

## I Peter 1:17

### *Calling On The Father Who Judges Righteously*

I. Introduction: Remember, the primary recipients of this letter were Gentiles (**I Peter 2:10**).

A. If you were a first century Christian and not a Jew, there were challenges you were going to face (i.e. **Acts 16:1-3**).

1. With Jewish Christians clinging so hard to things of old, think about the challenges even Paul faced because of teaching among the Gentiles (**Acts 21:17-26**).

2. Just the idea that a Greek would enter into the Jewish temple was enough to cause a violent response (**Acts 21:27-36**).

3. The unbelieving Jews were vicious (**Acts 17:1-14**).

B. For a people who are unfairly judged, how important is it that one equal standard be used in judging all men and women (**John 12:48**)?

1. As a Jew, you had this already (**Isaiah 33:22**).

2. As a Gentile, you had long been viewed as a sinner (**Galatians 2:15**).

II. Body: *“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”* (**I Peter 1:17**).

A. Calling on the Father here is about addressing Him (**Genesis 4:25-26**).

1. There is calling on the Lord in regard to initially hearing the Gospel and responding (**Romans 10:8-17**; cf. **Acts 2:21-41** and **Acts 22:1-16**).

a. This is not that. Those addressed in this letter are already Christians (**I Peter 1:1-2**, **I Peter 1:18-19**, **I Peter 1:22-23**, **I Peter 2:9**, and **I Peter 5:10**).

b. There is a sense of this word that applies to Christians (**Acts 9:13-14** and **II Timothy 2:22**).

c. Calling upon in the sense of how Stephen looked up and saw Jesus “calling upon” (**Acts 7:59**).

2. If you do a word study (Strong’s # 1941) along with the context, you find this is about making an appeal unto God in this context. See how the word was used as in appealing to Caesar (**Acts 25:11**; **25:21**; **25:25**).

3. There is calling upon the name of Jesus (**I Corinthians 1:2**), so what is the difference? The difference is this, worship is to be to the Father (**Matthew 4:9-10**).

a. Jesus taught worship is to the Father (**John 4:20-24**).

b. Prayer is to the Father (**Matthew 6:6**, **Matthew 6:9**, **Ephesians 5:19-20**, **Colossians 1:3**, and **Colossians 3:16-17**).

c. This language was used in regard to prayer (**Psalms 86:5-7**).

B. The Judge who does not respect persons (**Romans 2:1-11**).

1. The Father’s will is the standard (**John 6:38** and **John 12:44-50**).

2. The Father has committed judgment to Christ (**John 5:22-30**).
  3. Those of the Father are of the Son and vice versa (**John 17:10**).
  4. Think about what Jesus said to the Apostles (**John 14:23-26** and **John 16:12-15**).
- C. Judgment according to every man's work (**Matthew 16:24-27**).
1. God's way of judging man is fair because His judgment is based upon the actions of man even under the Old Law (**Psalms 62:12, Isaiah 3:10-11, Jeremiah 17:9-10, and Jeremiah 32:17-19**).
  2. Though the Judgment is from the Father, the man in the Judgment seat will be Christ using your deeds to judge you (**II Corinthians 5:10**).
- D. Passing the time of your sojourning is put well into perspective by considering David's words (**I Chronicles 29:15**).
1. The Greek term translated "sojourning" [παροικία] is used in **Acts 13:17** and is translated there as "strangers."
  2. However, not strangers or sojourners in relation to God and kingdom citizenship (**Ephesians 2:19**).
- E. They are NOT being taught to fear the Judgment Day (**I John 4:17-18**)
1. Let's think about the fear one is to have towards God and why (**Psalms 119:53, Psalms 119:119-120, Proverbs 13:13, Nahum 1:2-3, Acts 10:35, Acts 13:26, and Philippians 2:12**)?
    - a. There are those that continue in evil because they have no fear of God (**Psalms 36:1-4**).
    - b. Fear of consequences causes one to leave evil (**Proverbs 14:16, Proverbs 16:6, and I Timothy 5:20**).
    - c. The type of fear that brings about obedience (**Ecclesiastes 12:13-14**) is not debilitating (**Proverbs 28:14**).
  2. This is not supposed to be fear like there was under the Law of Moses for the children of Israel (**Hebrews 2:14-15; cf. Psalms 55:4**).
  3. Think about different types of fear and the results of such (**Proverbs 29:25, Hebrews 12:28-29, and Revelation 21:8**)?
  4. Faithful Christians have no reason to be shaking in our boots about the Judgment Day (**Romans 8:15 and II Peter 3:15**).
  5. So, the fear instructed in this verse applies to fear of what would come **if** they were to be disobedient to God (**Hebrews 10:26-31**).
  6. If they/we come before God as obedient children living holy (**I Peter 1:14-16**), there is nothing to fear (**John 5:24, Romans 8:1, II Timothy 1:7-12, and I John 2:28**).
  7. We know from within whether there is something to fear or not (**I John 3:20-21**).
  8. If disobedient the wrath of God is coming (**Colossians 3:6**).
  9. Just remember, the context is one of hope rather than fear of being judged (**I Peter 1:1-12**).

III. Conclusion: Our next study: *“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you” (I Peter 1:18-20).*