



# The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V26 N7 February 18, 2024

## HIGHER UP

“The Carrot for Holy Living”

1 Peter 1:17-21

### THIS WEEK'S CORE COMPETENCY

#### Jesus Christ

I believe that Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

*“The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.”*

Hebrews 1:3



How are the redeemed to live during their sojourn on earth?

The words “redeem” and “ransom” are terms that view the same transaction from two perspectives. The difference may be expressed in a kind of shorthand: “to redeem” means to secure someone’s release by making a payment; “to ransom” means to make a payment to secure someone’s release. This explains why the NIV and NET translate the very same Greek word, *elutrôthête*, differently in 1 Peter 1:18. The NIV renders it “were redeemed” while the NET renders it “were ransomed.” In either case, the price paid, according to Peter, was “the precious blood of Christ.” In a theological nutshell, people who are *redeemed* or *ransomed* are redeemed *from* slavery to sin, *by* the death of Christ, *so that* they might serve the one who *ransomed* them.

One author explains the meaning of *redemption* by examining the meaning of three different Greek words used to refer to it. His helpful summary reads as follows:

“The word redemption comes from the Greek word *agorazo* and means ‘to purchase in the marketplace.’ Frequently it had to do with the sale of slaves in the marketplace. The word is used to describe the believer being purchased out of the slave market of sin and set free from sin’s bondage. The purchase price for the believer’s freedom and release from sin was the death of Jesus Christ (1 Cor. 6:20; 7:23; Rev. 5:9; 14:3, 4).

“Because the believer has been bought by Christ, he belongs to Christ and is Christ’s slave. ‘The redeemed are paradoxically slaves, the slaves of God, for they were brought with a price. . . . Believers are not brought by Christ into a

liberty of selfish ease. Rather, since they have been bought by God at terrible cost, they have become God’s slaves, to do His will.’

“A second word related to the believer’s redemption is *exagorazo*, which teaches that Christ redeemed believers from the curse and bondage of the law that only condemned and could not save. Believers have been purchased in the slave market (*-agorazo*) and removed from (*ex-*) the slave market altogether. Christ set believers free from bondage to the law and from its condemnation (Gal. 3:13; 4:5). ‘A curse rests on everyone who does not fulfill the law; Christ died in such a way as to bear or be a curse; we who should have been accursed now go free . . . (moreover, this is) a legally based freedom.

“A third term that is used to explain redemption is *lutroo* [from the root *luo*, to loose] which means ‘to obtain release by the payment of a price.’ The idea of being set free by payment of a ransom is prevalent in this word (Luke 24:21). Believers have been redeemed by the precious blood of Christ (1 Pet. 1:18) to be a special possession for God (Titus 2:14)” (Paul Enns, *The Moody Handbook of Theology*, 323-24).

Peter emphasizes the high price paid for the believer’s redemption in order to motivate those who have been redeemed to “be holy in all [they] do” (v. 13) as they “live out [their] time as foreigners here in reverent fear” (v. 17).



## 1 EXAMINE GOD'S WORD

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### Read 1 Peter 1:17-21

17 *Since you call on a Father who judges each person's work impartially, live out your time as foreigners here in reverent fear.* 18 *For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors,* 19 *but with the precious blood of Christ, a lamb without blemish or defect.* 20 *He was chosen before the creation of the world, but was revealed in these last times for your sake.* 21 *Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God.*

### Read in other translations

17 *If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay on earth;* 18 *knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers,* 19 *but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.* 20 *For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you* 21 *who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.* (NASB 1995)

17 *And if you address as Father the one who impartially judges according to each one's work, live out the time of your temporary residence here in reverence.* 18 *You know that from your empty way of life inherited from your ancestors you were ransomed – not by perishable things like silver or gold,* 19 *but by precious blood like that of an unblemished and spotless lamb, namely Christ.* 20 *He was foreknown before the foundation of the world but was manifested in these last times for your sake.* 21 *Through him you now trust in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.* (NET)

After reading the text, practice your Observation skills by noting the following:

- Underline “judges . . . impartially” in v. 17.
- Bracket “as foreigners” in v. 17.
- Circle “reverent fear” in v. 17.
- Box “For” indicating *reason* in vv. 18, 20.
- Circle “redeemed” in v. 18.
- Underline “empty” and “handed down” in v. 18.
- Box “but” indicating *contrast* in vv. 19, 20.
- Circle “blood” in v. 19.
- Circle “a lamb” in v. 19.
- Circle “was chosen” in v. 20.
- Circle “was revealed” in v. 20.
- Box “so” indicating *result* in v. 21.

