

In Fear (vv.17-21)

VERSE 17 **And if you address as Father the One who impartially judges** (Καὶ εἰ πατέρα ἐπικαλείσθε τὸν ἀπροσωπολήμπτως κρίνοντα [*conj., kai, and, + part./conditional + acc.m.s., pater, father, + pres.m.ind.2.m.pl., ἐπικαλέω, epikaleo, call, name, “address”, + adv., aprosopolhmtos, impartially; 1X, + def.art.w/pres.act.pt.acc.m.s., κρίνω, krino, judge*]) **according to each one's work** (κατὰ τὸ ἐκάστου ἔργον [*prep.w/acc.nt.s., ergon, work, + adj.gen.m.s., ἕκαστος, hekastos, each*]), **conduct yourselves in fear** (ἀναστρέφετε ἐν φόβῳ [*aor.pass.imper.2.p., ἀναστρέφω, anastrepho, conduct oneself, + prep.w/loc.m.s., φόβος, phobos, fear*]) **during the time of your stay upon earth** (τὸν τῆς παροικίας ὑμῶν χρόνον [*def.art.w/acc.m.s., χρόνος, chronos, time, + pro.gen.m.p., su + def.art.w/gen.f.s., παροικία, paroikia, stay, visit; 2X: Acts.13:17*]);

ANALYSIS: VERSE 17

1. Peter supplies further motivation to adhere to God's perfect Righteousness as set forth in Scripture.
2. This is the thrust of the conjunction Καί, which begins the Greek sentence.
3. The construction which follows the “And” is a first class condition, which means “and it is so”.
4. These believers were taught to “address” or “call upon” (*epikaleo*) God the Father as a part of the protocol of prayer.
5. Jesus so taught His disciples to open their prayers by addressing God the Father (Mt.6:9).
6. All prayer is to be addressed to the first Person of the Godhead.
7. In Judaism God was rarely called Father (Ps.89:26; Jer.3:19; Mal.1:6).
8. The term was more a metaphor than a fixed title.
9. Jesus made it a fixed title in His use of Abba.
10. In this passage Peter identifies Christians as a community by the way in which they address God.
11. Their relation to God as Father is not introduced as something new, but presupposed as a basis of the argument Peter is advancing.
12. Peter began this letter by identifying God as Father (v.2), both of Jesus Christ and of believers (v.3).
13. In vv.14-16 Peter's case for living a certain way is based on the character of the One who called His people.
14. Since the One who called us is +R, it follows that we should emulate +R in all our behavior (thought, word, and deed).
15. In v.17 Peter takes the next logical step when he reminds them that the Holy One, who is their Father, will “impartially judge” their life on earth.
16. The primary emphasis of this clause is less on the fact that believers address God as Father than on the fact that the One whom they address in prayer is the impartial Judge of every human being.

