A sunset scene with a large, bright sun partially obscured by a dark, silhouetted hillside in the foreground. The sky is a mix of orange, yellow, and blue. The water in the middle ground reflects the colors of the sky. The overall mood is serene and hopeful.

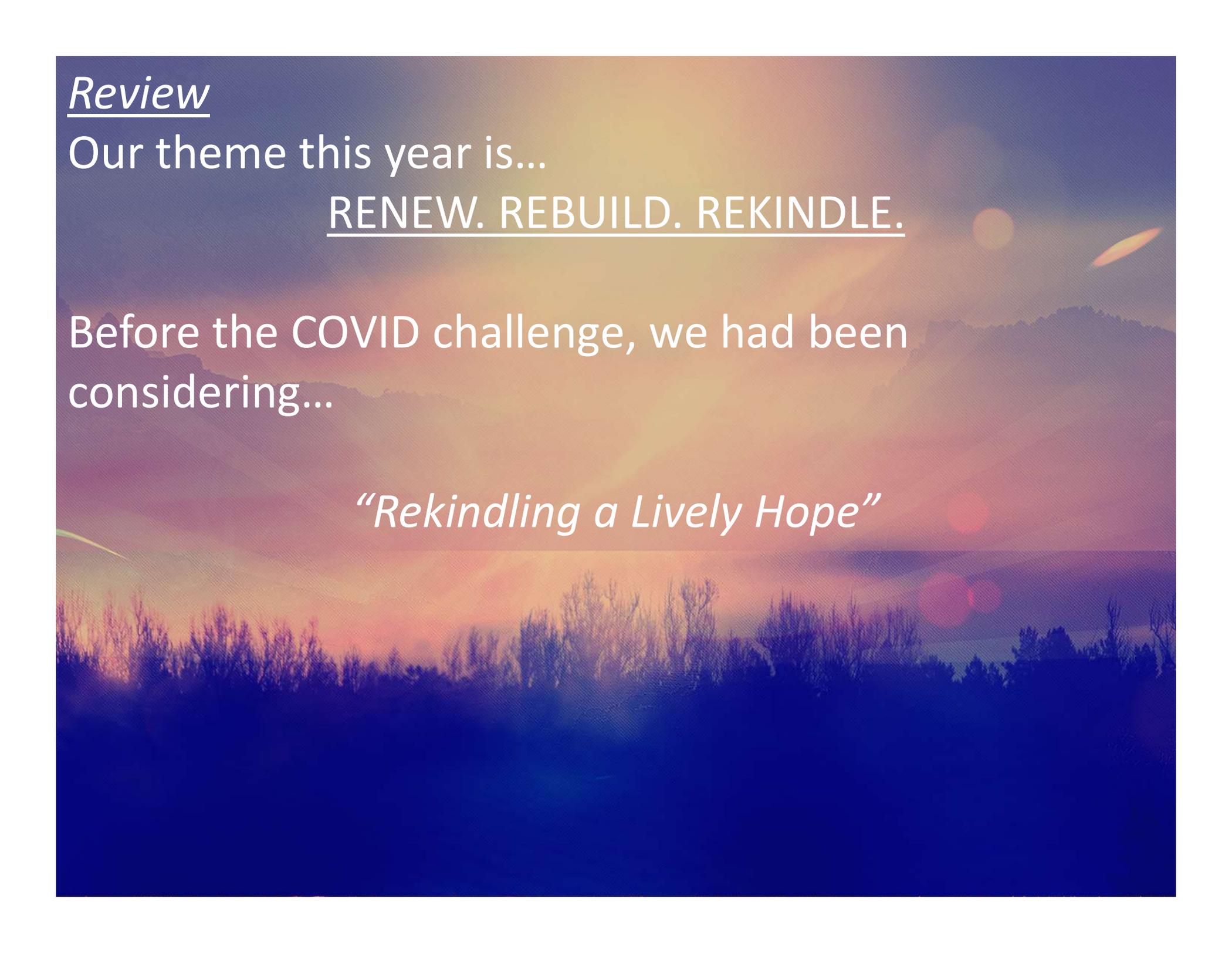
RENEW. REBUILD. REKINDLE.

