

Fear in 1 Peter and 1 John

The English word *fear* occurs 4 times in 1 Peter and 4 times in 1 John 4:18 as follows:

(1 Peter 1:17 NNAS) And 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;

1 Peter 1:17 (GNT) καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον, ἐν **φόβῳ** (φόβῳ•NMSD•φόβος) τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε,

(1 Peter 2:17 NNAS) Honor all people, love the brotherhood, **fear** God, honor the king.

1 Peter 2:17 (GNT) πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπάτε, τὸν θεὸν **φοβεῖσθε** (φοβεῖσθε•V2PPPM•φοβέω), τὸν βασιλέα τιμᾶτε.

(1 Peter 3:6 NNAS) just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being **frightened** by any **fear**.

1 Peter 3:6 (GNT) ὡς Σάρρα ὑπήκουσεν τῷ Ἀβραάμ κύριον αὐτὸν καλοῦσα, ἧς ἐγενήθητε τέκνα ἀγαθοποιουῦσαι καὶ μὴ **φοβούμεναι** (φοβούμεναι•V__PPFPN•φοβέω) μηδεμίαν **πτόησιν** (πτόησιν•NFSA•πτόησις).

(1 Peter 3:14 NNAS) But even if you should suffer for the sake of righteousness, you are blessed. AND DO NOT **FEAR THEIR INTIMIDATION**, AND DO NOT BE TROUBLED,

1 Peter 3:14 (GNT) ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι. τὸν δὲ **φόβον** (φόβον•NMSA•φόβος) αὐτῶν μὴ **φοβηθῆτε** (φοβηθῆτε•V2FAPS•φοβέω) μηδὲ ταραχθῆτε,

(1 John 4:18 NNAS) There is no **fear** in love; but perfect love casts out **fear**, because **fear** involves punishment, and the one who **fears** is not perfected in love.

1 John 4:18 (GNT) **φόβος** (φόβος•NMSN•φόβος) οὐκ ἔστιν ἐν τῇ ἀγάπῃ ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν **φόβον** (φόβον•NMSA•φόβος), ὅτι ὁ **φόβος** (φόβος•NMSN•φόβος) κόλασιν ἔχει, ὁ δὲ **φοβούμενος** (φοβούμενος•V__PPPMSN •φοβέω) οὐ τετελείωται ἐν τῇ ἀγάπῃ.

These occurrences of *fear* have been translated from three Greek words as follows:

In 1 Peter 1:17 and in the first 3 occurrences of *fear* in 1 John 4:18 is the noun form of the general term for fear: φόβος (*phobos*)

In 1 Peter 2:17, 3:14 and the last occurrence of *fear* in 1 John 4:18 is the verb form of the general term for fear: φοβέω (*phobew*)

All of these occurrences then are cognates, sharing the same root.

In 1 Peter 3:6 you have another word for *fear* πτόησις (*ptoēsis*) and also the Greek verb φοβέω (*phobew*) translated in this verse as *frightened*.

Lastly, In 1 Peter 3:14 you have the English word *intimidation* which is actually the Greek noun for *fear*: φόβος (*phobos*).

In the following verses I've included the Greek word after it's English counterpart:

(1 Peter 1:17 NNAS) And if you address as Father the One who impartially judges according to each one's work, conduct yourselves in **fear** (φόβος, *phobos*; noun) during the time of your stay on earth;

(1 Peter 2:17 NNAS) Honor all people, love the brotherhood, **fear** (φοβέω, *phobew*; verb) God, honor the king.

(1 Peter 3:6 NNAS) just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being **frightened** (φοβέω, *phobew*; verb) by any **fear** (πτόησις, *ptoēsis*; noun).

(1 Peter 3:14 NNAS) But even if you should suffer for the sake of righteousness, you are blessed. AND DO NOT **FEAR** (φοβέω, *phobew*; verb) THEIR **INTIMIDATION** (φόβος, *phobos*; noun), AND DO NOT BE TROUBLED,

(1 John 4:18 NNAS) There is no **fear** (φόβος, *phobos*; noun) in love; but perfect love casts out **fear** (φόβος, *phobos*; noun), because **fear** (φόβος, *phobos*; noun) involves punishment, and the one who **fears** (φοβέω, *phobew*; verb) is not perfected in love.