17. He reminds them that God will, at the specified time, judge “each one’s work”, and that without respect to persons.
18. This is a very sobering thought, which is designed to motivate righteous conduct in the face of increasing persecution from the cosmos.
19. Just because He is their Father does not mean that they are exempt from judgment.
20. On the contrary, believers will face judgment before unbelievers (cf. 4:17).
21. Peter’s point is that if he and his readers have a special relationship to God by virtue of their calling and their new birth, then it is crucial that they keep before them who He is and display the reverence God deserves.
22. By introducing here the thought of God’s fatherhood, Peter is completing the thought of v.14 – that we are children of a heavenly parent who holds us accountable based on our insight into the POG.
23. The adverb “impartially” (ἀπροσωπολήπτως) is akin to the Hebrew idiom “to receive the face” of someone, meaning to show partiality or favoritism.
24. The alpha prefix gives it the meaning “impartiality” and is found nowhere else in the N.T. (or LXX).
25. Positive compounds are more common (Rom.2:11; Eph.6:9; Col.3:25; Jam.2:1; cp. Jam.2:9).
26. Especially noteworthy is Acts.10:34, because it is Peter’s conclusion based on God’s full acceptance of Gentiles into this age of grace.
27. God will not show partiality among believers.
28. Consciousness of their sonship might tempt them to expect favorable treatment.
29. Peter makes it clear that this is not the case, for God will judge impartially “according to each one’s work”.
30. Not their “works” in the sense of units of divine good production, but their “work” (*to ergon*) in reference to the evaluation of Ph2 to determine worthiness to receive the crown or not.
31. The believer at the Bema Seat will undergo two evaluations.
32. The first has to do with all our works or deeds, plural (1Cor.3:12-15; 2Cor.5:10; Heb.6:10); the second has to do with an overall evaluation with respect to a finished course.
33. Based on this sobering affirmation of doctrine, Peter exhorts his readers to “conduct” themselves “in fear during the time of” their “stay *on earth*”.
34. Peter urges them to live out the balance of their time on earth in godly fear, knowing that each one must give an account.
35. By fearing God, we make decisions that are in accord with +R.
36. Peter’s point is that since the God whom they address as Father is to be their judge, they would be wise to have a healthy dread of His judgment and shape their behavior accordingly.
37. They should not cling to their status as children, as they will be judged for their performance as His sons and daughters.
38. The time frame of the command to live in fear is fixed by the phrase “during the time of your stay *on earth*”.
39. The noun translated “stay” (παρουκία) is found only here and in Acts.13:17, where it is used of Israel’s temporary residency in Egypt.
40. Hence, the believer’s life on earth is contrasted with the permanent home associated with Ph3.
41. Their παρουκία in Roman times came to an end, and they, along with all believers, await final evaluation in connection with the παρουσία of Christ.
42. This term parallels what we see in the letter’s opening verse.

43. This phrase parallels “the rest of the time in the flesh” of 1Pet.4:2.
 44. As long as our allotment of days remains, there is still opportunity to shed the impending shame and loss that awaits those who stand before Christ unprepared.

Another Compelling Reason to Persevere (vv.18,19)

VERSE 18 knowing that you were not redeemed (εἰδότες ὅτι οὐ ἐλυτρώθητε [pf.act.pt.n.m.s., οἶδα, *oida*, *know*, + conj., *hoti*, *that*, + neg. + aor.pass.ind.2.p., λυτρόω, *lutroo*, *redeem*, *set free*]) **with perishable things like silver or gold** (φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, [adj.instr.nt.p., φθαρτός, *phthartos*, *subject to decay*, *perishable*, + dat.nt.s., ἀργύριον, *argurion*, *silver*, + conj., *or*, + dat.nt.s., χρυσίον, *chrusion*, *gold*]) **from your futile way of life inherited from your forefathers** (ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαράδοτου [prep.w/def.art.w/adj.abl.f.s., μάταιος, *mataios*, *futile*, *worthless*, *empty*, *useless*, w/abl.f.s., ἀναστροφή, *anastrophe*, *manner of life*; cp. v.15; 2:12; 3:1,2; 3:16; 2Pet.2:7; 3:11; + adj.abl.f.s., πατροπαράδοτος, *patroparadotos*, *handed down from one’s ancestors*; 1X]),

VERSE 19 but with precious blood (ἀλλὰ τιμίῳ αἵματι [conj. + adj.instr.nt.s., τίμιος, *timios*, *precious*, *valuable*, + instr.nt.s., αἷμα, *haima*, *blood*]), **as of a lamb unblemished and spotless, the blood of Christ** (ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ [conj./comparison, + abl./gen.m.s., ἀμνός, *amnos*, *lamb*, + adj.gen./abl.m.s., ἄμωμος, *amomos*, *without blemish/ flaw; blameless*, + conj., *kai*, + adj.gen./abl.m.s., ἄσπιλος, *aspilos*, *without spot, stainless*, + gen.m.s., *Christos*]).

