's redemptive death was not God's "Plan 'B,'" implemented after a previous "Plan 'A'" failed! No! It was God's plan from eternity. God planned (Christ was *foreknown*, cf. 1:2) from eternity past when He would send Christ, & He chose to reveal Christ at the time in history [in the First century AD] when these believers lived (*for the sake of you*) ESV

D. You are 'obedient children of God the Father' (1:14, 17)

- God our Father is holy; He calls us to be holy—"You shall be holy, for I'm holy" (1:16) **Note:** While living on this earth, Christians have to fight the desires of sin, so they are called to be *obedient children*, separated from evil in all that they do. They are to be holy (cf. Lev. 18:2-4), for that accords with the character of God who *is holy* and has *called* believers to Himself. ESV
- God our Father judges impartially—He's an "awesome God" (1:17) Note: *Father who judges impartially* may refer only to the final judgment, when believers will be judged according to their *deeds* (cf. 2 Cor. 5:10). But more likely, Peter has in mind both this present life & the last day as well. God is not only the Father of his people but also their judge. *Fear* is not a paralyzing terror but a fear of God's discipline & fatherly displeasure; reverence & awe [God is "awesome"] should characterize the lives of believers during their *exile* (cf. 1:1) on this earth. ESV

II. The Scope of Christ's Redemption

A. The Lamb of God takes away the sin of the world (all humanity) (Jn. 1:29)

B. Christ Jesus gave himself as a ransom for all" (2 Tim. 2:5-6)

Note: *Ransom* (Greek: *antilytron*) refers to purchasing someone's release & describes a common NT understanding of Christ's work as *redemptive*. This language also reflects Jesus' words, "the Son of Man came...to give his life as a ransom [Greek: *lytron*] for many" (Mark 10:45). Since Jesus *gave himself* as this "ransom," the idea of substitution (dying on behalf of sinners) is included. ESV

C. "We have redemption thro' his blood, the forgiveness of our trespasses..." (Eph. 1:7)

Note: *Redemption* denotes ransoming someone from captivity or from slavery. The supreme OT example was the exodus, where God redeemed Israel from slavery in Egypt (see Ex. 15:13; Deut. 7:8). *Forgiveness of our trespasses* explains the nature of redemption: Christians are freed from slavery to sin & guilt. This was effected by Christ's *blood*, which means his death as an atoning sacrifice on the cross. ESV

D. by love: "This is love...that God loved us & sent his Son as the propitiation for our sins." (1 Jn. 4:10)

E. "Christ...is the propitiation for our sins, & not for ours only but also for the sins of the whole world." (1 Jn. 2:1-2)

Note: This contradicts the teaching of "limited atonement," that Christ died only for the sins of the elect, those whom God in His foreknowledge knew would be saved. This verse, 1 Jn. 2:2, says explicitly that Christ died for the sins of the whole world (i.e. all humanity).

F. Redeemed from the curse: Christ redeemed us from the curse of the law by becoming a curse for us" (Gal. 3:13)

Note: The divine *curse* is the result of disobedience (breaking the Law Gal. 3:10). But the burden of the curse has been lifted by Christ's work on the cross. This is Christ's substitutionary work.

G. Jesus' blood cleanses from all sin—"the blood of Jesus his Son cleanses us from all sin." (1 Jn. 1:7)

Note: Jesus' blood cleanses us from "all sin"—our own sins & the repercussions of our ancestors' sins; it takes care of our sins, trespasses & the transmitted effects of prior generations' sins upon us—"generational sin."

H. "You were ransomed from the futile ways inherited from your forefathers..." (1 Pet. 1:18)

Note: *you were ransomed from the futile ways inherited from your forefathers.* Christ's sacrifice breaks the inevitability & power of "generational sin," & "generational curse"—the idea that the sins of parents & grandparents are often repeated in later generations (cf. Exo. 20:5-6). ESV

III. Live Out What You Are

- A. By not being conformed/fashioned to the impulses of our former life, BC (1:14; Rom. 12:2)
- B. By not allowing our own past (BC) or our ancestors' past to determine our living (1:14; 17)
- C. By being transformed by partaking God's divine nature (Rom. 12:2; 1 Pet. 1:4)
- D. By being holy ("saints") in all our conduct (1:15)
- E. By conducting ourselves with 'fear,' before the 'awesome God,' our Father (1:17)
- F. By loving one another earnestly from a pure heart (1:22)

"Generational Curse & Generational Sin"—do they apply to us today?

