
Silver & Gold vs. the Blood of Christ Jesus

*Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: **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. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.*

— I Peter 1:13–25

Peter is one of the twelve Apostles of Christ Jesus. Peter is an uneducated man, a Galilean whom the religious leaders of the day found nothing less than contemptible.¹ Yet, from the lips of this lowly fisherman came one of the most profound utterances to be found in all of the Scripture. In his short epistle,² the Apostle declares, “...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. . .” While the declaration of Peter is overwhelming in its profundity, it also is one of the most striking instances of ironical expression to be found in all of literature. And it is nothing less than remarkable that the irony in the declaration appears to have escaped the notice of most readers, commentators, teachers, and pastors.

Things of Value & Things of Contempt. Throughout history, men have valued silver and gold. The characteristic which makes these metals desirable is their inherent resistance to corruption.³ Conversely, with respect to

¹In Acts 4:13, the Greek word which the King James version translates as “unlearned” is *agrammatos*, meaning illiterate; the word translated as “ignorant” is *idiotes*, meaning one who has not received formal training or education. Moreover, passages such as Acts 2:7 make evident the fact that the region of Galilee was held in low esteem by the Jews of Jerusalem.

²Contrary to popular notion, there is but one epistle of Peter in the Canon of Scripture. The document purported to be the second epistle of Peter is a forgery, and has no rightful place in the Canon of Scripture.

³Not in view in this passage is the ability of both silver and gold to withstand fire without harm. Indeed, both silver and gold are purified by fire, that is, by heating them to the point of melting; consider Zechariah 13:9, I Peter 1:7. Once the metal has been brought to a molten state, impurities float to the top and may be skimmed off. And because of their ability to withstand fire, the Scripture uses silver and gold to represent that which is durable or lasting, in contrast to wood, hay, and stubble, which are consumed by flame; consider I Corinthians 3:11–15. Unlike so-called “base” metals such as iron which eventually disintegrate when exposed to the environment, “noble” metals such as gold and silver are almost impervious to attack, retaining their integrity irrespective of the environment. And while silver does tarnish when exposed to compounds containing sulphur, the dull layer of tarnish is easily removed, leaving the silver essentially unharmed.

susceptibility to corruption, blood stands in stark contrast to gold and silver. Indeed, few substances are so perishable as is blood. Once a creature dies, or once blood has been withdrawn from a body for the purpose of transfusion, blood almost immediately begins to decompose, soon becoming foul in nature, odious in smell, repugnant in appearance, and utterly worthless.

Disparate Scales of Value. So here we have that which, arguably, is the greatest of all ironies, and one which has a multiplicity of aspects. The substances which man values more than almost anything else, namely, gold and silver, are utterly devoid of redemptive value in the eyes of the Lord God. Indeed, the Lord considers gold and silver corruptible or perishing (*phthartos*). And the substance which man finds most contemptible—blood which, having been shed, has no value to man—the Lord God views as precious or honourable (*timious*).

The Blood is the Life. Of course, not all blood is in view in this passage; the only blood which is precious is that of Christ Jesus, the Lamb of God.⁴ Nor, and contrary to the claims of many teachers, is the passage speaking of the *literal* blood of Jesus. Blood is representative of the life of the creature.⁵ Accordingly, the *shedding* of blood is representative of death.⁶ There is no mystical connotation in the declaration, “*The life of the flesh is in the blood.*”

Blood Misconstrued. On the basis of certain passages,⁷ some in ignorance argue that it was necessary for the Christ to “*die a bloody death*” in order to accomplish atonement for sin. But such arguments reflect blindness with respect to the Scriptural use of the term “*the shedding of blood.*” No objective reader can survey the numerous passages of Scripture which speak of killing, whether of humans or animals, and fail to understand that to the verb, “shed blood,” and the noun, “shedding of blood,” refer to killing, irrespective of the means, and irrespective of whether blood actually leaves the body of the victim. Thus, the declaration of the Scripture is *not* that “*Christ bled*” or that “*Christ shed his blood,*” but, rather, that “*Christ died.*”⁸

The Scripture is clear regarding the fact that Jesus died by dismissing his spirit (the animating spirit);⁹ Jesus did not lose consciousness and die from loss of blood.

The fact that Jesus died on a torture stake (Greek, *stauros*, English Bible, “cross”) identifies the involvement of the governments of Man, represented by Rome. The governments of Man are opposed to the governance of Heaven, the Kingdom of God. Christ Jesus is the King of that Kingdom, which shall break in pieces and consume all the governments of Man, and shall stand for ever.¹⁰

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J.132 - 2025.03.10 0400gmt

⁴John 1:29.

⁵Genesis 9:4, Leviticus 17:11–14.

⁶Genesis 9:6.

⁷Matthew 26:26–29, Mark 14:22–25, Hebrews 9:11–26.

⁸Romans 5:6–8, Romans 8:34, Romans 14:9, Romans 14:15, I Corinthians 8:11, I Corinthians 15:3, II Corinthians 5:14–15.

⁹Matthew 27:50, Mark 15:37, Luke 23:46, John 19:30.

¹⁰Daniel 2:40–44.