

# 1 Peter 1:2

by John Gill

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*John Gill's sermon on 1 Peter 1:2 explores the profound themes of divine election, foreknowledge, and the transformative power of Christ's sacrifice.*

**Scripture:** Exodus 12:22, Exodus 24:8, Psalm 1:6, Romans 8:30, Romans 11:1, Ephesians 2:10, 2 Thessalonians 2:13, 1 Peter 1:2

**Topics:** "Divine Election", "Sovereign Grace"

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## Description

John Gill expounds on 1 Peter 1:2, emphasizing the concept of divine election according to God's foreknowledge. He clarifies that this election is not based on any merit or action of individuals but is rooted in God's sovereign grace and love. Gill explains that the chosen are sanctified by the Spirit and called to obedience through faith in Jesus Christ, highlighting the significance of Christ's blood for justification and cleansing. He concludes with a prayer for grace and peace to be multiplied among the believers, reflecting the abundance of God's blessings.

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## Transcript

Ver. 2. Elect according to the foreknowledge of God the Father,.... Not to any office, as to that of bishops or presbyters; for though the apostle writes to some of them under this character, 1Pe 5:1 yet not all; nor were they so called, as a nation, for they were persons scattered about in several countries; nor as a church, for they are not wrote to as such; nor does this character merely design their effectual calling; though as that is a fruit and evidence of election, it is sometimes so styled, and the saints called by grace are said to be chosen; Joh 15:19 but it intends the eternal election of those persons both to grace and glory; which the apostle knew of, not by divine revelation, or any particular discovery made to him; but he concluded it in a judgment of charity, they being all under a profession of faith in Christ, and he having reason to believe that the greater part of them were truly partakers of that faith which demonstrated them to be the elect of God: the cause, spring, and source of their election was, "the foreknowledge of God the Father": to whom election is commonly ascribed, agreeably to the order of the divine Persons in the Trinity, and their distinct parts in the economy of salvation, though not to the exclusion of the Son and Spirit: and by this his "foreknowledge" is meant, not his eternal, universal, and infallible knowledge, and which is infinite, and reaches to all things and persons, present, future, or possible, for this has for its objects persons whom God never predestinated and chose: though certain it is that he knows and foreknows all whom he does predestinate and choose; nor does it intend the mere decree of election, or God's eternal purpose and resolution to choose, but the spring and source of that act of his: and much

less does it mean a bare prescience of men, and choice of them, upon a foresight of faith, holiness, good works, and perseverance therein; for these are all, when genuine, the fruits and effects of election, which are included in it, and secured and brought about by it; but the sovereign grace, good will, and pleasure of God, or the everlasting love of God the Father, which is the cause of, and has given birth to the act of election, is meant by foreknowledge, joined with affection, delight, and approbation; knowledge, and foreknowledge, as ascribed to the divine Being, often signify such things; see Ps 1:6

Ro 11:1 and such a knowledge God the Father had of the persons of the elect from all eternity; and which is the ground and foundation of his choosing them to grace and glory, and not anything in them, or done by them, or anything out of himself; no other reason can be given of it than his own grace, his pure love, and sovereign good will and pleasure: the means follow, through which they were chosen,

through sanctification of the Spirit; as in 2Th 2:13.

See Gill on "2Th 2:13". The ends to which the saints are chosen are,

unto obedience and sprinkling of the blood of Jesus Christ; by "obedience" is meant either the obedience of elect men to Christ, which lies in obeying the truth of the Gospel, called the obedience of faith; and so is the same with the "belief of the truth", which goes along in election with the sanctification of the Spirit, in 2Th 2:13 and in submission to Gospel ordinances, and doing all good works in the name, faith, and strength of Christ; and which also are fruits and effects, and so not causes of divine predestination; see Eph 2:10 and also follow upon the sanctification of the Spirit; or else the obedience of Christ is intended; and so the Arabic version renders it, "unto the obedience of Jesus Christ"; which lay in his performing the precepts of the law, and bearing the penalty of it, death; and by which the chosen seed are justified, or made righteous in the sight of God, and have a title to eternal life and glory, and are safe from wrath to come; and to the enjoyment of this grace, they are chosen of God the Father; and between these two, predestination and justification, there is a close and inseparable connection; so that they that are interested in the one, are in the other; see Ro 8:30, the sprinkling of the blood of Jesus Christ; does not denote a small quantity of it, for it was shed and poured out in great abundance; but is said in allusion to the sprinkling of the blood of the passover lamb. Ex 12:22 or to the sprinkling of the blood on the book of the covenant, and on the people at Mount Sinai, Ex 24:8 or to other sprinklings of blood in their legal sacrifices: the application of the blood of Christ to the heart, by the Spirit of God, for cleansing, pardon, and justification, is meant; which affords true, solid, conscience peace and joy now, and entitles to eternal happiness and glory; all which are secured by electing grace. The salutation of these persons follows:

grace unto you, and peace, be multiplied; which is much the same that is used by the Apostle Paul in all his epistles;

See Gill on "Ro 1:7", only Peter adds the word "multiplied"; which makes it more express, and the sense more clear: he means an enlarged view of interest in the love of God, an increase of grace out of the fulness of it in Christ, and of Gospel light, and of the several gifts of the Spirit; and also of all prosperity outward and inward, of a conscience peace through the blood of Christ, which passeth all understanding, and a more established and well grounded hope of enjoying eternal peace hereafter. The phrase is Jewish, and is used in their salutations in this form, ygoy Nwkmv, "let your peace be multiplied" {t}.

{t} T. Hieros. Masser Sheni, fol. 56. 3. T. Bab. Sanhedrin, fol. 11. 2.

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