1 Peter 1:18 says, *"you were ransomed from the futile ways inherited from your forefathers..."* This verse relates to how we are impacted by prior generations of our ancestors. The ESV Study Bible notes that "Christ's sacrifice breaks the inevitability and power of 'generational sin', the idea that the sins of parents & grandparents are often repeated in later generations (cf. Exo. 20:5-6)." [ESV] Notice the term, 'generational sin.' Here we briefly discuss this term & the related concept of "generational curse." [Edited extracts from Peter Ditzel, wordofhisgrace.org]

Q: What are 'generational sins or curses'? Should Christians be concerned about them?

A: 'Generational sins or generational curses' refer to the OT idea expressed in the Ten Commandments in Exodus 20:5: "I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the 3rd and 4th generation of those who hate me" (cf. Exo. 34:7; Num. 14:18; Deut. 5:9). The last part—*"visiting the iniquity of the fathers on the children, on the 3rd and 4th generation"*—suggests that the guilt for someone's sin would pass from one generation to the next. According to this principle a man's sin/iniquity (e.g. worshiping idols, witchcraft, occult, sorcery, etc) could result in God's punishment upon him, his children, grandchildren &/or great-grandchildren. It's a **"generational sin"** in that God's punishment of that sin affects later generations. An OT proverb was associated with this idea; it says *'The fathers ate sour grapes, & the children's teeth are set on edge'* (Jer. 31:29-30; Ezek. 18:2). Of course when we eat sour fruit (e.g. sour grapes or a lemon) that affects us; we taste the sourness. But this proverb says that *the children* are affected by their father's action—it's transmitted across the generations.

The punishment upon his/her descendents is called a **"generational curse."** When God would actually execute His punishment on Israel for the generational curse was to be up to Him, not the civil leaders of Israel. It's not a principle Israel's leaders (or governments) were to apply; Israel's leaders were told not to punish people for their fathers' sins. So God told them in Deut. 24:16, "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin." Nevertheless it's an OT principle that applied to God's punishment. Hence we find Daniel confessing the sins of his forefathers (the nation of Israel) to God (Dan. 9:8).

Generational curses are popular among certain Christian groups... Some preachers, for e.g., tell people, even Christians, who are having trials that their problems are because they are under a generational curse. They tell these people they'll continue to have troubles unless they pray a special prayer to break the generational curse...

Claim: "A person's sin 'hangs out,' impacting his descendants, until it's confessed"

One proponent of this teaching asserts that: *"When a person has sinned, that sin stands in need of being confessed. If the person doesn't confess it, then his children must confess it in order to break the generational pattern. Like an 'out-standing' debt, the person's sin 'hangs out there,' impacting his descendants, until it is*

addressed through confession and cleared away.” We’re not talking here about the direct impacts of parents’ poor lifestyle upon their children & grand-children (e.g., unethical or unhealthy behavior—e.g., habitual lying/deceit, smoking, alcohol or drug abuse, etc). Strictly speaking, the “generational curse” holds that you may be suffering trouble because your great-grandfather (whom you never met & know nothing about) was involved in some sin/iniquity (e.g. worshiping idols, witchcraft, occult, etc).

Confessing generational sins is an attempt by one generation to be forgiven for sins committed by previous generations. In other words, you believe that guilt from your ancestors' sins has actually been passed to you & you want God to forgive that sin & break the “generational curse.” Ministries that offer generational-curse-breaking prayers teach that guilt for generational sins can be passed from one generation to the next & that these sins can only be forgiven when specifically prayed about or confessed.

‘Generational Sin & Curse’ belong to the Old Covenant Law, Not the New Covenant

Note that the concepts of ‘generational sin & generational curse’ come entirely from the Old Testament-- Exodus 20:5; 34:7; Num. 14:18; Deut. 5:9. They are associated with the Old Covenant Law given via Moses to Israel. But does the Bible say that generational sins & curses continue today? Is this a New Testament principle which applies to Christians today?

