

1 Peter 4:18

by John Gill

In this sermon, John Gill explores the complexities of salvation for the righteous and the dire consequences for the ungodly.

Scripture: Proverbs 11:31, Romans 8:30, Ephesians 2:8, 1 Peter 4:18

Topics: "Righteousness", "Salvation"

Description

John Gill expounds on 1 Peter 4:18, emphasizing that while the righteous are saved through the imputed righteousness of Christ, their salvation is described as 'scarcely' due to the immense challenges faced both by Christ in securing salvation and by believers in their spiritual journey. He clarifies that this does not imply partial or uncertain salvation, but rather highlights the difficulties and tribulations that accompany the path to eternal life. Gill warns of the fate of the ungodly and unrepentant, who will not share in the glory of the righteous but face judgment and separation from God. The sermon serves as a sobering reminder of the cost of salvation and the seriousness of living a life aligned with Christ.

Transcript

Ver. 18. And if the righteous scarcely be saved,....

Reference is had to Pr 11:31 where in the Septuagint version are the same words as here: the "righteous" are such, not who are so in their own opinion, or merely in the esteem of others, nor on account of their vility, morality, and external righteousness before men, or by the deeds of the law; but who are made righteous by the righteousness of Christ imputed to them: and such are "scarcely saved"; not as if they were but in part saved, for they are completely saved; Christ has wrought out and finished a complete salvation for them; and they are saved from all enemies, and everything that might hurt them; from sin, Satan, the law, the world, hell, and death; and they are completely justified, and have all their sins pardoned, and shall be perfectly saved: nor as if their salvation was doubtful; for though they are scarcely, yet certainly saved; for they are chosen to salvation, and Christ has obtained it for them, and they have the application of it already made to them by the blessed Spirit; and being justified, or made righteous persons, nothing is more certain than that they shall be glorified: but they are said to be "scarcely" saved, because of the difficulty of it, both with respect to Christ, who met with difficulties in working out their salvation; by reason of the strictness of divine justice, and the demands of the righteous law, which would make no abatement; the sins of his people he had to bear, and make atonement for; the many enemies he had to grapple with, and the accursed death of the cross, he had to undergo; though they were such he

was able to surmount, and did: and especially with respect to the saints themselves; for though their salvation is certain and complete, being finished by Christ, yet their enjoyment of it is attended with many difficulties; by reason of the corruptions of nature, a law in their members warring against the law of their minds; the frequent temptations of Satan, who seeks to devour them, and their wrestlings with principalities and powers, which are above their match; and also by reason of various afflictions and persecutions, and many tribulations, which make their way to eternal life a strait way, and through which they must enter into the kingdom of heaven: and if this be their case, as it is,

where shall the ungodly and the sinner appear? the profane sinner, the Christless, impenitent, unbelieving, and unregenerate man; otherwise all men are sinners, in themselves; but here it means such as are destitute of the sanctifying grace of the Spirit, and the justifying righteousness of Christ, and that live and die in their sins: where shall such appear? not in the congregation of the righteous; nor at the right hand of Christ; nor in heaven, into which no defiled sinner shall enter; nor even on earth, among and under the rocks and mountains, which will not be able to hide them from the face of the Judge, and his wrath, when he shall come; but at Christ's left hand, and in hell, and among the devils and damned there.

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