What one word would you use to describe the **TONE** of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing do you not understand in this passage?

Try to summarize the **THEME** of this passage in one word. If you were going to describe these verses, you might say, “This text is about \_\_\_\_\_.”



## DIG DEEPER

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Answer the questions to help you apply the passage and prepare for discussion

1. God plays a *dual role* in the life of every believer (v. 17). Describe it.
  2. God's impartial judgment, is it *present* or *future*? Explain.
  3. Peter tells his readers to "live . . . in *reverent fear*" (v. 17). Of what?
  4. Explain the *contrast* introduced in verse 19 (cf. "but").
  5. Explain the significance of the *contrast* in verse 19.
  6. Put what "redeemed" (v. 18) means in your own words.
  7. The "*blood of Christ*" should probably be understood *figuratively*. To *what* does it refer and *what* makes it precious?
  8. Explain the *contrast* in verse 20 (cf. "but").
  9. If Christ was *foreordained* to die, then he had no choice in the matter. Right?
  10. **Discussion:** Talk about why *your* personal faith and hope are in God.
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### Commentary On The Text

The new section of 1 Peter, which begins in 1:13, continues in 1:17 and extends through 2:10. On this section one commentator writes: “Peter began this letter by singing the praises of the God who had given such a great salvation to the Christians of Asia Minor. Reflection on this salvation now leads him to the heart of his letter: an exhortation on how to live in society as Christians who are oppressed and excluded. His order follows a pattern throughout the whole Bible: Theology prompts ethics. That is, beliefs about and experiences with God undergird beliefs about what is right and wrong. At 1:13 Peter says, ‘Therefore’ – that is, since you have received the great benefits of salvation, among which are a new birth, a living hope, and an assured inheritance – you ought to be different in how you live. The theme of this passage, indeed 1:13-2:10 (with further implication until the end of the letter), is *the difference salvation brings to the life of the Christian*” (Scot McKnight, *The NIV Application Commentary: 1 Peter*, 84).

1 Peter 1:17 begins with the Greek word *kai*, normally translated “and” (cf. ESV, NET, NKJV), which the NIV leaves untranslated, preferring to clarify the sense of the *conditional* statement “If you address as Father” (NASB 1995, NET), translating it “Since you call on a Father.” The conjunction indicates that the theme of Peter’s previous paragraph (vv. 13-16), “be holy in all you do” (v. 15), continues in this one (vv. 17-21). *First*, he tells his readers how to live (v. 17). He writes: “live out your time as foreigners here in reverent fear” or as another translation puts it, “live out the time of your temporary residence here in reverence” (NET). They are to do this given the twofold role God plays in their relationship. He is both their *Father* and their *Judge*. Regarding the *first*, Peter takes it for granted that his readers petition God as Father. The use of the *present* tense, “you call on,” suggests regular calling on God for help, which makes perfect sense given the kaleidoscope of trials they are suffering (v. 6). Regarding the *second*, Peter reminds them that their Father judges “each person’s work *impartially*” (v. 17), cautioning them that God doesn’t play favorites. He judges without favoritism, which practically speaking means they don’t get a pass simply because they are his children. The judgment Peter has in mind likely includes both *discipline* in the present (Heb 12:6) and *accountability* in the future (2Co 5:10),

which, in either case, leads to living in “reverent fear.”