Peter Ditzel [wordofhisgrace.org] answers based on 3 biblical points:

1. The first point is that Jesus said that He had come to fulfill the law (Matt. 5:17). This means that Jesus completed the law, and that it then ended (Rom. 10:4).
2. The second point is that the Old Covenant ended & the New Covenant began with Jesus' death on the Cross. At the 'last supper' Jesus inaugurated the 'New Covenant' (Luke 22:20)
3. The third point is that in Jeremiah's prophecy concerning the ending of the Old Covenant & beginning of the New, God clearly announces the ending of generational sins & curses. Jeremiah says:

“In those days they’ll say no more, *‘The fathers have eaten sour grapes, & the children’s teeth are set on edge’*. But everyone shall die for his own iniquity: every man who eats the sour grapes, his teeth shall be set on edge. Behold, the days come, says the LORD, that I will make a new covenant with the house of Israel, & with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them ...out of...Egypt; which my covenant they broke...says the LORD. But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people (Jer. 31:29-33)

[Notice that this Jeremiah passage puts together the promise of the New Covenant (Jer. 31:31-33) with the end of the transmission of guilt from one generation to the next. Immediately prior to the New Covenant promise it says, “In those days [i.e., The New Covenant days] they’ll say no more, *‘The fathers ate sour grapes, & the children’s teeth are set on edge’*. But everyone shall die for his own iniquity: every man who eats the sour grapes, his teeth shall be set on edge.” (Jer. 31:29-30). We conclude that ‘generational sin & generational curse’ are Old Testament concepts which do not apply under the New Covenant. As Christian believers today, we are under the New Covenant; we are not under the Old Covenant! Ezekiel chapter 18:1-20 makes the same point.]

The Old Covenant has ended, and generational sins & curses have ended with it. God holds no one guilty for what his or her ancestors did... Today, there is no such thing as generational sin & generational curse for believers... For Christians, "There’s no condemnation to those who are in Christ Jesus..." (Rom. 8:1).

You were dead through your trespasses... [But] He made you alive together with him, having forgiven us all our trespasses, wiping out the handwriting in ordinances which was against us; He’s taken it out of the way, nailing it to the cross; having stripped the principalities & powers, He made a show of them openly, triumphing over them in it. (Col. 2:13-15)

Edited extracts from Peter Ditzel, wordofhisgrace.org

PETER #13: Live Out What You Are [Script]

1 Peter 1:13-25 “Therefore, preparing your minds for action, & being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ. As obedient children, do not be conformed [or “don’t allow yourselves to be fashioned”] to the passions of your former ignorance, but as he who called you is holy, you also be holy in all your conduct, since it is written, ‘You shall be holy, for I am holy.’ If you call on him as Father who judges impartially according to each one’s deeds, conduct yourselves with fear throughout the time of your exile, knowing [perfect tense: “having come to know & continuing to know”] that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot. He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you who through him are believers in God, who raised him from the dead & gave him glory, so that your faith & hope are in God. Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart, since you have been born again, not of perishable seed but of imperishable, through the living & abiding word of God; for ‘All flesh is like grass & all its glory like the flower of grass. The grass withers, & the flower falls, but the word of the Lord remains forever.’ This word is the good news that was preached to you.” (1 Pet. 1:13-25)

IV. What Are You?

PIX: 1 Peter 1 v3 v23 New Birth

PIX: 1 Peter 1 v23 Born Again thro’ Word of God

PIX: 1 Peter 1 v23 Imperishable Seed of Christ

- E. **You are ‘born again’**—of imperishable seed thro’ God’s living & abiding Word’ (1:23)
- 1st birth—of ‘perishable seed,’ of the flesh, like fading, withering grass (1:24; Jn. 3:6; Isa. 40:6, 8)

SONG: “You must be born again. You must be born again; I verily, verily say unto you: You must be born again!”

