

1 Peter 1:19

Authorized King James Version (KJV)

But with the precious blood of Christ, as of a lamb without blemish and without spot:

Analysis

Having stated what was NOT redemption's price (silver/gold, v.18), Peter declares what WAS: "But with the precious blood of Christ" (alla timiō haimati Christou). "Precious" (timiō) means costly, valuable beyond measure—not just expensive but infinitely worthy. "Blood" (haimati) represents life poured out in violent death—not natural death but sacrificial slaughter. "Of Christ" (Christou)—not generic human but God's Anointed One, the Messiah. Peter employs typological comparison: "as of a lamb without blemish and without spot" (hōs amnou amōmou kai aspilou). "Lamb" (amnou) evokes Passover lamb (Exodus 12) and daily temple sacrifices. "Without blemish" (amōmou) means without physical defect—Levitical law required sacrificial animals be perfect (Leviticus 22:20-21). "Without spot" (aspilou) means unstained, morally pure. Together these describe Christ's sinless perfection qualifying Him as acceptable sacrifice. The comparison "as of" (hōs) doesn't mean Christ merely resembled a lamb but fulfilled what lambs typified—He IS the Lamb of God taking away world's sin (John 1:29). Old Testament lambs pointed forward; Christ is reality they foreshadowed. His blood accomplishes what animal blood symbolized: atonement, cleansing, redemption.

Historical Context

Peter's Jewish readers immediately grasped lamb imagery's significance—evoking Passover (Exodus 12) when lamb's blood on doorposts protected firstborn from death, and daily temple sacrifices. The lamb's perfection requirement taught that only unblemished offering satisfied holy God. Jesus's sinless life (2 Corinthians

5:21, Hebrews 4:15, 1 Peter 2:22) qualified Him as perfect sacrifice. His blood's "preciousness" surpasses all earthly value—one drop worth more than all creation. This typology appears throughout New Testament: John Baptist's "Behold the Lamb of God" (John 1:29), Paul's "Christ our Passover" (1 Corinthians 5:7), Revelation's "Lamb slain from foundation of world" (Revelation 13:8). Early church understood communion wine as representing this precious blood (1 Corinthians 11:25). For believers facing martyrdom, knowing redemption cost God's Son's blood provided perspective—their suffering, however severe, paled before Christ's sacrificial agony. Medieval theology debated to whom ransom was paid—Satan? God? Reformed theology clarified: Christ's death satisfied God's justice, propitiated His wrath, and liberated believers from sin's bondage.

Related Passages

Genesis 1:1 — Creation of heavens and earth

Psalm 19:1 — Heavens declare God's glory

Study Questions

1. How does meditating on Christ's blood as 'precious'—infinitely valuable and costly—deepen your gratitude for salvation?
2. In what ways does Christ as the perfect 'Lamb without blemish' fulfill what Old Testament sacrifices foreshadowed?

Interlinear Text

ἀλλὰ	τιμίω	αἵματι	ώς	ἀμνοῦ	ἀμώμου	καὶ
But	with the precious	blood	as	of a lamb	without blemish	and
G235	G5093	G129	G5613	G286	G299	G2532

ἀσπίλου Χριστοῦ
without spot of Christ

G784

G5547

Additional Cross-References

1 John 1:7 (Blood): But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

John 1:29 (Parallel theme): The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Revelation 5:9 (Blood): And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

Exodus 12:5 (Parallel theme): Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

John 1:36 (Parallel theme): And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

Ephesians 1:7 (Blood): In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Colossians 1:14 (Blood): In whom we have redemption through his blood, even the forgiveness of sins:

Revelation 1:5 (Blood): And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

Matthew 20:28 (Parallel theme): Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

1 John 2:2 (Parallel theme): And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world.