ANALYSIS: VERSES 18,19

1. From the twin thoughts of God as holy and as judge, Peter moves to a third compelling motivator for righteous conduct.
2. Namely, the gratefulness that informed believers must feel when they recall what their rescue from their pre-salvation, perilous, pointless existence has cost.
3. Peter appeals to elementary articles of BD.
4. “Knowing that” (εἰδότες ὅτι) is a perfect participle and could be paraphrased “knowing as you do”.
5. Exactly the same participial expression is found frequently in Paul’s letters (Rom.5:3; 6:9; 1Cor.15:58; 2Cor.1:7; 4:14; 5:6).
6. It embodies the concept of standardized teaching.
7. The verb “redeemed” is used in Ti.2:14 to describe the effect of Christ’s work on the Cross.
8. The verb λυτρόω (*lutroo*) goes back to Christ’s teaching with respect to His primary mission at the First Advent (Mk.10:45).
9. Peter is dealing with established Christian terminology taken from the institution of slavery.

10. In the Greco-Roman world of the first century AD, redemption (*lutron*) was a technical term for the money paid to buy a slave his freedom.
11. Both the noun and the related verb were used in the LXX of the redemption of property held in mortgage (Lev.25:25-28), of the payment of a sum for the first born (Num.28:15), or ransom of a man whose life was forfeit (Ex.21:30; 30:12).
12. Also the verb came to be used metaphorically of deliverance from enemies (Ps.69:18), from the sin unto death (Ps.69:18), from sin (Ps.130:8), from spiritual death (Ps.49:7,8), or from exile (Isa.41:14), but particularly from Egyptian bondage (Ex.6:6; 15:13; Deut.8:8).
13. This event foreshadowed deliverance from spiritual death via the baptism of the HS (1Cor.10:2).
14. Before stating what the redemption price consisted of, Peter states what it did not involve.
15. Their spiritual redemption did not consist of “perishable things like silver and gold”.
16. “Silver and gold” can open many doors, but not this one.
17. Psalm 49:5-9 makes it clear that temporal wealth is ineffectual in the redemption of the immortal soul.
18. For all the things that money can buy, it is worthless when it comes to the redemption of the soul.
19. God only accepts one commodity, as stated in v.18.
20. Mankind is born physically into the slave market of sin.
21. From birth all mankind is spiritually dead, enslaved to the ISTA (Eph.2:1).
22. Wealth cannot purchase the single most important and valuable thing there is – the soul.
23. “Perishable things like silver and gold” are useless with respect to the redemption of the soul from the curse associated with the fall of man.
24. God cannot accept a perishable commodity for an imperishable one.
25. Material things are temporal at best and could never be “the coin” necessary to redeem the soul, which is immortal.
26. False religion promotes the idea that immortality can be attained through the offering of perishable things.
27. Their “futile way of life” refers to their pagan way of life.
28. The unregenerate life is characterized by thinking that is futile/vain/useless.
29. The ancestral upbringing of these converts was totally bankrupt to affect real spiritual change.
30. They had inherited a legacy that was a dead end.
31. For all its claims and ostentation and longevity, their ancestral traditions were as good as if they never existed.
32. For all the billions upon billions of people who have been born into false religion and philosophy, not one has risen above the slave market of sin through that system.
33. The recipients of First Peter came to appreciate their blessed status in a sea of futility.
34. The price of our redemption or rescue did not consist, as was considered valid in such transactions, of silver and gold.
35. Peter completely disparages the notion that anything perishable can redeem its opposite.
36. Money cannot buy release from the penalty of sin.
37. Even at its greatness, pagan life is null and void in the spiritual realm.
38. In describing the acceptable commodity for deliverance from the slave market of sin and death, Peter employs imagery that is clearly sacrificial.
39. Christ is likened to a lamb, based on the OT typology of the Levitical sacrifices.