- 2nd birth—of ‘imperishable seed,’ of the Spirit, via the gospel unto a living hope (1:3, 25; Jn. 3:6)
- **Notes:** In 1 Pet. 1:24, Peter cites Isa 40:6, 8—“*All flesh is like grass & all its glory like the flower of grass...*” to contrast the weakness of human flesh with the power of *the word of the Lord* (1:25) that has granted new life to believers. Peter connects “*born again*” to “*through the resurrection of Jesus Christ*” (1:3), meaning that the new birth was made possible because God thought of those who believe in Christ as being united to him in his resurrection. The believers were born anew through the “*living & abiding word of God*” (1:23), meaning the whole of written Scripture (cf. 1:25) but especially the saving message of the gospel. ESV

PIX: 1 Peter 1 Believe

- F. **You are ‘believers in God’**, who raised Christ from the dead’ (1:21) **Note:** Christians should be full of hope because Christ’s being “*raised from the dead*” reminds them of their future reward.

SONG: “I believe God. I believe God. Ask in His will and it shall be done. Trust & Obey; believe Him & say “I believe, I believe God”

PIX: 1 Peter 1 v18 Redeemed

PIX: 1 Peter 1 v19 Redeemed with Precious Blood title

PIX: 1 Peter 1 v19 Redeemed Jesus PASSOVER LAMB

G. **You are 'ransomed/redeemed'**...with the precious blood of Christ' (1:18-19)

SONG: “**Redeemed how I love to proclaim it; Redeemed by the blood of the Lamb. Redeemed and so happy in Jesus. His child & forever I am. Redeemed, redeemed, Redeemed by the Blood of the Lamb...**

- Knowing --perfect tense: “you’ve come to know & continue to know” you’re ransomed (1:18)
- Ransomed from ‘your forefathers’ futile/vain ways’—inherited from your ancestors (1:18) **Note:** Believers were ransomed by Christ’s *precious blood*. “Ransom” recalls Israel’s deliverance from Egypt (Deut. 7:8; 9:26, etc), which in turn points to the greater deliverance accomplished by Jesus Christ. Believers are delivered from a life of futility & meaninglessness to one of great significance. “*You were ransomed from the futile ways inherited from your forefathers*”. Christ’s sacrifice breaks the inevitability & power of “generational sin,” the idea that the sins of parents & grandparents are often repeated in later generations (cf. Exo. 20:5-8). See below “Generational Curse & Generational Sin”—Do they apply to Christians Today?
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- Ransomed according to God’s eternal plan, before the world’s foundation (1:20) **Note:** Christ’s redemptive death was not God’s “Plan ‘B,’” implemented after a previous “Plan ‘A’” failed! No! It was God’s plan from eternity. God planned (Christ was *foreknown*, cf. 1:2) from eternity past when He would send Christ, & He chose to reveal Christ at the time in history [in the First century AD] when these believers lived (*‘for the sake of you’*) ESV

PIX: 1 Peter 1 v14 Children of God title

PIX: 1 Peter 1 v14 Don’t Be Shaped Rom. 12:2

PIX: 1 Peter 1 v16 Be Holy God is Holy

PIX: 1 Peter 1 vv15-16 verses

PIX: 1 Peter 1 v16 Holy Living title

H. **You are** ‘obedient **children of God** the Father’ (1:14, 17)

SONG: “**Behold what manner of love, what manner of love, the Father has bestowed upon us. That we, that we should be called, should be called children of God.**”

- God our Father is holy; He calls us to be holy—“You shall be holy, for I’m holy” (1:16) **Note:** While living on this earth, Christians have to fight the desires of sin, so they are called to be

obedient children, separated from evil in all that they do. They are to be holy (cf. Lev. 18:2-4), for that accords with the character of God who is *holy* and has *called* believers to Himself. ESV

- God our Father judges impartially—He’s an “awesome God” (1:17) Note: *Father who judges impartially* may refer only to the final judgment, when believers will be judged according to their *deeds* (cf. 2 Cor. 5:10). But more likely, Peter has in mind both this present life & the last day as well. God is not only the Father of his people but also their judge. *Fear* is not a paralyzing terror but a fear of God’s discipline & fatherly displeasure; reverence & awe [God is “awesome”] should characterize the lives of believers during their *exile* (cf. 1:1) on this earth. ESV

V. The Scope of Christ’s Redemption

I. The Lamb of God takes away the sin of the world (all humanity) (Jn. 1:29)

J. Christ Jesus gave himself as a ransom for all” (2 Tim. 2:5-6)

K. “Christ...is the propitiation for our sins, & not for ours only but also for the sins of the whole world.” (1 Jn. 2:1-2)

Note: This contradicts the teaching of “limited atonement,” that Christ died only for the sins of the elect, those whom God in His foreknowledge knew would be saved. This verse, 1 Jn. 2:2, says explicitly that Christ died for the sins of the whole world (i.e. all humanity).

