796 1 PETER. L   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 1. aecording to every man’s work, ? pass|av’s work, pass the time   
 2 - the time of your 4 sojourning in fear : of your sojourning here in   
 Pon 18 knowing that not with corruptible \fear : that ye were as not   
 Hel things, silver or gold,   
 26 redcemed from your vain behaviour ye| redeemed with corruptible   
 ¥1.Cor. things, as silver and gold,   
 che 33, from your vain conversa-   
 # Ezek. Sreceived by tradition from your |tion received by tradition   
 cha iv, fathers; 19 but ‘with precious blood |from your fathers ; 9 but   
 «as of a lamb without blemish an q | tith the precious Blood of   
 a Faoe, us Without spot, even the blood of| Christ, as of and without   
 Joini.24,30. 20 \* who verily hath been|spot: 2° who verily was   
   
 1 Cor.   
 x Rom, 5,90, tii.9,21, 2Tim.t.9,10, Tit.i.9,3. xili.8,   
 ®   
 ment unto the Son, John v. 22: for this last and die, for Him. ‘Thus the prophet sets   
 fact of itself that the Father és the carnal and godly fear as opposite, and   
 Judge, the fountain of judgment: as Di- the one expelling the other, ii   
 dynmus says here, When the Son judgeth, 13. And our Saviour, Luke xii. 4,   
 it is the Father who judgeth”) according not them which kill the but fear Him,   
 to the work of each man (on the work &e.’ Fear not, but fear: and therefore   
 Bengel strikingly remarks, “ Of every one fear, that you may not fear”): 18.   
 man there shall be but one work, good, or knowing (being aware: this argument en-   
 bad.” See James i, 4; Gal. vi. 4. hanees the duty of godly fear by the con-   
 every man’s, be he Jew or Gentile, high sideration of the-inestimable price at which   
 or low, rich or poor: thus by setting they were redeemed. This consideration   
 God’s just judgment above all alike, His is urged throngh vy. 18—21) that not   
 Majesty, as inculeating godly fear, is en (emphatic) with corruptible things, silver   
 hanced), behave (see on behaviour above) or gold, were ye redeemed (bought out   
 during the time of your sojourning (see of, by the payment of a ransom, presently   
 note, Heb. xi, 9. ‘The Christian, who calls to be specified: see 1 Cor. vi. 20; 23;   
 God his Father, is in exile, tarrying in a Gal. iii. 18) ont of your vain behaviour   
 strange country, while here on earth) in (way of life, which, when past, left no   
 fear (how, it is asked, is this, that fruit behind it) delivered to you from   
 “there is no fear in love: for perfect love your fathers (One Father alone is to be   
 casteth out fear: because feath hath tor- imitated,” says Bengel; “we find the   
 ment” [1 John iv. 18]? (cumenius same contrast in Matt. xxiii. 9.” This   
 answers, that the fear here recommended again makes it probable that the persons   
 is not the corrective fear, leading to re- here more especially addressed are Gentile   
 pentunce, but the perfected fear, which Christians. The Apostle himself, a Jew,   
 accompanies the Christian through his would hardly speak of the vain ungodly   
 whole course. And Leighton beantifully lives of Jews as delivered to them from   
 says, “This fear, is not cowardice: it their fathers, without more explanation),   
 doth not debase, but elevates the mind: but with precious blood, as of a lamb   
 for it drowns all lower fears, and begets and spotless (see Exod. xii. 5;   
 true fortitude and comage to encounter ‘ 10), [even the blood] of Christ   
 all dangers for the sake of a good con- (the other construction, adopted by the   
 seience and the obeying of God. The A. V., aud many Commentators,—\* but   
 righteous is as bold as a lion, Prov. with the precious blood of Christ, as of   
 xxviii, 1, Ie dares do any thing, but alam, &e.,” is legitimate; but I prefer   
 offend God: and to dare to do that, is the the above, as bringing forward the pre-   
 greatest folly, and weakness, and buse- cious blood in contrast to the corruptible   
 ness, in the world, From this fea have things, and then explaining the worl   
 sprung all the gencrons resolutions, and precious by a climax, finding its highest   
 patient sufferings of the saints and mar- point in even of Christ. ‘The ques-   
 tyrs of God: beeause they dumt not sin tion, with what particular lamb Christ   
 just Him, therefore they durst be im- is here compared, will be found discussed   
 soned, and impoverished, and torturcd, iu the main on Jobn i, 29. Our reply here