

1 Peter 1:20

by John Gill

John Gill's sermon on 1 Peter 1:20 explores the foreordination of Christ and the eternal plan of redemption established by God.

Scripture: Ephesians 1:4, 1 Peter 1:20

Topics: "Redemption through Christ", "Foreknowledge of God"

Description

John Gill expounds on 1 Peter 1:20, emphasizing that Christ was foreordained by God not just in prescience but with a deep, affectionate love as the Mediator. This foreknowledge includes the divine choice of Christ as the sacrificial Lamb, set apart before the foundation of the world for the redemption of His people. Gill highlights that God's plan for redemption was established eternally, independent of human actions, showcasing His sovereign grace and everlasting love. The manifestation of Christ in human form was a pivotal moment in history, intended for the elect, revealing God's eternal purpose in salvation.

Transcript

Ver. 20. Who verily was foreordained,.... Or "foreknown"; that is, by God; and which intends, not barely his prescience of Christ, of what he should be, do, and suffer; but such a previous knowledge of him, which is joined with love and affection to him; not merely as his own Son, and the express image of his person, but as Mediator; and whom he loved before the world was, and with a love of complacency and delight, and which will last for ever. It includes the choice of him as the head of the election, and the pre-ordination of his human nature, to the grace of union to his divine Person, and the pre-appointment of him to various things. The Syriac version adds, "to this"; that is, to be the lamb for a sacrifice, to be a propitiation for the sins of his people, to be the Saviour and Redeemer of them by his precious blood. The allusion is to the taking of the passover lamb from the sheep, or from the goats, and keeping it separate, from the tenth to the fourteenth day of the month, before it was slain; so Christ, as man, was chosen out from among the people; and as Joseph's antitype was separated from his brethren, and that

before the foundation of the world; for all God's decrees and appointments, relating either to Christ, or his people, are eternal; no new thoughts, counsels, and resolutions, are taken up by him in time. The affair of redemption by Christ is no new thing; the scheme of it was drawn in eternity; the persons to be redeemed were fixed on; the Redeemer was appointed in the council and covenant of peace; and even the very Gospel which proclaims it was ordained before the world, for our glory. A Saviour was provided before sin was committed, and the method of man's recovery was settled before his ruin took place; and which was

done without any regard to the works and merits of men, but is wholly owing to the free and sovereign grace of God, and to his everlasting love, both to the Redeemer and the redeemed. The Jews {h} reckon the name of the Messiah among the seven things that were created before the world was; in proof of which they mention, Ps 72:17 but was manifest in these last times for you; he was before, he existed from everlasting; he lay in the bosom of his Father from all eternity: and was veiled and hid under the shadows of the ceremonial law, during the legal dispensation; but in the fulness of time was manifest in the flesh, and more clearly revealed in the Gospel, and to the souls of men; his manifestation in human nature is principally intended, and which was in the last times of the legal dispensation, at the end of the Jewish world or state, when a new world, or the world to come, took place. It is a rule with the Jews {i}, that whenever the last days or times are mentioned, the times of the Messiah are designed: and this manifestation of Christ was for the sake of some particular persons, even for all God's elect, whether among Jews or Gentiles, and who are described in the following verse. The Alexandrian copy reads, "for us"; and the Ethiopic version, "for him".

{h} T. Bab. Pesachim, fol. 59. 1. & Nedarim, fol. 89. 2. {i} Kimchi in Isa. ii. 2.

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