



C. The Cause for the Exhortation (1 Peter 1:17-23)

1. The fear in the cause (1 Peter 1:17)

a. The object of fear—"if ye call on the Father"

- (1) To some degree, this phrase is descriptive of all prayer. After all, prayer is made to the Father (John 16:23), through the mediation of (1 Timothy 2:5) and in the name of the Son (John 16:26), with the help of the Holy Ghost (Romans 8:26).
- (2) In the context, it seems to point to those who have believed on the Lord and who are His "children" (1 Peter 1:14). The suggestion is not that everybody should not live and walk in the fear of the Lord, but specifically that if you have called upon the Lord and are seeking to gird up the loins of your mind, be sober, and hope to the end that you have a duty to heed His words and be obedient thereunto.

b. The reason to fear

(1) He has no respect of persons (see James 2:1).

a) What is respect?

- i) The word *respect* is made up of the root word *spect* and the prefix *re*. The root word *spect* means to look (i.e., spectator, spectacle, inspect, circumspect, etc.). The prefix *re* means again.
- ii) The idea of the word *respect* is that one looks at two things and chooses to look at one of them a second time demonstrating favouritism.
- iii) The Lord connected the word *respect* to words like *regard* and *favoured* (Lamentations 4:16).

b) God's balance in respect

- i) God is no respecter of persons.
 - (a) When the Lord sent Simon Peter to preach unto the Gentiles, he learned a great lesson about the Lord's nature—"God is no respecter of persons" (Acts 10:34).
 - (b) In 2 Chronicles 19:7, the Bible says, "there is no iniquity with the LORD our God, nor respect of persons."
 - (c) Romans 2:11 states the truth in very simple fashion by saying, "For there is no respect of persons with God."
- ii) God had respect unto them.
 - (a) God's respect of Israel (see Exodus 2:25)
 - (b) God's respect of the lowly (see Psalm 138:6)

(2) He judgeth according to every man's work.

- a) Some of the brethren have distinguished between judgment according to one's work (the saved) and one's works (the lost). Revelation 2:23 likely throws a wrench in that distinction.



- b) Perhaps the greater truth is that judgment according to one's work(s) is never for the sake of determining one's salvation or lack thereof, but to determine one's reward, either good or bad (Matthew 16:27; 1 Corinthians 3:13-15; 2 Corinthians 11:15; 1 Peter 1:17; Revelation 2:23; Revelation 20:12-13; Revelation 22:12).
 - c) This interpretation certainly fits the description of the judgment seat of Christ given in 2 Corinthians 5:10.
 - c. The call to fear—"pass the time of your sojourning here in fear"
 - (1) The brevity of life
 - a) The act of living—"pass the time"
 - b) The temporary nature of living—"your sojourning"
 - i) It may or may not be connected, but one can see *jour* in the word *sojourn* and this reminds us of the word *journey* and tends to make us think that the word *sojourn* suggests something that involves temporary stays interrupted by journeying.
 - ii) Various forms of the word *sojourn* appear seventy-four times in seventy-two verses in the Bible. The time of sojourning varies GREATLY in scripture (see Acts 7:6), but the suggestion of a temporary dwelling comes through.
 - iii) Peter communicated this truth, albeit in different terms, when he spoke of putting off his tabernacle—a temporary dwelling place (2 Peter 1:13-14; see also 2 Corinthians 5:1-4).
 - (2) The companion in life—"in fear"; Note: This likely speaks of two types or aspects of fear.
 - a) Carefulness of living (2 Corinthians 7:11; Philippians 2:12)
 - b) Fear of God (2 Corinthians 7:1)
2. The wonder in the cause (1 Peter 1:18-21)
- a. The price of redemption (1 Peter 1:18-19)
 - (1) The insufficient price (1 Peter 1:18)
 - a) Their knowledge of redemption—"Forasmuch as ye know"
 - b) Their insufficiency of redemption
 - i) Generic—"corruptible things"
 - ii) Examples—"as silver and gold"
 - (a) Historically, silver and gold were identified as "precious things" (2 Kings 20:13; Ezra 8:27; Isaiah 13:12; Daniel 11:8).
 - (b) In the present context, they are identified as helpers only in a vain conversation received by tradition (see Psalm 49:6-8).
 - (c) In fact, in this chapter, both our faith (1 Peter 1:7) and the blood of Christ (1 Peter 1:19) are more precious than gold.