Now, it is clear that Peter uses the verb for *fear* φοβέω (*phobew*) and the noun for *fear* φόβος (*phobos*) with different nuances. In 1 Peter 1:17 we are *commanded* to conduct ourselves in fear while here on this earth. In 1 Peter 2:17 we are commanded to fear God. Yet, in 1 Peter 3:6 we are told that we have become Sarah's children if we do what is right without being frightened by any fear, using both the same verb and noun as in the first two verses. Hence, Peter is using the word *fear* within 1 Peter with *different shades of meaning*.

The other word that Peter uses for fear πτόησις (*ptoēsis*) is defined in the Greek-English Lexicon of the New Testament and Other Early Christian Literature as follows:

πτόησις, εως, ἡ (πτοέω; also πτοίησις; Pla. et al.; LXX; of vehement emotion or excitement). In μὴ φοβούμεναι μηδεμίαν πτόησιν **1 Pt 3:6** (Pr 3:25) two aspects are possible

1 act of causing someone to be intimidated, *terrifying, intimidation*, but more prob.

2 experience of being intimidated, *fear, terror* (Philo, Rer. Div. Her. 251, end; cp. Od. 18, 340–42 on the theme of women frightened by a superior figure). In the case of mng. 2 πτόησιν would be acc. of the inner obj.—DELG s.v. πτοέω.¹

Here we have a word that means *fear* with the nuance of *terror* and *intimidation*.

In 1 John 4:18, John uses both the noun and verb forms of *fear* to express the idea that we are not to fear God, because if we truly know His love there is no cause for fear. We fear because we fear punishment. To know the love of God in its fullness then is to know that there is now no punishment left for those who have believed in Jesus. If we still fear God in this sense we have not understood the depth of His love.

(1 John 4:18 NNAS) There is no **fear** (φόβος, *phobos*; noun) in love; but perfect love casts out **fear** (φόβος, *phobos*; noun), because **fear** (φόβος, *phobos*; noun) involves punishment, and the one who **fears** (φοβέω, *phobew*; verb) is not perfected in love.

Furthermore, look at the immediate context of 1 John 4:18:

(1 John 4:16-19 NNAS) We have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God

Pla **Pla**, V–IV B.C.; s. also Ps.-Plato—List 5

et al. **et al.** = et alii (and others)

LXX **LXX** = Septuaginta, ed. ARahlf's, unless otherwise specified—Lists 2, beg.

prob. **prob.** = probable, probably

Philo **Philo** = P. of Alexandria, I B.C.–I A.D.—List 5

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Od **Od**, s. Hom.; VIII? B.C.—List 5

mng. **mng.** = meaning(s)

acc. **acc.** = accusative

obj. **obj.** = object, objective

DELG **DELG** = PChantraine, Dictionnaire étymologique de la langue grecque—List 6

s.v. **s.v.** = sub voce (under the word, look up the word)

¹William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, "Based on Walter Bauer's Griechisch-Deutsches Wörterbuch Zu Den Schriften Des Neuen Testaments Und Der Frhchristlichen [Sic] Literatur, Sixth Edition, Ed. Kurt Aland and Barbara Aland, With Viktor Reichmann and on Previous English Editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker.", 3rd ed. (Chicago: University of Chicago Press, 2000), 895.

abides in him. {17} By this, love is perfected with us, so that we may have confidence in the day of judgment; because as He is, so also are we in this world. {18} There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love. {19} We love, because He first loved us.

