unto the Son, John v. 22: for this last  
fact of itself implies that the Father *is the  
Judge*, the fountain of judgment: as Didynmus says here, “When the Son judgeth,  
it is the Father who judgeth”) **according  
to the work of each man** (on the *work*  
Bengel strikingly remarks, “Of every one  
man there shall be but one work, good, or  
bad.” See James i. 4; Gal. vi. 4.

**every man’s,** be he Jew or Gentile, high  
or low, rich or poor: thus by setting  
God’s just judgment above all alike, His  
Majesty, as inculcating godly fear, is enhanced), **behave** (see on *behaviour* above)  
**during the time of your sojourning** (see  
note, Heb. xi, 9. The Christian, who calls  
God his Father, is in exile, tarrying in a  
strange country, while here on earth) **in  
fear** (how, it is asked, is this, seeing that  
“there is no fear in love: for perfect love  
casteth out fear: because fear hath torment” [1 John iv. 18]? Œcumenius  
answers, that the fear here recommended  
is not the *corrective* fear, leading to repentance, but the *perfected* fear, which  
accompanies the Christian through his  
whole course. And Leighton beautifully  
says, “This fear, is not cowardice: it  
doth not debase, but elevates the mind:  
for it drowns all lower fears, and begets  
true fortitude and courage to encounter  
all dangers for the sake of a good conscience and the obeying of God. The  
righteous is as bold as a lion, Prov.  
xxviii. 1. He dares do any thing, but  
offend God: and to dare to do that, is the  
greatest folly, and weakness, and baseness, in the world. From this fear have  
sprung all the generous resolutions, and  
patient sufferings of the saints and martyrs of God: because they durst not sin  
against Him, therefore they durst be imprisoned, and impoverished, and tortured,  
and die, for Him. Thus the prophet sets  
carnal and godly fear as opposite, and  
the one expelling the other, Isa. viii. 12,  
13. And our Saviour, Luke xii. 4, ‘Fear  
not them which kill the body, but fear Him,  
&c.’ Fear not, but fear: and therefore  
fear, that you may not fear”):

**18.]**  
**knowing** (being aware: this argument enhances the duty of godly fear by the consideration of the-inestimable price at which  
they were redeemed. This consideration  
is urged through vv. 18–21) **that not**  
(emphatic) **with corruptible things, silver  
or gold, were ye redeemed** (bought out  
of, by the payment of a *ransom,* presently  
to be specified: see 1 Cor. vi. 20; vii. 23;  
Gal. iii. 13) **out of your vain behaviour**  
(way of life, which, when past, left no  
fruit behind it) **delivered to you from  
your fathers** (“*One* Father alone is to be  
imitated,” says Bengel; “we find the  
same contrast in Matt. xxiii. 9.” This  
again makes it probable that the persons  
here more especially addressed are Gentile  
Christians. The Apostle himself, a Jew,  
would hardly speak of the vain ungodly  
lives of Jews as delivered to them from  
their fathers, without more explanation),  
**but with precious blood, as of a lamb  
blameless and spotless** (see Exod. xii. 5;  
Levit. xxii. 20), **[even the blood] of Christ**  
(the other construction, adopted by the  
A. V., aud many Commentators,—“*but  
with the precious blood of Christ, as of  
a lamb, &c.,*” is legitimate; but I prefer  
the above, as bringing forward the **precious blood** in contrast to the **corruptible  
things,** and then explaining the word  
**precious** by a climax, finding its highest  
point in **even of Christ.**

The question, with what particular lamb Christ  
is here compared, will be found discussed  
in the main on John i. 29. Our reply here