40. Under the Law all sacrificial animals had to fulfill the requirement of perfection.
41. Under no circumstances could an animal be used for sacred purposes that had a detectable flaw or imperfection.
42. Birth defects, disease, or injury rendered otherwise qualified animal sacrifices unacceptable (Lev.22:19-25).
43. Peter uses two adjectives to describe the sinless perfection of Christ, the Lamb of God.
44. The first, translated “unblemished” (ἄμωμος), occurs 8X times in the NT: Eph.1:4; 5:27; Phil.2:15; Col.1:22; Heb.9:14; 1Pet.1:19; Jude.1:24; Rev.14:5.
45. Jesus Christ was free from sin genetically and experientially.
46. The first adjective suggests the absence of disqualification due to inherited sin, or the ISTA.
47. The second adjective, translated “spotless”, indicates disqualification from an external association.
48. Christ did not have an STA, and therefore did not commit any act of sin in accord with the dictates of the sin nature.
49. Furthermore, He did not succumb to external temptation.
50. Remember that Adam’s original sin was committed in the absence of a sin nature.
51. In hypostatic union Christ’s humanity was temptable and capable of sinning.
52. He could have followed the pattern of Adam and sinned apart from an OSN.
53. The adjective “spotless” (ἄσπιλος) suggests carelessness leading to a stained garment.
54. This adjective occurs four times in the NT: 1Tim.6:16; Jam.1:27; 1Pet.1:19; 2Pet.3:14.
55. Christ was careful to avoid sin at all levels.
56. In summary, the first adjective (“blameless”) has to do with sin that is associated with temptation from within (ISTA); the second (“spotless”) has to do with sin as a result of temptation from without.
57. Sin would have disqualified Him as a sacrifice for the sins of the world.
58. The key word “lamb” has as its OT antecedent the Passover lamb.
59. Israel’s deliverance from Egypt was predicated upon their participation in the first Passover.
60. The first Passover was observed in Egypt (Ex.12).
61. Paul understood the significance of this sacrifice within the context of OT history and shadow Christology and soteriology when he spoke of “Christ our Passover also has been sacrificed” in 1Cor.5:7.
62. Christ is the reality – the true paschal (suffering) lamb.
63. Of course, the lamb(s) had to be sacrificed and its blood had to be applied to the lintels and door posts of the Israelite dwellings for the people to escape death in their homes.
64. While the lamb portrays Christ, the shed blood of the lamb portrays Christ’s work toward sin on the Cross (1Cor.5:7: “For Christ our Passover [*lamb*] also has been sacrificed”).
65. Old Testament animal sacrifice required the death of the animal through the shedding of blood (Heb.9–10).
66. All victims bled to death under the knife of the one offering the sacrifice.
67. This again was a picture of Christ dying for the sins of the world.
68. The blood of Christ, however, does not refer to His physical blood, as He, in contrast to the animal sacrifices of OT times, did not bleed to death on the Cross.
69. So just as Christ is not a literal lamb, bull, ram, etc., so it is not his literal physical blood that saves us, as so many think.
70. The blood of Christ is a representative analogy, not a direct analogy.

71. In this representative analogy the “X-thing” is the bleeding to death of the animal, while the “Y-thing” is Christ bearing sins from 12 noon to about 3:00 p.m.
72. Fact: Christ did not die by bleeding to death.
73. Fact: He did bleed through wounds inflicted by men both prior to and during His crucifixion.
74. Fact: There was ample blood in His body to sustain life when He actually died.
75. Fact: After He had died, a Roman soldier pierced His side and out came blood and water (serum).
76. Fact: Christ died of His own volition, as He prophesied He would, and not as a result of the trauma of crucifixion (Lk.23:46); He was unique even in His physical death.
77. All references to the blood of Christ relate to the time frame when He bore the sins of the world, marked off by the darkness that engulfed the area, beginning at noon and lasting for some three hours (Mt.27:45).
78. At the end of the three hours He cried out: “My God, My God, why have You forsaken me?” (Mt.27:46).
79. Following three more sayings from the Cross (“Woman behold your son!”/“Behold your mother!”/“I am thirsty!”), He proclaimed “It is finished!” (Jn.19:30).
80. During the three hours of darkness Christ was separated from fellowship with God the Father, as implied in His words “My God, My God, why have You forsaken Me?”.
81. While enshrouded in darkness, the humanity of Christ experienced pain directly from the hand of God as a ransom for the sins of all mankind.
82. It took about three hours for this transaction to occur.
83. Moreover, Christ did not die physically for the sins of the world, but because His work was finished.
84. So the imagery of “precious blood” is seen in the work of Christ during those three hours.
85. For the blood to be “precious”, the lamb had to be free from personal and imputed sin.
86. So Christ lived on earth from 3BC (Sept.11) until 33AD (Friday, April 3) with no sinful activity to His account.
87. Paradoxically, He came in contact with all the sinful activity of all mankind for all time.
88. The WOG makes it clear that He was sinless and that He bore the wrath of God for the sins of each and every descendant of Adam.
89. The ransom price for deliverance from the slave market of sin was paid to God the Father.
90. The blood of Christ is “precious”, as it provides the potential of eternal salvation to all who simply believe in Christ, who died for our redemption.
91. There is nothing so precious as this commodity.
92. This fact presented in this present context provides compelling motivation to spiritual excellence in the face of the enemy.
93. Knowing this should motivate us to live in godly fear for the balance of our stay upon earth (v.17).