John asserts this remarkable statement that “we have come to *know* and *have believed* the love which God has for us.” Why do we know and believe that God loves us? John answers with an astounding statement: “God is love.” In his essential nature God is love; in the core of His being He is this *agape* love: He is patient and kind to us, not jealous, nor boastful or arrogant at our expense, not rude to us. He does not seek His own, but seeks our highest good—always! He is not easily angered with us. He keeps no record of our wrongs—never dredging up old lists of our bad behavior to rub our noses in it. He does not rejoice in unrighteousness, but rejoices with the truth. God always protects, always trusts, always hopes, always perseveres on our behalf! God *never* fails us! To live in this knowledge of God’s love for us, to continue to believe in His love for us then is to abide or to “be at home” in God and God makes His home in us. John then says, “by this,” meaning our abiding in God’s love for us and He in us. He continues with “by this love is perfected with us.” As we live in the love God has for us, remaining in it, continuing to believe that God is unswervingly for us, then His love is perfected in us. And the result of this perfecting of love is “so that we may have confidence in the day of judgment.” In the context then the fear which John writes of in the next verse is the fear of judgment, and not just any judgment but the fear of being eternally separated from God. Why the fear of damnation? In 1 John 4:18, when John speaks of punishment, the word he uses is used only one other time in the New Testament in Matthew 25:46: “These will go away into *eternal punishment*, but the righteous into eternal life.” Furthermore, the overarching context of 1 John is to reassure those to whom he is writing that they do indeed have eternal life:

(1 John 5:11-13 NNAS) And the testimony is this, that God has given us eternal life, and this life is in His Son. {12} He who has the Son has the life; he who does not have the Son of God does not have the life. {13} These things I have written to you who believe in the name of the Son of God, **so that you may know that you have eternal life.**

The perfect love that God has for us then casts out any fear we have of coming judgment, of being eternally separated from the love of God, of being punished forever in hell. If we still fear, we have not come to fully know God’s perfect love for us—the love demonstrated in the action of Jesus on the cross. Albeit, I suspect that not one of us has arrived in this perfect love. Paul says, “We see in a mirror darkly.” John then give the reason for how we are able to love. “We love because He (God) first loved us.” All of our love is born out of His love for us. In fact, love is the first segment of the fruit of the Spirit in Galatians 5:23. In John 15:13 we are commanded to love, but Jesus has just told His disciples, “I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, *for apart from me you can do nothing.*” (RSV) Apart from Jesus we cannot love. . . We are entirely dependent then on the love that God has

for us. And the cross resolutely proclaims that God indeed loves us. “If God is for us, then who is against us!” (RSV) “Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?... But in all these things we overwhelmingly conquer through Him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord. (RSV)”

Putting this altogether then, we have already seen that Peter uses *fear* with different shades of meaning. When Peter tells us to fear God he is using the word with a *different meaning* than when John uses the word. One of the errors of translation and interpretation is to make the assumption that a word has the same meaning in every one of its occurrences in the Bible. Even within books one cannot make that assumption.

In the dictionary entry below the verb for fear φοβέω (*phobew*) has been given two basic meanings: *to be afraid of someone or something* and *to have reverence for someone*

A Greek-English Lexicon of the New Testament and Other Christian Literature:

φοβέω (φέβομαι ‘flee in terror’; Hom. et al.; Wsd 17:9; Jos., Ant. 14, 456), in our lit. only pass. **φοβέομαι** (Hom.+; OGI 669, 59; SIG 1268 II, 17; pap, LXX, pseudepigr., Philo, Joseph., Just.; Mel., P. 98, 746 al.; Ath. 20, 2; R. 21 p. 75, 1) impf. ἐφοβούμην; 1 fut. φοβηθήσομαι; 1 aor. ἐφοβήθην (Plut., Brut. 1002 [40, 9]; M. Ant. 9, 1, 7; Jer 40:9; Jos., C. Ap. 2, 277; s. B-D-F §79).