- c) Their need of redemption
 - i) Your vain conversation
 - (a) A conversation includes more than words and is often associated with one's way of life.
 - (b) Their traditional conversation was identified as vain (or empty). If nothing more, this would be true because:
 - (i) It led to them being the servants of sin (John 8:34; Romans 6:16, 20).
 - (ii) It brought them under the curse of the law (Galatians 3:10, 13; James 2:10).
 - ii) Received by tradition from your fathers (Mark 7:8-9, 13; Galatians 1:14; Colossians 2:8)
- (2) The sufficient price (1 Peter 1:19a)
 - a) The expression of the purchase
 - i) Redeemed (1 Peter 1:18)
 - ii) Bought (1 Corinthians 6:20; 1 Corinthians 7:23)
 - b) The price of the purchase
 - i) Its value—"precious"
 - ii) Its substance—"blood"
 - (a) The Lord purchased the church "with his own blood" (Acts 20:28).
 - (b) Propitiation is offered "through faith in his blood" (Romans 3:25).
 - (c) Justification is found through "his blood" (Romans 5:9).
 - (d) Redemption and forgiveness of sins is found "through his blood" (Ephesians 1:7; Colossians 1:14).
 - (e) Those "far off are made nigh by the blood of Christ" (Ephesians 2:13).
 - (f) He made peace for us "through the blood of his cross" (Colossians 1:20).
 - (g) "By his own blood" He entered the holy place to obtain eternal redemption for us (Hebrews 9:12-14).
 - (h) The blood of Christ "cleanseth us from all sin" (1 John 1:7).
 - (i) He "washed us from our sins in his own blood" (Revelation 1:5).
 - iii) Its guarantor—"of Christ"
 - (a) Every man's blood is deemed to be of great value even though the average man's blood is corruptible (Leviticus 17:11).
 - (b) The greatness of this blood is seen in the fact that it was not simply a man's blood, but the very blood of God (Acts 20:28).



- b. The person of redemption (1 Peter 1:19b-21)
 - (1) His likeness (1 Peter 1:19b)
 - a) The picture—"as of a lamb" (see John 1:29)
 - i) The surrendered lamb (Genesis 22:7-13; John 10:17-18; Philippians 2:8)
 - ii) The suffering lamb (Isaiah 53:4-7, 10-11; 1 Peter 1:18-19; 1 Peter 2:21-25)
 - iii) The substitutional lamb (Leviticus 1:1-9; Ephesians 5:2; 2 Corinthians 5:21; 1 Peter 3:18)
 - iv) The saving lamb (Exodus 12:1-3, 11-13; John 1:29; 1 Corinthians 5:7)
 - v) The sovereign lamb (Revelation 5:1-14; Revelation 6:1, 16; Revelation 7:9, 10, 14, 17; Revelation 12:11; Revelation 14:1, 4, 10; Revelation 15:3; Revelation 17:14; Revelation 19:7, 9; Revelation 21:9, 14, 22, 23, 27; Revelation 22:1, 3)
 - b) The purity (Hebrews 9:14)
 - i) Without blemish
 - ii) Without spot
 - (2) His preparation and manifestation (1 Peter 1:20; see Titus 1:1-3)
 - a) He was foreordained before the foundation of the world (Ephesians 1:4; Hebrews 4:3; Revelation 13:8).
 - b) He was manifest in these last times for you (John 1:1, 14; 1 Timothy 3:16; Hebrews 9:26; 1 John 1:1-2; 1 John 3:5, 8).
 - (3) His effectiveness (1 Peter 1:21)
 - a) The dual audience of the Saviour's manifestation—"for you...Who" (1 Peter 1:20-21); Note: In order to understand this truth, one must consider 1 Timothy 4:10.
 - i) God, the **general** Saviour
 - (a) The problem—Some might interpret this to mean that all men will be saved regardless of their willingness to humble themselves and trust Christ as Saviour.
 - (b) The provision
 - (i) God is the general Saviour of all men in His provision for salvation. In other words, Christ's salvation has been provided for ALL.
 - (ii) God is the general Saviour of all men in His offer of salvation. In other words, Christ's salvation is accessible and available to ALL.
 - ii) God, the **special** Saviour
 - (a) Just because salvation is provided for and available to all men does not mean that all men are saved.
 - (b) The prerequisite for obtaining the salvation and specifically knowing God as Saviour is to believe on the Lord Jesus Christ for salvation.



- b) The access of the Saviour's manifestation—"by him do believe in God" (John 12:44; John 14:6; Ephesians 2:18; Hebrews 7:25)
 - c) The success in the Saviour's manifestation
 - i) The Father raised Christ from the dead (Acts 2:24, 32; Acts 3:15; Acts 4:10).
 - ii) The Father gave Christ glory (John 13:31-32; John 17:1, 5; Acts 3:13).
 - d) The expectation of the Saviour's manifestation
 - i) Your faith might be in God.
 - ii) Your hope might be in God.
3. The responsibility in the cause (1 Peter 1:22-23)
- a. Our salvation stated (1 Peter 1:22-23)
 - (1) Obeying the truth (1 Peter 1:22)
 - a) Obedience defined (2 Kings 18:12)
 - i) Society has distorted the meaning of obey by limiting obedience solely to following a set of commands.
 - ii) Although obedience certainly does involve following the rules, the Bible indicates a much broader application.
 - iii) Concerning obedience, 2 Kings 18:12 says that Israel "would not hear them, nor do them" (that is, hear or do the commandments of God).
 - iv) With this context, it is easy to understand that the Bible defines disobedience as the refusal to hear and do the commandments of the Lord.
 - v) Other similar passages teach this same truth (1 Samuel 15:22; Proverbs 5:13; Jeremiah 17:23).
 - vi) In other words, obedience is twofold:
 - (a) First, the individual must have an attentive ear.
 - (b) Second, he must act by faith.
 - b) Understanding the need for obedience for salvation (see 1 Peter 1:2; 1 Peter 2:7-8; 1 Peter 3:1; 1 Peter 4:17)
 - i) God commanded, "That we should believe on the name of his Son Jesus Christ" (1 John 3:23).
 - ii) In this same fashion, the Bible is clear that salvation involves obeying the gospel (Acts 5:32; Acts 6:7; Romans 6:17; 2 Thessalonians 1:8; Hebrews 5:9).
 - iii) When all the pieces of the puzzle are put together, one understands that obedience of the gospel involves hearing it with attentive ears and acting upon the message by faith. This is communicated clearly in Romans 10:16 which says, "They have not all obeyed the gospel. For Esaias saith, Lord, who hath BELIEVED our report."