1 Pet. 1:17-1

*“Rekindling a Lively Hope through  
Salvation, Scripture, and Sanctification”*

1 Pet. 1:17 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:





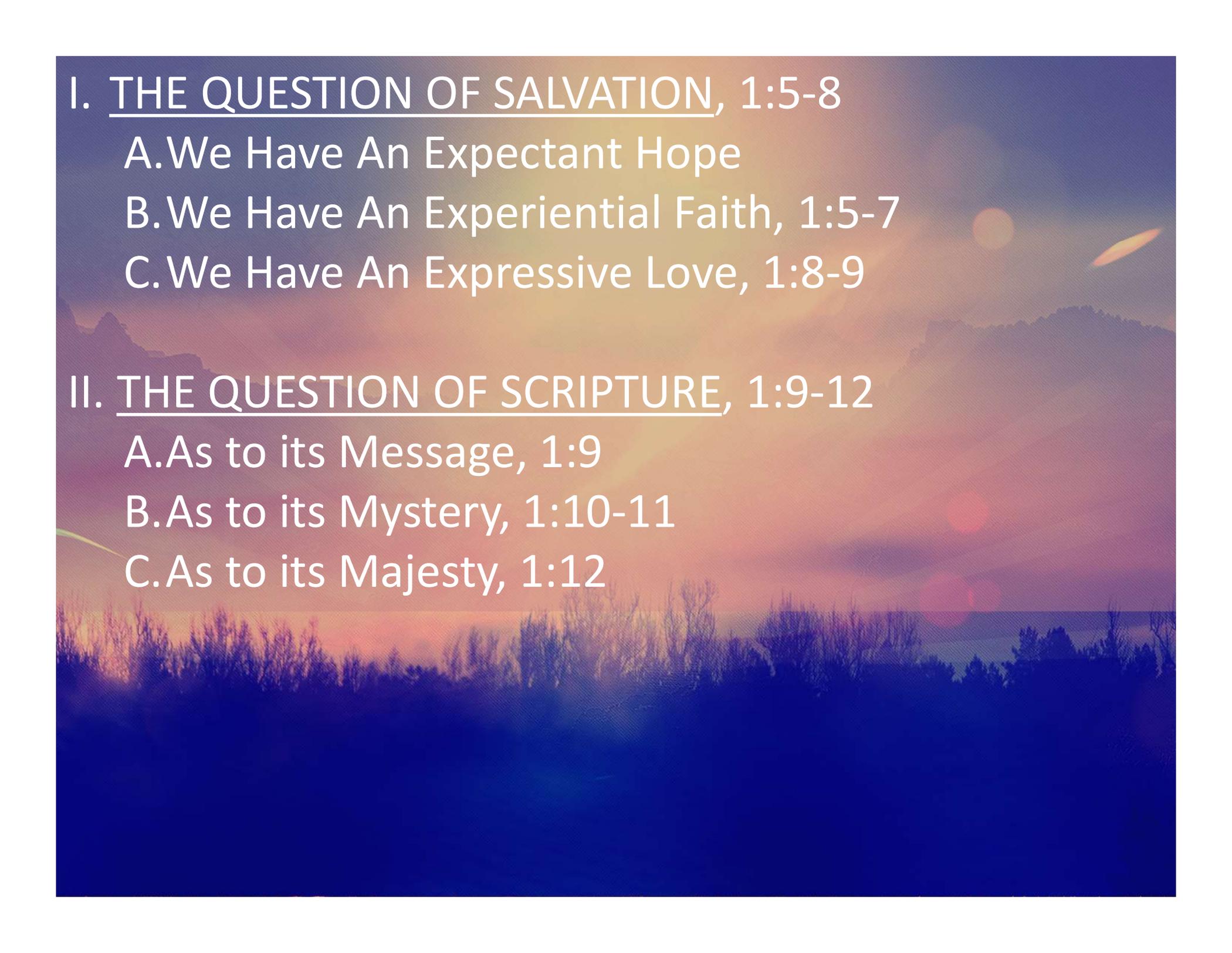
Review

Our theme this year is...

RENEW. REBUILD. REKINDLE.

Before the COVID challenge, we had been considering...