Hom **Hom** , VIII B.C.—List 5

et al. **et al.** = et alii (and others)

Jos. **Jos.** = Josephus. This abbr. used when follow by title; I A.D.—Lists 5

lit. **lit.** = literal(ly); literature (references to [scholarly] literature)

pass. **pass.** = passive (either of grammatical form or of passive experience); also used in reference to literary portion=passage

OGI **OGI** = Orientis Graeci Inscriptiones Selectae—List 3

SIG **SIG** = Sylloge Inscriptionum Graecarum³; superscript omitted in text—List 3

pap **pap** = papyrus, -yri

LXX **LXX** = Septuaginta, ed. ARahlf, unless otherwise specified—Lists 2, beg.

pseudepigr. **pseudepigr.** = pseudepigraphon, pseudepigrapha

Philo **Philo** = P. of Alexandria, I B.C.—I A.D.—List 5

Joseph **Joseph** This abbr. used when no specific texts are cited (s. Jos.); I A.D.—List 5

Just **Just** , II A.D.—List 5

Mel. **Mel.** = Melito of Sardis, II A.D.—List 5

al. **al.** =alibi (elsewhere), aliter (otherwise), alii (others)

Ath. **Ath.** = Athenagoras, II A.D.—List 5

impf. **impf.** = imperfect

fut. **fut.** = fut.

aor. **aor.** = aorist

Plut **Plut** , I–II A.D.—List 5

1 to be in an apprehensive state, *be afraid*, the aor. oft. in the sense *become frightened*

ⓐ intr., abs.—If the nouns are to be taken in the pass. sense, this is also the place for τὸν φόβον αὐτῶν (objective gen.) μὴ φοβηθῆτε **1 Pt 3:14** (cp. Is 8:12) and μὴ φοβούμεναι μηδεμίαν πτόησιν vs. **6** (πτόησις 2); s. 1by below.

ⓑ trans. *fear someone or someth.*

γ. things τὶ someth.—**1 Pt 3:14** and **6** belong here if the nouns in them are to be taken in an act. sense; s. 1a above.

2 to have a profound measure of respect for, (*have*) *reverence, respect*, w. special ref. to fear of offending

ⓐ God: *fear* (differently 1bα) in the sense *reverence*. **1 Pt 2:17**.²

Similarly, in the dictionary entry below for the noun for *fear* φόβος (*phobos*) we have the same different shades of meaning both under 1 a and b and 2 a and b.

A Greek-English Lexicon of the New Testament and Other Christian Literature:

φόβος, ου, ὄ (s. three prec. entries; Hom.+). In Hom. ‘panic flight’; then in various senses).

1 intimidating entity, the act. causative sense

ⓐ *intimidation* - so prob. τὸν φόβον αὐτῶν μὴ φοβηθῆτε *do not be intimidated by their intimidation* (cp. REB et al.) **1 Pt 3:14** (Is 8:12; s. φοβέω 1by and cp. 2αα below).

M. Ant. **M. Ant.** = Marcus Aurelius Antoninus, II A.D.—List 5

B-D-F **B-D-F** = FBlass, ADebrunner, RFunk, A Greek Grammar of the New Testament and Other Early Christian Literature—List 6

oft. **oft.** = often

intr. **intr.** = intransitive

abs. **abs.** = absolute

gen. **gen.** = genitive

trans. **trans.** = transitive

act. **act.** = active

ref. **ref.** = reference(s)

²William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, "Based on Walter Bauer's Griechisch-Deutsches Wörterbuch Zu Den Schriften Des Neuen Testaments Und Der Frhchristlichen [Sic] Literatur, Sixth Edition, Ed. Kurt Aland and Barbara Aland, With Viktor Reichmann and on Previous English Editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker.", 3rd ed. (Chicago: University of Chicago Press, 2000), 1060.

prec. **prec.** = preceding

Hom **Hom**, VIII B.C.—List 5

act. **act.** = active

prob. **prob.** = probable, probably

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

REB **REB** = Revised English Bible—List 6

ⓑ concretely, *someth. terrible/awe-inspiring, a terror* οἱ ἄρχοντες οὐκ εἰσὶν φόβος **Ro 13:3**. So perh. also εἰδότες οὖν τὸν φόβον τοῦ κυρίου *since we know what it is that causes fear of the Lord* **2 Cor 5:11** (i.e. the judgment to come, vs. 10; so Goodsp., REB et al.; ambiguously NRSV; s. also Field, Notes 183f); s. 2bα below.