*Second*, Peter tells his readers why they should live that way (vv. 18-21). In a nutshell, he tells them to live in reverent fear because Christ paid an infinite price for their redemption. They were not redeemed with “perishable things” like silver or gold (v. 18), namely, things which have no intrinsic, permanent value, but with “the precious *blood* of Christ,” referring to his substitutionary sacrifice on the cross. Which sacrifice is precious because he was chosen or foreordained to by God to be the Redeemer (v. 20), because he is the Son of God (Heb 1:1-4), and because his sacrifice did what animal sacrifices could never do, namely, take away sins (9:12; cf. 10:11-14). On the one hand, God chose Christ “before the creation of the world” (v. 20) – the fall of humanity came as no surprise to him – on the other hand, God revealed him, that is, he became incarnate, “in these last times for your sake” (v. 20).

The term translated “redeemed” (NIV) or “ransomed” (NET) means to “set free by paying a price.” On its meaning one commentator writes: “The Greek word *lytroō* (‘redeem’) goes back to the institution of slavery in ancient Rome. Any representative first-century church would have three kinds of members: slaves, freemen [those who had never been slaves], and freed men. People became slaves in various ways – through war, bankruptcy, sale by themselves, sale by parents, or by birth. Slaves normally could look forward to freedom after a certain period of service and often after the payment of a price. Money to buy his freedom could be earned by the slave in his spare time or by doing more than his owner required. Often the price could be provided by someone else. By the payment of a price (*lytron*, *antilytron*), a person could be set free from his bondage or servitude. A freed man was a person who formerly had been a slave but was now redeemed” (Edwin A. Blum, “1 Peter,” in *The Expositor’s Bible Commentary*, vol. 12, 224-25). All believers are people who have been freed from the bondage of sin, whose faith and hope are in God because he raised Jesus from the dead and seated him at his right hand (Ac 2:32-36), making Jesus “the agent in our developing faith and hope in God” (Scot McKnight, 90).

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## Word Studies/Notes

v. 17 *judges . . . impartially* “Impartially,” i.e., without favoritism. God does play favorites based on their station in life, their nationality, or their material possessions (cf. Ac 10:34). “The impartiality in 1 Peter, however, is not between Jews and Gentiles but between Christians and unbelievers . . . Christians are not exempt from judgment just because they address God as Father” (J. Ramsey Michaels, *Word Biblical Commentary*, vol. 49, 1 Peter, 61). Some take this to refer to future judgment: “Since we must all stand before God for an evaluation of our works, we should live now in view of that coming judgment (Rom. 14:10-12; 2 Cor. 5:10)” (Thomas L. Constable, “Notes on 1 Peter,” 2023 ed., 30, [planobiblechapel.org/tcon/notes/pdf/1peter.pdf](http://planobiblechapel.org/tcon/notes/pdf/1peter.pdf)). Others to present judgment: “The phrase is better understood to refer primarily or even exclusively to present judgment and discipline in this life” (Wayne Grudem, 1 Peter, TNTC, 81). Of course, the two are not mutually exclusive.

v. 17 *as foreigners* Cf. “exiles” (1:1). The sense is “live out your time . . . in reverent fear,” not “live out your time as foreigners.” The NET clarifies the sense: “live out the time of your temporary residence here in reverence” (cf. NASB 1995).

v. 17 *reverent fear* “Fear in this context means primarily ‘fear of God’s discipline’. (The translation ‘reverent fear’ (NIV) is too comfortable for modern readers, for it suggests mainly the idea of awe during worship and allows readers to avoid the concept ‘fear of discipline’. . . Fear of God is not inconsistent with loving him or knowing that he loves us” (Grudem, 81)—or fear of the loss of rewards if the judgment is future.

v. 18 *redeemed* Cf. “ransomed” (NET); see Mk 10:45. “The Greek word for redeemed (*elythrothete*) means to ransom, or to free by paying a price (cf. Mark 10:45; Luke 24:21; Tit. 2:14)” (Constable, 31).

v. 18 *empty, handed down* Cf. “futile way of life inherited” (NASB 1995); i.e., *more likely* a pagan rather than Jewish lifestyle. “This pattern of life was *futile*—empty, worthless, having no meaningful or lasting results (compare this word in 1 Cor. 15:17; Tit. 3:9; and the cognate noun thirteen times in the LXX of Ec. 1-2). The remarkable change brought about by conversion to Christ is seen in the fact that these abandoned sinful patterns of life had been *inherited*