L. Redeemed from the curse: “Christ redeemed us from the curse of the law by becoming a curse for us. That the blessing of Abraham might come to the nations/Gentiles; that we might receive the Spirit ” (Gal. 3:13)

Note: The divine *curse* is the result of disobedience (breaking the Law Gal. 3:10). But the burden of the curse has been lifted by Christ’s work on the cross. This is Christ’s substitutionary work.

M. Jesus’ blood cleanses from all sin—“the blood of Jesus his Son cleanses us from all sin.” (1 Jn. 1:7)

Note: Jesus’ blood cleanses us from “all sin”—our own sins & the repercussions of our ancestors’ sins; it takes care of our sins, trespasses & the transmitted effects of prior generations’ sins upon us—“generational sin.

N. “You were ransomed from the futile ways inherited from your forefathers...” (1 Pet. 1:18)

Note: *you were ransomed from the futile ways inherited from your forefathers*. Christ’s sacrifice breaks the inevitability & power of “generational sin,” & “generational curse”—the idea that the sins of parents & grandparents are often repeated in later generations (cf. Exo. 20:5-6). ESV

VI. Live Out What You Are

G. By not being conformed/fashioned to the impulses of our former life, BC (1:14; Rom. 12:2)

H. By not allowing our own past (BC) or our ancestors’ past to determine our living (1:14; 17)

I. By being transformed by partaking God’s divine nature (Rom. 12:2; 1 Pet. 1:4)

J. By being holy (“saints”) in all our conduct (1:15)

K. By conducting ourselves with ‘fear,’ before the ‘awesome God,’ our Father (1:17)

L. By loving one another earnestly from a pure heart (1:22)

PIX: Generational Sins Overcoming

PIX: Generational Curse Question

PIX: Generational Curse Breaking Derek Prince

PIX: Generational Curse Deliverance Ministry

PIX: Generational Curse Stops here

“Generational Curse & Generational Sin”—do they apply to us today?

1 Peter 1:18 says, “*you were ransomed from the futile ways inherited from your forefathers...*” This verse relates to how we are impacted by prior generations of our ancestors. The ESV Study Bible notes that “Christ’s sacrifice breaks the inevitability and power of ‘generational sin’, the idea that the sins of parents & grand-parents are often repeated in later generations (cf. Exo. 20:5-6).” [ESV] Notice the term, ‘generational sin.’ Here we briefly discuss this term & the related concept of “generational curse.” [Edited extracts from Peter Ditzel, wordofhisgrace.org]

Q: What are ‘generational sins or curses’? Should Christians be concerned about them?

A: ‘Generational sins or generational curses’ refer to the OT idea expressed in the Ten Commandments in Exodus 20:5: “I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the 3rd and 4th generation of those who hate me” (cf. Exo. 34:7; Num. 14:18; Deut. 5:9). The last part—“*visiting the iniquity of the fathers on the children, on the 3rd and 4th generation*”—suggests that the guilt for someone’s sin would pass from one generation to the next. According to this principle a man’s sin/iniquity (e.g. worshiping idols, witchcraft, occult, sorcery, etc) could result in God’s punishment upon him, his children, grandchildren &/or great- grandchildren. It’s a “**generational sin**” in that God’s punishment of that sin affects later generations. An OT proverb was associated with this idea; it says ‘*The fathers ate sour grapes, & the children’s teeth are set on edge*’ (Jer. 31:29-30; Ezek. 18:2). Of course when we eat sour fruit (e.g. sour grapes or a lemon) that affects us; we taste the sourness. But this proverb says that *the children* are affected by their father’s action—it’s transmitted across the generations.