2 the product of an intimidating/alarming force, the pass. sense

ⓐ *fear, alarm, fright*

α. gener. **1 Pt 1:17** (mng. fear of the coming judge, unless ἐν φ. here means reverently, as ESelwyn, 1 Pt '46, 143). ... See following τὸν φόβον αὐτῶν μὴ φοβηθῆτε *do not fear what they fear* (NRSV; sim. et al.) **1 Pt 3:14** (but s. 1 above); Hm 7:1 (φοβέω 1a).

β. specif. of *slavish fear* (Diog. Cyn. in Diog. L. 6, 75 δούλου τὸ φοβεῖσθαι), which is not to characterize a Christian's relation to God οὐκ ἐλάβετε πνεῦμα δουλείας εἰς φόβον *you have not received a spirit of slavery, to cause you to fear* **Ro 8:15**. Cp. **1J 4:18abc** (opp. ἀγάπη; cp. κόλασις 2, end).

ⓑ *reverence, respect*

α. toward God.—For **1 Pt 1:17** s. 2aα beg.

β. toward humans, *respect* that is due officials; fr. slave to master **1 Pt 2:18**.³

et **et al.** = et alii (and others)

someth. someth. = something

perh. **perh.** = perhaps

i.e.

i.e. = id est (that is)

I.-E. Indo-European

Goodsp. **Goodsp.** = EGoodspeed; with no title specified, this abbr. refers to The New Testament: An American Translation—List 6

NRSV **NRSV** = New Revised Standard Version of the NT—List 6

Field, Notes **Field, Notes** = Notes on the Translation of the NT

pass. **pass.** = passive (either of grammatical form or of passive experience); also used in reference to literary portion=passage

gener. **gener.** = generally

mng. **mng.** = meaning(s)

sim. **sim.** = similarly

specif. **specif.** = specifically

Diog. L. **Diog. L.** = Diogenes Laertius, III A.D.—List 5

opp. **opp.** = opposed to, opposite

beg. **beg.** = beginning

fr. **fr.** = from

³William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, "Based on Walter Bauer's Griechisch-Deutsches Wörterbuch Zu Den Schriften Des Neuen Testaments Und Der Frhchristlichen [Sic] Literatur, Sixth Edition, Ed. Kurt Aland and Barbara Aland, With Viktor Reichmann and on Previous English Editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker.", 3rd ed. (Chicago: University of Chicago Press, 2000), 1062.

Under 2 ⓐ α. and 2 ⓑ above you see that there is disagreement as to how to define *fear* in 1 Peter 1:17.

The following dictionary gives *fear* in 1 Peter 1:17 the sense of *reverential fear* as well as in 1 Peter 2:18; it gives 1 John 4:18 and 1 Peter 3:14 the sense of *fear* as in being afraid.

The Complete Word Study Dictionary:

5401. φόβος *phóbos*; gen. *phóbou*, masc. noun from *phéboimai* (n.f.), to flee from. Fear, terror, reverence, respect, honor.

(I) Particularly and generally (1 John 4:18). Followed by the gen. of person or thing feared meaning that which inspires fear (1 Pet. 3:14).

(II) In a moral sense, fear, reverence, respect, honor (1 Pet. 1:17; 3:2, 15). Of God or Christ, the fear “of God” or the Lord meaning a deep and reverential sense of accountability to God or Christ. The fear of God implied (1 Pet. 2:18; Jude 1:23).⁴

Hence, we really come down to the question, what does Peter mean in 1 Peter 1:17 by fear?