*from your fathers*, an influence made weighty by the accumulation of generations of tradition in a society that valued such ancestral wisdom. ‘The ancient tradition of home and nation is broken . . . because of the work of Jesus Christ who had set them free’” (Grudem, 83). *Less likely* a reference to the lifestyle of both Jews and Gentiles (see *The NIV Study Bible*, note on 1Pe 1:18).

v. 19 *blood* “The blood of Christ is the clear outward evidence that his lifeblood was poured out when he died a sacrificial death as the price of our redemption—‘the blood of Christ’ means his death in its saving aspects” (Grudem, 84).

v. 19 *a lamb* “Coupled with the idea of the payment of a ransom is the idea of Christ as a substitutionary sacrifice who bore our penalty (cf. 1 Pet. 2:24). This is emphasized in the phrase *like that of a lamb without blemish or spot*. While it could be argued that the primary reference is to the spotless lamb of the Passover in Exodus 12:5 (see Hort, p. 77), it is more likely that the allusion is to the frequent requirement of a ‘lamb without blemish’ for many Old Testament sacrifices (Nu 6:14; 28:3, 9; *etc.*), and then to the Christian understanding of Jesus as the perfect ‘Lamb of God, who takes away the sin of the world’ (Jn. 1:31; cf. 1 Cor. 5:7; Heb. 9:14; Rev. 5:6, 12; Is. 53:7)” (Grudem, 84-85).

v. 20 *He was chosen* A divine *passive* meaning “God chose him; cf. “was foreknown” (NASB 1995; NET). Since God’s foreknowledge is infallible, whatever he foreknows will indeed come to pass. And so his foreknowledge of Christ determined in advance that Jesus’ sacrificial death would provide a ransom for many (see Norman L Geisler, *Systematic Theology*, vol. 3, *Sin, Salvation*, 221). “*He was destined* as a translation for *proginōskō* follows the RSV’s translation of the cognate noun *prognōsis* as ‘destine’ in verse 2 [“chosen and destined by God the Father”]. Although the word in ordinary usage simply means ‘know beforehand’ (see its use in Acts 26:5 and 2 Pet. 3:17), here in verse 20 most versions translate it with some word implying predestination: ‘foreordained’ (AV); ‘predestined’ (NEB); ‘chosen’ (NIV) . . . The ‘foreknowledge’ was really an act of God in eternity past whereby he determined that his Son would come as the Saviour of mankind” (Grudem 85).

v. 20 *was revealed* A divine *passive* meaning “God revealed him,” in the incarnation.

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## APPLY THE TEXT

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### CENTRAL MESSAGE OF THE TEXT

Live your life in reverent fear, knowing that God is both your Father and your Judge, and that Christ has redeemed you with his own precious blood.

### CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



### 3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



## FAMILY TALK

Last year my daughter and I visited a friend who rescues kittens. In her house were a kazillion little cuties including some adorable four-day-old kittens. Their eyes were still closed and honestly, they looked like rats, but cute rats, not gross rats. Our friend asked if we wanted to hold one of them and my daughter nearly died and went to cat heaven. She delicately gathered up a kitten and snuggled it so tenderly. I'm pretty sure in that moment she made the decision to grow up to be the neighborhood crazy cat lady. Reading today's passage brought me back to that moment. She displayed a tremendous amount of value and honor for this tender little kitten, so much so it brought her to her knees with a tear in her eye. That's the kind of awe we should have when we consider our salvation. How often do we truly recognize what God did for us? How often do we casually mention that Jesus died for our sins without the proper reverence it deserves? He sent His Son to die on the cross so we could be forgiven for our sin. He gave everything and we toss it around, giving as much consideration as we would to grabbing a last-minute birthday gift at Dollar Tree. When I was a new believer at the tender age of 26, the song "Jesus Paid it All" would have me in a puddle in the middle of corporate worship. Do I still have that tender reverence and awe for what Jesus did? God, please restore in me a true appreciation for the sacrificial gift of Your Son, Jesus Christ.