The punishment upon his/her descendents is called a “**generational curse**.”

PIX: Jeremiah 31 v29 Father Ate Sour Grapes Child’s Teeth

PIX: 1 Peter 1 Man Eating Grapes

PIX: 1 Peter 1 Child’s Teeth Set on Edge

1 Peter 1 Bible Truth vs. Tradition Feelings

PIX: Peter New Covenant title 1

PIX: Gal. 3:13 Redeemed from the Curse of the Law

PIX: 1 Peter 1 Christ Ends Law

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- **What is a generational sin, curse or a generational pattern?** Generational sins, curses and patterns are attitudes, actions, beliefs, behaviors, and/or habits that we have inherited from our family or relatives. We then “enter into” the same sin pattern and make it our own. It is usually repeated throughout our life as well as by individuals in successive generations.

Let’s look at what the Bible says about curses.

Deuteronomy 5:9b-10 states, “I do not leave unpunished the sins of those who hate me, but I punish the children for the sins of their parents to the third and fourth generations. But I lavish love on those who love me and obey my commands, even for a thousand generations.” (NLT)

How it works. **When a person has sinned, that sin stands in need of being confessed. If the person doesn’t confess it, then his children must confess it in order to break the generational pattern. Like an “outstanding” debt, the person’s sin “hangs out there,” impacting his descendants, until it is addressed through confession and cleared away.** We are not required to take responsibility for our ancestors’ sins, but we are to acknowledge and confess their sin. (We agree with God that they were wrong and that God was right.) God asks us to accept responsibility for our own sin and to repent and be humbled.

Understand that the passing down of iniquity (sin) is just that – the passing down of iniquity (sin). My parents' sin does not become my sin, until I have made the choice to sin myself in the same way.

For example, if my parents are alcoholics, it is not a sin in my life until I make the choice to begin drinking and become an alcoholic myself. The Generational Sin and Curse Pattern just means that I have a tendency to become an alcoholic, to sin in the very same way that they have sinned. It is the same with manipulation, fear, control anger, abuses, etc. There is a spiritual pressure for me to commit the same kind of sins as my ancestors, as the curse from their sins pressures me in that direction.

A scriptural example can be found in Nehemiah 1:4-11. Nehemiah receives word that Jerusalem is again in shambles both physically and spiritually. This burdens his heart greatly and he weeps for many days. In verse 6, Nehemiah cried out, "I confess the sin that we Israelites, including myself and my father's house, have committed against you." He is then granted permission to return to his homeland on a mission of restoration.

You are given a chance to stand before God and say, "These things in my life and in the lives of my ancestors are sinful and destructive. Please forgive us. Lord, I want it to stop right here, with me." Confession isn't about casting blame; it's about starting and acknowledging the facts.

The Bible makes it very clear that we have the power to either choose curses or blessing. Deuteronomy 30:19 says, "Today I am giving you the choice between a blessing and a curse. You will be blessed if you obey the commands of the Lord your God that I am giving you today. You will receive a curse if you reject the commands of the Lord your god and turn from His way by worshiping foreign gods."

Frequently Occurring Generational Sins, Curses, and Patterns

Here is a list of Generational Sins, Curses and Patterns with which many people struggle.

- Abandonment
- Abuse: emotional, physical, mental, sexual
- Addictions
- Anger, rage, violence
- Control, possessiveness, manipulation
- Emotional dependency
- Fears (all kinds)
- Idolatry
- Money extremes (greed, lack)
- Not caring for children
- Parents and children exchange roles
- Physical infirmities
- Pride, Rebellion
- Rejection, Insecurity
- Religious bondage, Cults
- Sexual sin and perversion
- Unbelief
- Unworthiness, Low self-esteem, Inferiority

- Satanism, Witchcraft, Occult

Generational curses do not make us sin, but they can cause us to be drawn to particular types of sins. The enemy seems to know our weaknesses and those areas where we have not yet received God's healing and freedom in our lives. He also knows when we sin. Satan willingly takes advantages of any openings we give him to come against us.