VERSE 20 For He was foreknown before the foundation of the world (προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου [*pf.pass.pt.abl.m.s.*, προγινώσκω, *proginosko*, *know beforehand*; 5X: Acts.26:5; Rom.8:29; 11:2; 1Pet.1:20; 2Pet.3:17; + *part., men {emphasis}*, + *prep.w/gen.f.s.*, καταβολή, *katabole*, *foundation*, + *gen.m.s.*, κόσμος, *kosmos*, *world*]), **but has**

appeared in these last times for the sake of you (φανερωθέντος δὲ ἐπ' ἔσχάτου τῶν χρόνων δι' ὑμᾶς [*aor.pass.pt.gen.m.s.*, φανερώω, *phaneroo*, *appear*, + *conj./adver.*, *de*, *but*, + *prep.w/adj.gen.m.s.*, ἔσχατος, *eschatos*, *last*, + *def.art.w/gen.m.p.*, χρόνος, *chronos*, *time*, + *prep.w/pro.acc.p.*, *su*; “for your sake”])

VERSE 21 who through Him are believers in God (τοὺς δι' αὐτοῦ πιστοὺς εἰς θεὸν [*prep.w/pro.gen.m.s.*, *autos*, *him*, + *def.art.w/adj.acc.m.p.*, πιστός, *pistos*, *faithful*; *believing*; *believer*, + *prep.w/acc.m.s.*, *theos*, *God*]), **who raised Him from the dead and gave Him glory** (τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα [*def.art.w/aor.act.pt.m.s.*, ἐγείρω, *egeiro*, *raise*, + *pro.acc.m.s.*, *autos*, *him*, + *prep.w/adj.abl.m.p.*, νεκρός, *nekros*, *dead*, + *conj.*, *kai*, + *aor.act.pt.acc.m.s.*, δίδωμι, *didomi*, *give*, + *pro.dat.m.s.*, *autos*, *him*, + *acc.f.s.*, *doxa*, *glory*]), **so that your faith and hope are in God** (ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν [*conj./subord.*, *hoste*, *so that*, + *def.art.w/acc.f.s.*, *pistis*, *faith*, + *pro.gen.p.* *su*, *you*, + *conj.*, *kai*, + *acc.f.s.*, ἐλπίς, *elpis*, *hope*, + *pres.act.infin.*, *eimi*; “are”, + *prep.w/acc.m.s.*, *theos*]).

ANALYSIS: VERSES 20,21

1. In v.20 Peter desires to impress upon his charges that the redemption in which they are beneficiaries is part of a plan which God has known about from eternity past.
2. In particular, the Redeemer, who is the executor of “operation grace”, “was foreknown before the foundation of the world”.
3. It is of interest to note that Peter, in his address on the day of Pentecost, made the same observation with respect to the recent events resulting in the crucifixion of Christ (Acts.2:23: “this *Man*, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put *Him* to death”).
4. There, He desires that his audience understand that what has happened were not events out of control, but events under the direction of God for a purpose formulated in eternity past.
5. Here, he wants believers to understand that eternal redemption, as centered in the Person and work of Christ, was not an afterthought of deity.
6. Everything about Christ “was foreknown” from eternity past, including His complete obedience to death, even death on a cross.
7. The plan they are participants in has antecedents that are eternal.
8. This observation may have been prompted in part by the attacks of their enemies, who accused them of following a faith that had no history or tradition behind it.
9. But Jesus Christ was the object of divine foreknowledge.
10. Foreknowledge is a function of Omniscience.
11. Both the verb (προγινώσκω, *proginosko*) and the noun (πρόγνωσις, *proginosis*) are used of things which are known in advance of their occurrence.
12. The noun occurs 2X: Acts.2:23; 1Pet.1:2.
13. The verb occurs 5X: Acts.26:5; Rom.8:29; 11:2; 1Pet.2:20; 2Pet.3:17.
14. Acts 26:5 and 2Pet.3:17 make it clear that the sense is knowledge known in advance.