*“Rekindling a Lively Hope”*



I. THE QUESTION OF SALVATION, 1:5-8

A. We Have An Expectant Hope

B. We Have An Experiential Faith, 1:5-7

C. We Have An Expressive Love, 1:8-9

II. THE QUESTION OF SCRIPTURE, 1:9-12

A. As to its Message, 1:9

B. As to its Mystery, 1:10-11

C. As to its Majesty, 1:12

### III. THE QUESTION OF SANCTIFICATION, 1:13-16

#### A. The Character of God, 1:13-17

##### 1. His Fatherly Character, 1:13-16

###### a. Our Responsibility, 1:13

(1) A New Focus, 1:13a

(2) A New Future, 1:13b

(a) We Are to Crucify our Old Lusts, 1:14b-c

i. A Warning Against Indulgence, 1:14b

ii. A Warning Against Ignorance, 1:14c

(b) We are to Cultivate our New Life, 1:15-16

i. The New Testament Call to be Holy, 1:15

ii. The Old Testament Call to be Holy, 1:16

Believers live perpetually in need to RENEW. REBUILD. REKINDLE. The first chapter in First Peter addresses this fact by supplying directions on how to accomplish this challenge. Last week, we considered the warnings against indulgence and ignorance, and the need to be cultivating a new life of holiness.

This morning, we continue to look at the logical perspective of living life for His glory.

## 2. His Fearful Character, 1:17

a. We May Approach Him, 1:17a “And if ye call on the Father...”

- The Old and New Testaments emphasize the holiness of God, yet, by God's grace, the opportunity is given for sinners to approach the "Father."

Luke 11:2 And he said unto them, When ye pray, say, **Our Father which art in heaven**, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

Rom. 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, **Abba, Father**.

Gal. 4:6 And because ye are sons, **God hath sent forth the Spirit of his Son into your hearts**, crying, **Abba, Father**.

- To know God intimately as “Father” is to enter into a spiritual relationship with Him.
- The verse begins with “...if...”

**Original Word:** εἰ

**Part of Speech:** Conditional Particle Or Conjunction

**Transliteration:** ei

**Definition:** forasmuch as, if, that

**Usage:** if.

*ei* (a conditional conjunction) – **Accordingly, (*ei*) should *not* be translated "*since*," but rather always "*if*" – since the assumption may only be *portrayed* as valid (true, **factual**).** <https://biblehub.com/greek/1487.htm>

- The “if” is consequential – like the “if...then” proposal.

Eccl. 10:10 **If** the iron be blunt, and he do not whet the edge, **then** must he put to more strength: but wisdom *is* profitable to direct.

Gal. 4:7 Wherefore thou art no more a servant, but a son; and **if** a son, **then** an heir of God through Christ.

- This proposal is sometimes called “conditional reasoning.”

In conditional reasoning the reasoner must draw a conclusion based on a conditional, or “if...then,” proposition. For example, from the conditional proposition “if today is Monday, then I will attend cooking class today” and the categorical (declarative) proposition “today is Monday,” one can infer the conclusion, “I will attend cooking class today.”

<https://www.britannica.com/topic/thought/Expert-thinking-and-novice-thinking#ref990412>

- If a person “call upon the Father,” then the conclusion is “...pass the time of your sojourning *here* in fear:”

- The implication of one who calls, or “addresses” God as “the Father,” is one who is “saved” or “born again.
- When an unbeliever tries to live like a Christian, because he is lost, his “Christianity” is shallow and most miserable until his conscience is either seared (1 Tim. 4:2) or changed.
- In order to live a life pleasing unto God, a person must know Him in a Father/child relationship.

b. We Must Apprehend Him, 1:17b-c

- Like marriage, the ultimate experience of a relationship for a believer requires effort.

Phil. 3:12 Not as though I had already attained, either were already perfect: but I follow after, **if that I may apprehend that for which also I am apprehended of Christ Jesus.**

13 **Brethren, I count not myself to have apprehended:** but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 **I press toward the mark for the prize of the high calling of God in Christ Jesus.**

- When a husband AND wife perpetually “press toward the prize” of pleasing each other, the mutual respect will deepen their love for each other.

- When a believer, like the example of the Apostle Paul, puts forth the effort to please the Lord Jesus Christ, such a life will be a perpetual pursuit of gaining the “prize.”

(1) How Impartial is His Nature, 1:17b

“...who without respect of persons judgeth according to every man's work...”

