

**Lesson 12 – 1 Peter:**

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| I. Believers' faith and hope in the world   | 1:3-2:10 |
| A. Rejoicing in the hope of Christ's return | 1:3-12   |
| B. Righteous living because of the hope     | 1:13-2:3 |
| 1) God's purpose for His elect              | 1:13-16  |
| 2) A Call to the redeemed to fear God       | 1:17-21  |
| 3) Expressing the new life                  | 1:22-2:3 |

In the last lesson, we discussed the outline point of “Righteous Living because of the Hope of Christ’s Return,” and how Peter identifies” God’s purpose for His children.” In that section, Peter presents the challenge to live differently, and he issues a call to holy living, as our response to God’s purpose for us.

In this lesson, we are going to study and review Peter’s call to the redeemed to fear God. In further understanding the challenge to live differently, the verses 17 to 21 emphasize the spirit of reverence or awe in which, we as Christians recognizing that we are only temporary residents on this earth, should live.

Just as the Israelites were brought out of Egypt to know God as their God in a new way, Christians have been redeemed from the bondage of sin, of empty conventional living to know God and call upon God as our Father, in a new relationship.

As the Israelites in Egypt were shielded from judgement by the shed blood of the Passover lamb, so we Christians have been saved from actually knowing God as our judge through the precious blood of Jesus Christ! This amazing sacrifice for our redemption was foreordained by God Himself, before the world was made. He sent His only begotten Son, to provide that once for all sacrifice for our sin. God the Father, accepted that sacrifice for sinners that deserve judgment, and exalted Christ in resurrection to His rightful position at the right hand of the Father in glory. Through Christ we can look to God in sure confidence and hope (confident expectation) and see in the glory given to the exalted Jesus, the promise and

pattern of our own full salvation – the promised land or inheritance into which we are brought after our sojourning on earth. (see verses 3-5).

Therefore, this awareness ought to make all who share in it face life here in a new way. We should have a sense of awe before God, and an awareness that we are only sojourners here.

vv. 17 – 21: “And remember that the heavenly Father to whom you pray has no favorites. He will judge or reward you according to what you do. So, you must live in reverent fear of him during your time here as “temporary residents.”

“For you know that God paid a ransom to save you from the empty life you inherited from your ancestors. And it was not paid with mere gold or silver, which lose their value.”

“It was the precious blood of Christ, the sinless, spotless Lamb of God. God chose him as your ransom long before the world began, but now in these last days he has been revealed for your sake.”

“Through Christ you have come to trust in God. And you have placed your faith and hope in God because he raised Christ from the dead and gave him great glory.”

v. 17 - “And remember that the heavenly Father to whom you pray has no favorites. He will judge or reward you according to what you do. So, you must live in reverent fear of him during your time here as “temporary residents.”

We, Christians are now privileged to “invoke,” or to appeal to for help to God as Father. Peter may be making an implied reference to the way that Jesus Himself taught His disciples to pray – saying “Father.” (see Luke 11:2; Gal. 4:6)

Luke 11:2 – “Jesus said, “This is how you should pray: ‘Father, may your name be kept holy. May your Kingdom come soon.’”

Galatians 4:6 – “And because we are his children, God has sent the Spirit of Son into our hearts, prompting us to call out, “Abba, Father.”

In this verse 17, “Father” is made very emphatic in Greek by being put before the verb. This emphasizes the wonder that Christians are able to invoke the supreme impartial judge by such as name. Also, according to the

Old Testament law of holiness, reverence was first given in society to parents even more than to the judge (see Lev. 19:2-3).

Leviticus 19:2-3 – “Give the following instructions to the entire community of Israel. You must be holy because I, the Lord your God, am holy. Each of you must show great respect for your mother and father, and you must always observe my Sabbath day of rest. I am the Lord your God.”

How much more should we give supremely given to God, not as judge but as our “Father”? As God is holy so should we (His children) be holy! We should live in such a way that He will give us praise and honor, rather than punishment (judgment). God deals with us impartially in judgment according to the actual work we do individually. We should fear God (healthy and holy reverence for God) and that should constrain us to delight in His ways and depart from evil. See Psalm 111:10; Proverbs 16:6; and Peter’s words in Acts 10:34-35.

Ps. 111:10 – “Fear of the Lord is the foundation of true wisdom. All who obey his commandments will grow in wisdom.”

Prov. 16:6 – “Unfailing love and faithfulness make atonement for sin. By fearing the Lord, people avoid evil.”

Acts 10:34-35 – “Then Peter replied, ‘I see very clearly that God shows no favoritism. In every nation he accepts those who fear him and do what is right.’”