### What Does The Bible Say?

Read 1 Peter 1:17-21

1. How should a person who calls God their Father live while here on earth?
2. What did God use to redeem His people?
3. When was Christ chosen? When was He revealed?

### What Do You Think?

What does "reverent fear" mean?

### What Do You Do?

Play a game with your family where you compare the value of two things around your home. How do these compare to the value of Jesus Christ and His sacrifice?

### CORE COMPETENCY: Jesus Christ

I believe Jesus Christ is fully God and perfectly man and died for my sins.

### MEMORY VERSE: Hebrews 10:23

*"Let us hold unwaveringly to the hope we profess, for He who promised is faithful."*

## KidPIXCOUPON

Earn 1 KidPIX Token by completing the CENTRALKids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: [kids@wearecentral.org](mailto:kids@wearecentral.org)

- I completed my Bible Study
- I memorized this week's verse
- I brought my Bible to church
- I brought a friend



CHILD'S NAME

GRADE

PARENT SIGNATURE

# OUR CORE COMPETENCIES

## CENTRAL BELIEFS

**Authority of the Bible** (2 Timothy 3:16-17)  
*I believe the Bible is the Word of God and has the right to command my belief and action.*

**Church** (Ephesians 4:15-16)

*I believe the church is God's primary way to accomplish His purposes on earth today.*

**Eternity** (John 14:1-4)

*I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.*

**The Holy Spirit** (Romans 8:9)

*I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.*

**Humanity** (John 3:16)

*I believe all people are loved by God and need Jesus Christ as their Savior.*

**Identity in Christ** (John 1:12)

*I believe I am significant because of my position as a child of God.*

**Jesus Christ** (Hebrews 1:1-4)

*I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.*

**Life Purpose** (Acts 20:24)

*I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.*

**Personal God** (Psalm 121:1-2)

*I believe God is involved in and cares about my daily life.*

**Salvation by Grace** (Ephesians 2:8-9)

*I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.*



## CENTRAL VIRTUES

**Love** (1 John 4:10-12)

*I sacrificially and unconditionally love and forgive others.*

**Joy** (John 15:11)

*I have inner contentment and purpose in spite of my circumstances.*

**Peace** (Philippians 4:6-7)

*I am free from anxiety because things are right between God, myself and others.*

**Patience** (Proverbs 14:29)

*I take a long time to overheat and endure patiently under the unavoidable pressures of life.*

**Kindness/Goodness** (1 Thessalonians 5:15)

*I choose to do the right things in my relationships with others*

**Faithfulness** (Proverbs 3:3-4)

*I have established a good name with God and with others based on my long-term loyalty to those relationships.*

**Gentleness** (Philippians 4:5)

*I am thoughtful, considerate and calm in dealing with others.*

**Self-Control** (Titus 2:11-13)

*I have the power, through Christ, to control myself.*

**Grace** (Colossians 3:13)

*I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.*

**Hope** (1 Peter 1:3-5)

*I have a growing anticipation of God's promises and my secure eternity with Him.*

**Humility** (Philippians 2:3-4)

*I choose to esteem others above myself.*



## CENTRAL PRACTICES

**Bible Study** (Hebrews 4:12)

*I study the Bible to know God, the truth, and to find direction for my daily life.*

**Biblical Community** (Acts 2:44-47)

*I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.*

**Compassion** (Psalm 82:3-4)

*I seek to serve the last, the least and the lost in my community.*

**Disciple-Making** (2 Timothy 2:2)

*I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.*

**Evangelism** (Acts 1:8)

*I share Jesus with others through personal proclamation and demonstration of the gospel.*

**Generosity** (2 Corinthians 9:6-11)

*I gladly give my resources to fulfill God's purposes.*

**Prayer** (Psalm 66:16-20)

*I pray to God to know Him, to lay my request before Him and to find direction for my daily life.*

**Single-Mindedness** (Matthew 6:33)

*I focus on God and His priorities for my life.*

**Spiritual Gifts** (Romans 12:4-6)

*I know and use my spiritual gifts to accomplish God's purposes.*

**Worship** (Psalm 95:1-7)

*I worship God for who He is and what He has done for me.*

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