- The “apprehension” of the Lord is not limited to special believers – “...without respect of persons...”

1 Sam. 16:7b “...for **the LORD seeth not as man seeth**; for man looketh on the outward appearance, but **the LORD looketh on the heart.**”

- As the Judge, God is impartial and focuses upon the results – “...according to every man’s work...”

Rom. 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? **for we shall all stand before the judgment seat of Christ.**

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 **So then every one of us shall give account of himself to God.**

2 Cor. 5:10 For **we must all appear before the judgment seat of Christ**; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

- Each of us will give an account of his works, and each will receive the appropriate reward.

Rev. 22:12 And, behold, I come quickly; and **my reward is with me, to give every man according as his work shall be.**

- This is a “family judgment,” the Father dealing with His beloved children. The Greek word translated *judgeth* carries the meaning “to judge in order to find something good.”

**Original Word:** κρίνω

**Transliteration:** krinó

**Definition:** to judge, decide

**Usage:** (a) I judge, whether in a law-court or privately: sometimes with cognate nouns emphasizing the notion of the verb, (b) I decide, I think (it) good.

<https://biblehub.com/greek/2919.htm>

(2) How Imperative is Our Need, 1:17c

“...pass the time of your sojourning *here* in fear:”

- If a person “call upon the Father,” then the conclusion is “...pass the time of your sojourning *here* in fear:”

- The word *pass* is an imperative verb.

**Original Word:** ἀναστρέφω

**Part of Speech:** Verb → **aorist imperative**

**Transliteration:** anastrephó

**Usage:** I overturn; I turn back, return; I turn hither and thither; pass: I turn myself about; I **sojourn, dwell; I conduct myself, behave, live.**

<https://biblehub.com/greek/390.htm>

1 Tim. 3:15 But if I tarry long, that thou mayest know how thou **oughtest to behave thyself** in the house of God, which is the church of the living God, the pillar and ground of the truth.

- The idea of “sojourning” is “dwelling for a time, as you live your life on earth.”

**SO'JOURNING**, *participle present tense* = Dwelling for a time.

<http://webstersdictionary1828.com/Dictionary/sojourning>

- This present earth is not our home – we are strangers and pilgrims.

Heb. 11:13 **These all died in faith**, not having received the promises, but having **seen them afar off**, and were **persuaded of them**, and **embraced them**, and **confessed that they were strangers and pilgrims on the earth.**

- God has a plan on how believers are to live as “strangers and pilgrims on the earth.”
- God “commands” believers live a life of respect and fear of Him.

Heb. 12:28 Wherefore we receiving a kingdom which cannot be moved, **let us have grace, whereby we may serve God acceptably with reverence and godly fear:**

29 For our God *is* a consuming fire. (Prov. 1:7, 3:7, 15:16, 16:6, 22:4)

Prov. 9:10 **The fear of the LORD *is* the beginning of wisdom:** and the knowledge of the holy *is* understanding.

Eccl. 12:13 Let us hear the conclusion of the whole matter: **Fear God, and keep his commandments: for this is the whole duty of man.**

Mt. 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather **fear him which is able to destroy both soul and body in hell.**

- Believers should also have a sense of “fear of failing.”

Rom. 11:20b “...and thou standest by faith. **Be not highminded, but fear:**”

1 Cor. 10:12 Wherefore let him that thinketh he standeth **take heed lest he fall.**

Rom. 14:13 Let us not therefore judge one another any more: but **judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.**

1 Cor. 8:9 But **take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.**

### Summary

This verse contains three reasons for reverence to the Lord:

1. Sinners may call upon the Lord, and know Him as “Father.”
2. As a “sojourner” in this world, life is lived in the shadow of eternity, with an understanding of the importance of temporal decisions in light of eternity.
3. The believer goes to God, knows Him as Father, but realizes He is the Judge who is impartial, and there is a day of “reckoning” with gain or loss of rewards dependent upon the quality of love exhibited toward the Savior.

## Conclusion

Heb. 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, **let us hold fast *our* profession.**

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was **in all points tempted like as *we are*, yet without sin.**

16 **Let us therefore come boldly unto the throne of grace**, that we may obtain mercy, and find grace to help in time of need.