As Christians, our home in this world, should not be considered settled and permanent but live as though we do not belong and do not expect to stay.

vv. 18-19 – “For you know that God paid a ransom to save you from the empty life you inherited from your ancestors. And it was not paid with mere gold or silver, which lose their value. It was the precious blood of Christ, the sinless, spotless Lamb of God.”

Just like the Israelites, whom God brought out of Egypt (bondage), Christians have been rescued from the bondage of an empty or vain life without God. Now that we are in relationship with Him through Jesus Christ, we now have reverence for God, and we have a purpose and proper regard for real and eternal values.

Man's greatest need is for salvation to discover the real human worth and divine destiny. The value of the human being can be inferred from the price paid to redeem man (John 3:16 and 1 Corinthians 6:20).

John 3:16 – “For this is how God loved the world: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life.”

1 Corinthians 6:20 – “for God bought you with a high price. So, you must honor God with your body.”

God the Son, the Divine One through whom the worlds were created, became flesh, and died for the sins of humanity. That He willingly shed His blood and died for us reveals not only the value of the human personality, but also the importance of salvation. Through Christ, believers are forgiven, reckoned to be righteous, and by New Birth are renewed in the image of God. Fallen men and women can only produce the works of the flesh. Only the Spirit, by the New Birth, can renew and recover that which was destroyed by the Fall (see John 3:5-6). To reach highest human potential, to have abundant life, one must accept Jesus Christ by faith.

John 3:5-6 – “Jesus replied, ‘I assure you, no one can enter the Kingdom of God without being born of water and the Spirit. Humans can reproduce only human life, but the Holy Spirit gives birth to spiritual life.’”

Note that Peter refers to the sacrificial lamb of the Old Testament in relationship to Jesus' death, He is without spot (no internal flaw) and wrinkle (external defilement). This means Jesus was morally and integrity perfect. Jesus is to be recognized as fulfilling the office of Messiah, and His death is to be regarded as sacrificial and substitutionary, and so redemptive that the death of the 'sinless' is for the benefit and release of the sin bound. It is this recognition of what our redemption has cost that puts those who share in that redemption under obligation to live a life in a manner accordingly worthy of that redemption.

v. 20 – “God chose him as your ransom long before the world began, but now in these last days he has been revealed for your sake.”

Here Peter notes the Person and work of Jesus Christ, God's Son is declared to have had a place in God's mind and purpose before the world was even

created. This means that man's fall into sin and its consequences did not catch God by surprise. God had foreseen this and He had His remedy for it – His way of redemption – His Son Jesus Christ. So, God not only sends a Messiah but that He would die to redeem His people is a part of His preconceived plan to redeem before this world was even created. The phrase “now is these last days he has been revealed for your sake” directs us to the thought that Jesus Christ's coming (birth) is regarded as the climax and consummation of the ‘previous’ age. Thus, we are now living in the “last days.” In other words, the ‘last days’ were inaugurated with the First Coming of Christ. See Acts 2:17 and Hebrews 1:2.

Acts 2:17 - “In the last days, God says, ‘I will pour out my Spirit upon all people. Your sons and daughters will prophesy. Your young men will see visions, and your old men will dream dreams.’”

Hebrews 1:2 – “And now in these final days, he has spoken to us through his Son. God promised everything to the Son as an inheritance, and through the Son he created the universe.”

v. 21 – “Through Christ you have come to trust in God. And you have placed your faith and hope in God because he raised Christ from the dead and gave him great glory.”

God has acted decisively in two ways to assure us that we may come to Him and put our faith in Him:

1. Based on what Peter just said in v. 20, Jesus Christ has fulfilled His messianic office to redeem us or as Peter says in chapter 3:18, to “bring us to God.”
2. There is what God Himself has done to demonstrate both His acceptance of Christ's Person and Work (by raising Him from the dead), and His pleasure to reward Him as Man for the benefit of His people (by giving Him the full bodily and heavenly glory destined for humanity).

Those whom Christ died, have, therefore, double ground for coming to God. We may approach God in confidence, counting on God to receive us, and in HOPE (confident expectation) that in the end, we too, will share the same glory which Christ already enjoys. See Romans 5:2 and 8:16-21:

Romans 5:2 – “Because of our faith, Christ has brought us into this place of undeserved privilege where we now stand, and we confidently and joyfully look forward to sharing God’s glory.”

Romans 8:16-21 – “For his Spirit joins with our spirit to affirm that we are God’s children. And since we are his children, we are his heirs. In fact, together with Christ we are heirs of God’s glory. But if we are to share his glory, we must also share his suffering.

Yet, what we suffer now is nothing compared to the glory he will reveal to us later. For all creation is waiting eagerly for that future day when God will reveal who his children really are. Against its will, all creation was subjected to God’s curse. But with eager hope, the creation looks forward to the day when it will join God’s children in glorious freedom from death and decay.”