15. Theologians who try and make the word group mean foreordination are mistaken.
16. Foreknowledge and foreordination/predestination/election are not synonyms.
17. The terms are used together in Acts.2:23 and Rom.8:29 and are clearly distinguished.
18. In v.20 Peter does not mention the related but separate doctrine of predestination as he does in Acts.2:23, where Christ is the subject.
19. Christ, like believers, is of course both the object of foreknowledge and predestination.
20. God foreknew everything about the God-Man including the fact that He would be fully qualified to be the Savior.
21. Divine foreknowledge does not make anything certain.
22. It simply means that God, through His attribute of Omniscience, had all the facts at His disposal when He formulated “operation grace”.
23. In Acts.2:23 Peter includes predestination in his presentation of the Person and work of Christ.
24. There, he demonstrates how God works all things together for good.
25. Believers’ incorporation into the POG is the outworking of His eternal purpose.
26. And so, at the propitious moment in human history (time), Christ appeared as the God-Man (v.20b).
27. The aorist participle “has appeared” presupposes Christ’s actual pre-existence (cf. the “Spirit of Christ” in v.11).
28. What was known from Scripture became manifest in the flesh to those who were Jesus’ contemporaries.
29. The words “in these last times” are a reference to the present dispensation.
30. With the incarnation, passion, and glorification of Christ, the last age has dawned before the Second Advent of Christ.
31. The Church Age is special for a number of reasons.
32. It is designated as “the consummation of the ages” in Heb.9:26.
33. The expression “in these last times” refers to history from the First Advent of Christ to His second coming (cf. Heb.1:2, “in these last days”).
34. The words “for the sake of you” are designed to encourage the beleaguered saints for whom the letter was written.
35. Christ appeared for them in their need of redemption from the slave market of sin.
36. The eternal purposes of God are realized when people who are positive come to saving faith.
37. This is brought out in what follows: “who through Him are believers in God”.
38. “Him” refers to Jesus Christ, the object of saving faith.
39. True believers in God are people who have acknowledged who and what Christ is.
40. Religious people who do not acknowledge that Jesus is the Son of God who died for their redemption are not genuine believers in God.
41. Apart from Christ, no one can have a relationship with God (Jn.14:6 “I am the way, and the truth, and the life; no one comes to the Father but through Me”).
42. “God” refers to God the Father.
43. Peter characterizes the God in whom his readers believe as Him “who raised Him (i.e., Jesus) from the dead and gave Him glory”.
44. The only other reference to God the Father “giving glory” to God the Son is Jn.17:22.
45. The more familiar expression is that God “glorified” Jesus (Acts.3:13).
46. We, too, will be glorified at the right time (Rom.8:17,30).

47. In Luke's Gospel there is the parallel expression "to suffer and enter into His glory" (Lk.24:26).
48. The glorification of the deceased humanity of Christ via resurrection, ascension, and session validates Christ's work on the cross.
49. Believers in Christ are related to a God who can, and has, raised the dead.
50. The final phrase "so that your faith and hope are in God" expresses intended result.
51. The historical and doctrinal reality with respect to the glorification of Christ should inspire "faith and hope" in believers.
52. If God raised Christ from the dead according to the witness of Scripture, then we should press on under adversity, knowing that the outcome of our faith will be amply rewarded.
53. Faith signifies trust in God during our time on earth.
54. Hope looks to the future and our assurance that we, too, will share in Christ's glory according to the promises of Scripture.
55. Hence, we should all the more conduct ourselves according to the teachings of Scripture to enhance our eternal niche.