- c) The means of our obeying the truth—"through the Spirit"
 - i) If one is not careful, he can easily get the meaning/order of this verse confused. It is especially easy for one who believes that salvation is either gained or kept by one's faithfulness or righteousness.
 - ii) The purification of the soul comes AS A RESULT of obeying the truth (the gospel). The helper in this purification of the soul, identified in the next verse as being born again, is the Spirit of God.
 - iii) In short, the man who is born again (purifying his soul) is born of the Spirit.
 - (a) The Saviour offered Himself "through the eternal Spirit" (Hebrews 9:14).
 - (b) Man's salvation is accomplished "through the sanctification of the Spirit" and belief of the truth (2 Thessalonians 2:13; see also 1 Corinthians 6:11; 1 Peter 1:2).
 - (c) The birthing process of salvation requires being born of the Spirit (John 1:13; John 3:5-6, 8).
- (2) Being born again (1 Peter 1:23)
 - a) The insufficient seed—"not of corruptible seed" (see 1 Peter 1:18)
 - b) The sufficient seed
 - i) Its nature—"but of incorruptible"
 - ii) Its identity—"by the word of God" (James 1:21)
 - iii) Its life—"which liveth and abideth for ever" (Psalm 119:89; Isaiah 40:8)
- (3) Note: Considering that multiple things have been introduced in this chapter as being the agents by which men are born again, it seems good to explain the active participants in man's salvation.
 - a) The principle stated (Romans 8:28)
 - i) The working of God is quite often misunderstood due to its complexities.
 - ii) God often uses multiple things and allows them to work together to accomplish His will.
 - iii) He does this in one's life who has been saved but also does this to bring about that person's salvation.
 - iv) Just like medications offer active ingredients to cure a physical sickness, the Lord has several active ingredients to cure spiritual sickness.
 - v) Any gospel excluding any of these elements is false.
 - b) The principle explained
 - i) Faith
 - (a) Man's faith (Acts 16:30-31; Romans 10:9; 2 Timothy 3:15)
 - (b) Christ's faith (Galatians 2:16; Philippians 3:9)
 - ii) The Spirit's sanctification—see notes above



- iii) God's grace
 - (a) It is "by grace" that we "are saved" (Ephesians 2:5).
 - (b) "The grace of God that bringeth salvation hath appeared to all men" (Titus 2:11).
 - (c) This grace works "through faith" to ensure one's salvation (Ephesians 2:8).
 - (d) We are "justified freely by his grace" (Romans 3:24; Titus 3:7).
- iv) God's mercy
 - (a) Our salvation is not accomplished "by works of righteousness which we have done, but according to his mercy" (Titus 3:5).
 - (b) It was "according to his abundant mercy" that we have been "begotten...again" (1 Peter 1:3).
- v) God's word—see notes above
- vi) Christ's blood—see notes above
- vii) Christ's name
 - (a) "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).
 - (b) "Through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43).
- viii) The gospel (1 Corinthians 15:1-2)
- b. Our salvation accomplished—"Seeing ye have purified your souls" (1 Peter 1:22)
- c. Our salvation fruitful (1 Peter 1:22)
 - (1) Accomplished—"unto unfeigned love of the brethren"
 - (2) Yet to accomplish—"see that ye love one another with a pure heart fervently"
 - (3) Note: This seems to match the concept of position/practice so prevalent in the New Testament epistles (Colossians 3:10; Ephesians 4:24).

D. The Reminder in the Exhortation (1 Peter 1:24-25)

- 1. The weakness of man (1 Peter 1:24; 2 Kings 19:26; Psalm 37:2; Psalm 90:5-6; Psalm 92:7; Psalm 103:15-16; Psalm 129:6-7; Isaiah 40:6-8; James 1:10-11)
 - a. The passing of life
 - (1) All flesh is as grass
 - (2) The grass withereth
 - b. The waning of glory
 - (1) All the glory of man is as the flower of grass
 - (2) The flower thereof falleth away
- 2. The power of the word of God (1 Peter 1:25)
 - a. Its endurance—"the word of the Lord endureth for ever"
 - b. Its delivery—"this is the word which by the gospel is preached unto you"