Personal Responsibility

People frequently ask, "Why do we have to suffer for what our relatives did?" The answer is that we don't have to if we deal with sin God's way. We will suffer only if we enter into the same sins. Although our ancestors caused us to be "set up," we are now held accountable by God for our own sins. We cannot shift the blame. The bad news is that we are affected by our parents' sins. The good news is that God has provided the way for our freedom from all the effects of their sin as well as ours.

Victory and Freedom

Some people may say, "Why do we have to go and dredge up all this stuff from the past? Didn't Jesus pay the price for the required justice?" Yes! Jesus did take the judgment and wrath of God that is due us. However, the real question is, "Have I appropriated (personally received and applied) what He did for me?" **We need to receive the freedom Jesus bought for us by using God's provision. We do that by confessing the sins of our ancestors and our own sin and then breaking their power to continue to affect us.**

Salvation through Jesus has been available for over 2000 years, yet none of us were automatically "born again" at our birth. We must by faith receive (appropriate) salvation for ourselves.

"You were dead because of your sins and because your sinful nature was not yet cut away. Then God made you alive with Christ. He forgave all our sins. He canceled the record that contained the charges against us. He took it and destroyed it by nailing it to Christ's cross." (Colossians 2:13-14) (NLT)

The same is true for physical healing, deliverance, direction, gifts of the Spirit, love, etc. All are received by faith. Faith is believing that a promise of God applies to you and receiving that promise. Until we know about these promises and provisions, we cannot receive what Christ has provided for us. This is true for everything that we receive from God. We must receive and apply the wonderful freedoms gained for us at the Cross. Since there was no way for us to escape by our own efforts from this continuous cycle of sin and judgment, it was necessary for Christ to come and set us free.

"But Christ has rescued us from the curse pronounced by the law. When he was hung on the cross, He took upon Himself the curse for our wrongdoing." (Galatians 3:13a)

"God made Him who knew no sin to be sin for us, so that in Him we might become the righteousness of God." (II Corinthians 5:21)

Examples of confessing their Father's & their Own Sins:

- **Leviticus 26:40-42** "On the other hand, if they **confess their sins and the sins of their ancestors**, their treacherous betrayal, the defiance (41) that set off my defiance that sent them off into enemy lands; if by some chance they soften their hard hearts and make amends for their sin, (42) I'll remember **my covenant** with Jacob, I'll remember **my covenant** with Isaac, and, yes, I'll remember **my covenant with Abraham**. And I'll remember the land. (The Message)
- **Daniel 9:4, 5, 11, 20** I poured out my heart, baring my soul to GOD, my God: ... (5) we have sinned in every way imaginable. We've done evil things, rebelled, dodged and taken detours around your clearly marked paths. (11) All of us in Israel ignored what you said. We defied your instructions and did what we pleased. And now we're paying for it: The solemn **curse** written out plainly in the revelation to God's servant Moses is now doing its work among us, the wages of our sin against you. (20) While I was

pouring out my heart, **baring my sins and the sins of my people Israel**, praying my life out before my God, interceding for the holy mountain of my God.... (The Message) [From: *RestoringYourLife.org*]

In Ghana: “The Pentecostal/Charismatic ministry of ‘healing & deliverance’ provides a Christian ritual context in which the **enslaving effects of generational curses resulting from the sins of one's ancestry** may be dealt with. This is in order that those born-again in Christ, in keeping with the objective of Christian mission, may experience fullness of life in Christ.” [J. Kwabena Ajatnoah-Gyadu, “MISSION TO “SET THE CAPTIVES FREE”: HEALING, DELIVERANCE, & GENERATIONAL CURSES IN GHANAIAN PENTECOSTALISM” International Review of Mission, 2004]

For “Pentecostals ...the gospel is about restoration, so it is expected that the transformation of the personality would be manifest in personal health, well-being and care, in short, salvation ...includes spiritual as well as physical abundance. The process of restoration is not individualistic as **people are (1) encouraged to disengage from generational curses and (2) through fasting, prayer and personal ministration release family members from any such bondage.**” [J. Kwabena Ajatnoah-Gyadu, *African Pentecostal/Charismatic Christianity: An Overview*, August 2006]