

## I Pet 1:17-21

Introduction: Continuing a series of commands in vv. 13-16 based on “therefore” relating to vv. 3-12

- I. Live your life as one who will be held responsible for one’s own actions. (17)
  - A. Since you call on a Father who judges. (17a)

“The emphasis of this clause is less on the fact that the readers address God as Father than on the fact that the One they address as Father is also the final Judge of every human being.” WBC p. 60

    1. He judges without favoritism – cf. Acts 10:34; Rom 2:11; 2 Chron. 19:7; Gal. 2:6; Eph 6:9; Col 3:25
    2. He judges each according to his works – cf. Ps 62:12; Prov 24:14; Jer17:10; Rom2:6; Rev 20:12-13, 22:12; Mt. 16:27
      - a. Not salvation by works- Eph 2:8-9, Rom 8:1
      - b. Grades and rewards or punishes things done as a Christian- Eph 2:10, I Cor 3:10-15, 4:1-5, Lk 19:11-27, 2Tim 4:14
  - B. Live the time of your pilgrimage in reverent fear. (17b)
    1. Have a lifestyle- same word as v. 15
    2. For the time of your pilgrimage- cf. 1:1. 2:11
    3. Lifestyle of reverent fear.
      - a. not paranoia or phobia, cf. 3:6,14; 2 Tim 1:7
      - b. but reverence toward God, cf. 2:17, Heb 12:28
- II. The reason why we should do this- (as well as for all of the commands of 13-17). (18-21)
  - A. We are redeemed by the blood of Christ. (18-20)
    1. We know that...(18a)

The focus is not so much on our knowing, but this is just a formula to introduce what follows.
    2. What we know. (18b-21)
      - a. Neg. We are not redeemed with perishable things such as silver or gold. (18b)
        - 1) Redeemed- to redeem means to purchase back with a price, such as a slave or prisoner of war – cf. Mt 20:28. Mk 10:45, Ex 6:6-7  
“The basic concept of redemption is the exchanging of ownership, often by paying a price.” Kennard. JETS Dec 1987. p. 399  
“There were people whose rightful place was back there in the homeland, alongside their brothers. But by a cruel accident of war they had fallen into the power of a strong enemy They could not break free Left to themselves they would remain in captivity for the rest of their lives If they were to be set free, money must be paid. For them to be restored to the place where they belonged they must be bought out of their captivity. This buying of prisoners of war out of their captivity was the basic idea in redemption. But the redemption words came to be used of other forms of freeing people. They were sometimes used, for example, of setting slaves free.” Morris, The Atonement. P. 108  
Read Morris p 124-5  
“To his gentile readers, [redemption] may have suggested not so much the language of [the Old Testament] as that of the Roman custom of sacral manumission, a

legal fiction by which a slave (or his benefactor) paid money into a temple treasury so that the god honored at that temple would ‘purchase’ or ‘ransom’ him from his master; he would then be the property of that god but in relation to society a free person....That Peter thought of the readers of his epistle in this way is suggested by 2:16. Where he characterized them “as those who are free...yet as God’s slaves.’ Their redemption is first of all liberation from the past (cf. v. 14). Now seen as a form of slavery.” WBC p. 64 – cf. Ex 8:20, Rom 6:16

“Petrine redemption is an act that focuses on requiring the redeemed to live differently. For example, the repeated command throughout I Peter remind believers of their obligation. The act of Christ redeeming them must be followed by their own action....Petrine redemption then is a definite act wherein Christ initially frees a person from his former futile way of life and thus renders him under obligation to obey God in his new changed lifestyle.” Kennard. P. 401  
“The Christian must live life in reverence, because it cost so much, nothing less than the life and death of Jesus Christ. Since, then, life is such surpassing value, it cannot be wasted or thrown away.” Barclay. P. 188.

2) Not with perishable things like silver or gold- cf. v. 4,7,23,3:4, Is. 52:3  
"Where Isaiah’s point was redemption without the paying of a price, Peter’s is redemption at a price far beyond silver or gold.” WBC p. 63

3) Redeemed from the futile way of life inherited from our forefathers.- cf. Rom 6:21. Eph 2-1-4. 1 Pet 4:3, 1:14, 2:1

a) Way of life- same word as v. 17

“the [way of life] of the readers’ past stands in sharpest possible contrast to the [way of life] required of them now (v. 15).” WBC p. 64

b) futile- idle. empty. fruitless, useless, powerless, lacking truth  
cf. Jer.2:5; Acts 14:15. Rom 1:21. Eph. 4:17

c) inherited- passed down from forefathers, almost as an assumption, taken for granted, that now must be looked at carefully and discarded if found wanting.

b. Pos.- We are redeemed by the blood of Christ. (19-20)

1) Spoken of in general terms. (19)

a) but by the precious blood of Christ - cf. 1:2, Acts 20:28. Heb 9:12.1Clem 7:4, I Cor 6:20

b) a simile for comparison- like a blameless and spotless lamb- referring to the animals used for Old Testament sacrifices for sin. cf. Ex 12:5. Gen 22:8,13. Is 53:7. Jn 1:29

blameless and spotless- Jesus was qualified to pay the debt for sin because He was sinless. cf. 2 Cor 5:21

2) Specifically about Christ. (20)

a) He was foreordained before the foundation of the world.  
- cf. 1:2, Acts 2:23. Eph 1:4

b) He was revealed in the last time

(1) revealed- already existing and prepared. but now made known. the veil was drawn away.

(2) in the last time- in contrast with “before the beginning of the world” – cf. Heb 9:26

“The phrase [in the last time] assumes a series of these time periods or ‘ages’ spanning the world’s history, and affirms that the last of these has begun with the appearing of Christ.” WBC p. 68.

(3) for your sake- bringing this theoretical material to a personal level as a transition to what follows

B. The effects of redemption on us. (21)

1. You are believers in God

a. Through Him- because of what Jesus has done

b. in God

1) who raised Him from the dead - cf. 1:3, Rom 4:24, 10:9

“Jesus’ resurrection was not simply a resumption or extension of earthly life, but the beginning of a new and transcendent existence (cf. 3:18-22)” WBC p. 69.

2) who gave Him glory- cf. 1:11

2. The purpose- Our faith and hope are in God- cf. v. 13

“it is more than a mere repetition of [through Him you are believers in God]. Peter’s additional point is that what is now the experience of his readers (i.e. believing in God) was God’s intention already when he raised Jesus Christ to glory.” WBC p. 70.

“By introducing hope at this point, he comes full circle back to v. 13, where the series of exhortations began while at the same time reinforcing his insistence in vv. 3-9 simultaneously on the hope of salvation as an encouragement to faith, and on faith’s testing during the interval before the hope is realized. The placement of [in God] at the very beginning ([blessed be God] v.3) and at the end, whether in the literary structure or in the horizons of the author’s thought. In I Peter, faith no less than hope is pointed toward the future, and hope no less than faith is a response to God’s work of redemption through Christ (v. 3) and governs the conduct of Christians in the present (3:15-16). If there is a new element introduced with the mention of hope, it is the possible implication that the God who raised up Jesus and gave Him glory will also raise and glorify those who hope in Him.” WBC. P. 70