

1 Peter 1:19

by John Gill

The sermon explains the preciousness of the blood of Christ and its significance in redemption, highlighting its innocence, sufficiency, and constant virtue.

Scripture: Exodus 12:5, Isaiah 59:20, John 1:29, Romans 5:9, Ephesians 1:7, Colossians 1:20, Hebrews 9:14, Hebrews 10:19-22, 1 Peter 1:19, Revelation 5:9

Topics: "Redemption", "Sacrifice of Christ"

Description

John Gill emphasizes the significance of the precious blood of Christ as the ultimate price for redemption, highlighting its innocence and divine nature. He explains that Christ's blood, likened to a lamb without spot or blemish, serves as a perfect sacrifice, fulfilling Old Testament prophecies and providing justification, forgiveness, and reconciliation for believers. This blood is not only precious to God but also to those who believe, as it grants them access to the holiness of God. Gill draws parallels between Christ's sacrifice and the Passover lamb, underscoring the fulfillment of redemption during the same time of year. Ultimately, the sermon illustrates the profound impact of Christ's sacrifice on the lives of believers.

Transcript

Ver. 19. But with the precious blood of Christ,.... Christ was prophesied of as a Redeemer under the Old Testament, Isa 59:20 and the Jews frequently ascribe redemption to the word of the Lord God {f}; and which the apostle here attributes to the blood of Christ; whose blood is the same with ours, only not tainted with sin; the blood of an innocent person, and of one who is God, as well as man, and was freely shed in the room and stead of his people, and so a sufficient price for their redemption: and it may truly be said to be "precious": as it is to God, to whom it is a sweet smelling sacrifice, and with which he is well pleased; not that he takes delight in the mere effusion of his blood, but as this is the ransom price, and the atonement of his chosen ones; and so it is to all them that believe, since by it they are justified; through it they have the forgiveness of their sins; their peace and reconciliation with God is made by it; and by it they are sanctified, and have boldness to enter into the holiest of all: and this blood of Christ, by which they are redeemed, is

as of a lamb without spot and blemish; Christ is comparable to any lamb, for the innocence of his nature, the meekness of his disposition and deportment, and for his patience under sufferings and in death; and to the lambs of the daily sacrifice, which were typical of the continual and constant virtue and efficacy of his sacrifice to take away sin; and particularly to the paschal lamb, he being the true passover sacrificed for

us; and which, as also the lambs of the daily sacrifice, and all others, were to be without spot and blemish: and in which they prefigured Christ, who is without the stain of original, and the spot and blemish of actual sin; and so was a very fit person to be a sacrifice for sin, and a Redeemer of his people. The Jews have a notion, that the redemption of the Israelites out of Egypt, when a lamb without blemish was taken, and sacrificed and eaten, had a respect to the future redemption by the Messiah; and which, they say {g}, was to be in the same time of the year; that as they were redeemed in Nisan, the month in which the passover was kept, so they were to be redeemed in the same month: and indeed at that time, and in that month, was redemption obtained by the blood of Christ. Of the former, the Targumist in Ho 3:2 says,

"I have redeemed them by my word, on the fifteenth day of the month Nisan, and have given silver shekels, the atonement of their souls."

It is observable that the Hebrew word Md signifies both "blood" and "money", or price; whether some reference may not be had to this here, since both are included here, may be considered.

{f} Targum in Hos. i. 7. & iii. 2. & in Joel ii. 17. {g} Zohar in Numb. fol. 102. 3.

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