Note the following reassurances in the context of 1 Peter chapter 1:

{1 Peter 1:3-19 NNAS) Blessed be the God and Father of our Lord Jesus Christ, ¹who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, {4} ²to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, {5} ³who are protected by the power of God through faith for a salvation ready to be revealed in the last time. {6} In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, {7} so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; {8} and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, {9} obtaining as the outcome of your faith the salvation of your souls. {10} As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, {11} seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. {12} It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven--things into which angels long to look. {13} Therefore, prepare your minds for action, keep sober in spirit, fix your hope completely on the

gen (genitive)

⁴Spiros Zodhiates, *The Complete Word Study Dictionary : New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000, c1992, c1993), G5401.

grace to be brought to you at the revelation of Jesus Christ. {14} As obedient children, do not be conformed to the former lusts which were yours in your ignorance, {15} but like the Holy One who called you, be holy yourselves also in all your behavior; {16} because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY." {17} And 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.

In verse 13 we are commanded as a result of these reassurances to fix our hope completely on the grace of God to be brought to us at the revelation of Jesus Christ. Hence, verse 17 is not questioning our security as in being afraid of possible punishment from the one who judges impartially. Rather, in verse 18 we have a participle "knowing" that modifies the command in verse 17, "*conduct yourselves in fear.*" We are to conduct ourselves in fear while here on this earth precisely because we have not been redeemed with perishable things—things that have a set duration that come to an end, but (the implication being) with the *imperishable* and precious blood of Christ. In this sense then the meaning of the phrase *conduct yourselves with fear* has the sense of this awestruck reverence we have for what Christ has done for us in shedding His blood, giving up His life and spirit that we might live. The judgment spoken of then has nothing to do with the fear of punishment, but rather being judged for our works in relation to future rewards. Given the incredible love Christ has for us in giving up His very life on the cross, isn't Peter suggesting that it is possible to lose sight of this very grace and fall into unholy ways of living which will be judged, deemed unworthy by the one who "loved us and gave Himself up for us"? Instead of living an unholy life, Peter commands us to fix all of our hope on the grace of God which is yet to be revealed. We have past grace that saved us; we have present grace that sustains us and gives us everything we need for this abundant life in Christ Jesus; and there is future grace, a grace yet to be revealed. How is it possible to set my hope completely on the grace of God—on the undeserved kind action of God—and at the same time be afraid of punishment? No, the Bible clearly tells us:

(John 5:24 NNAS) "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.

(Romans 8:1 NNAS) Therefore there is now no condemnation for those who are in Christ Jesus.

The only judgment that remains for us is the judgment in regards to what we have done. Those things done in the flesh will be judged accordingly; those things done in and by the Spirit will also be judged accordingly. For this sense of judgment see:

(1 Corinthians 3:10-15 NNAS) According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But

each man must be careful how he builds on it. {11} For no man can lay a foundation other than the one which is laid, which is Jesus Christ. {12} Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, {13} each man's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work. {14} If any man's work which he has built on it remains, he will receive a reward. {15} If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.

In the following passage, Paul links fear—reverential fear—to the judgment of our deeds in regards to rewards:

(2 Corinthians 5:1-11 NNAS) For we know that if the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens. {2} For indeed in this house we groan, longing to be clothed with our dwelling from heaven, {3} inasmuch as we, having put it on, will not be found naked. {4} For indeed while we are in this tent, we groan, being burdened, because we do not want to be unclothed but to be clothed, so that what is mortal will be swallowed up by life. {5} Now He who prepared us for this very purpose is God, who gave to us the Spirit as a pledge. {6} Therefore, being always of good courage, and knowing that while we are at home in the body we are absent from the Lord-- {7} for we walk by faith, not by sight-- {8} we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord. {9} Therefore we also have as our ambition, whether at home or absent, to be pleasing to Him. {10} For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad. {11} Therefore, knowing the fear of the Lord, we persuade men, but we are made manifest to God; and I hope that we are made manifest also in your consciences.

In conclusion then, Peter tells us to reverence God because we have been redeemed with the imperishable blood of Christ—not to walk in unholiness, but with our hope set firmly on the grace of God. John tells us to not fear punishment, but to abide in the love God has for us. If we walk in fear of God's punishment we have not fully come to know God's love for us; if we walk in unholiness and sin we have lost sight of, lost our reverence for the precious blood of Jesus that has redeemed us. We no longer have our hope set on the grace of God yet to be revealed!

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