

1 Peter 2:1

by John Gill

The apostle exhorts believers to lay aside vices such as malice, guile, hypocrisies, envy, and evil speakings, and to live a holy life.

Scripture: Isaiah 28:16, Ephesians 4:22, Hebrews 12:1, 1 Peter 2

Topics: "Holy Living", "Obedience to Authority"

Description

John Gill emphasizes the call for believers to live a holy life, urging them to lay aside vices such as malice, guile, hypocrisy, envy, and evil speaking, which are unbecoming of those who are born again. He compares the desire for the Gospel to that of newborn babes craving milk, highlighting its purity and necessity for spiritual growth. Gill encourages believers to embrace their identity as a chosen people, called to offer spiritual sacrifices and to live honorably among others, thereby glorifying God. He also addresses the importance of obedience to civil authorities, reminding them that their freedom in Christ should not be used as a cover for wrongdoing. Ultimately, he points to Christ's example of suffering and righteousness as a model for their conduct.

Transcript

INTRODUCTION TO I PETER 2.

This chapter consists of exhortations, in general, to a holy life; and, in particular, to obedience to superiors. It begins with an exhortation to lay aside various vices, which were unbecoming regenerate persons, 1Pe 2:1 and, agreeably to their character, as new born babes, to express a desire after the Gospel, which is commended from its nature, being comparable to milk; and from its quality, being reasonable, sincere, and unmixed; and from the end and usefulness of it, a spiritual growth; and the argument engaging to such a desire is the experience they had of the grace of Christ in it, 1Pe 2:2 whose excellency is declared, under the metaphor of a stone, said to be living, to be chosen of God, and precious to him, though rejected by men; to whom the saints are encouraged to come, as lively stones built up, a spiritual house, for the exercise of the holy office of the priesthood, by offering up spiritual sacrifices acceptable to God through Christ, 1Pe 2:4 and that Christ is such a precious stone, is proved from Isa 28:16 and not only to God, but to all them that believe; though to them that believe not, he is the stone of rejection, stumbling, and offence; to stumble at which, and the doctrine of it, through disobedience, they were of old appointed by God, 1Pe 2:6 but the character of the persons the apostle writes to was very different, quite the reverse, being chosen and called, and manifestly the people of God, and sharing in his grace and mercy, 1Pe 2:9

and these he exhorts, suitable to their state and condition, to abstain from sin, as an enemy to their souls, and to live an honest life and conversation among the Gentiles, that they, instead of speaking evil of them, might, by beholding their good works, glorify God, 1Pe 2:11.

And particularly he exhorts them to obedience to civil magistrates, both superior and inferior; partly from the author of them, they being of the Lord; and partly from the usefulness of them to punish wicked men, and to encourage good men; and also from its being the will of God, by such obedience, to silence the cavils of foolish men, 1Pe 2:13. And whereas it might be objected, that they were made free by Christ, and therefore should not be the servants of men; it is granted, that they were free; but then it is denied, that they should use their liberty for a cloak of maliciousness: and besides, it should be observed, that they were the servants of God, and therefore ought to do what he enjoined them; and, among other things, yield obedience to civil magistrates, 1Pe 2:16.

And to this purpose are various exhortations in 1Pe 2:17, and another particular one is added, which is to servants, to be subject to their masters, and fear them, whether they be good or bad, 1Pe 2:18 and then he comforts such that had bad masters, and encourages them to bear the injuries they received from them patiently; because so to do was grateful to God, and acceptable in his sight; and because they were called unto it by him; and because of the example Christ had left them in suffering for them, 1Pe 2:19.

And this is further urged from the character of Christ, who was without sin, and yet suffered, and from his conduct, who, when reviled, made no return, but left his cause with God, 1Pe 2:22 which leads on the apostle take notice of the nature of Christ's sufferings in his body on the cross, and the ends of them, which were expiation of sin, healing diseases, and holiness of life, as a consequent thereof, 1Pe 2:24 previous to which conversion, which is illustrated by the former state and condition men are in, being as sheep going astray; and by their present one, being returned to Christ, the Shepherd and Bishop of souls, 1Pe 2:25.

Ver. 1. Wherefore, laying aside all malice,.... Since the persons the apostle writes to were born again, and therefore ought to love one another, he exhorts them to the disuse of such vices as were disagreeable to their character as regenerate men, and contrary brotherly love; he dissuades them from them, and advises to "lay them aside", either as weights and burdens, which it was not fit for new born babes to carry; see Heb 12:1 or rather as old worn out clothes, as filthy rags, which should be put off, laid by, and never used more, being what were very unsuitable to their character and profession to wear: the metaphor is the same as in Eph 4:22 and the first he mentions is malice; to live in which is a mark of an unregenerate man, and very unbecoming such who are born again; and is not consistent with the relation of brethren, and character of children, or new born babes, who are without malice, and do not bear and retain it: "all" of this is to be laid aside, towards all persons whatever, and in every shape, and in every instance of it:

and all guile; fraud, or deceit, in words or actions; and which should not be found, and appear in any form, in Israelites indeed, in brethren, in the children of God; who ought not to lie one to another, or defraud each other, nor express that with their lips which they have not in their hearts; which babes are free from, and so should babes in Christ:

and hypocrisies; both to God and men: hypocrisy to God is, when persons profess that which they have not, as love to God, faith in Christ, zeal for religion, fervent devotion, and sincerity in the worship of God; and do all they do to be seen of men, and appear outwardly righteous, and yet are full of all manner of

iniquity: hypocrisy to men is, pretence of friendship, loving in word and tongue only, speaking peaceably with the mouth, but in heart laying wait; a sin to be abhorred and detested by one that is born from above; and is contrary to that integrity, simplicity, and sincerity of heart, which become regenerate persons, the children of God, and brethren one of another:

and envies; at each other's happiness and prosperity, riches, honours, gifts temporal or spiritual; for such are works of the flesh, show men to be carnal, are unbecoming regenerated persons, and contrary to the exercise of Christian charity, or love, which envieth not the welfare of others, either respecting body, soul, or estate:

and all evil speakings; backbitings, whisperings, detractions, hurting one another's characters by innuendos, false charges, and evil surmises; which is not acting like men that are made new creatures, and are partakers of the divine nature, nor like brethren, or as Christ's little ones, and who are of God, begotten again to be a kind of firstfruits of his creatures.

Source: <https://sermonindex.net/speakers/john-gill/1-peter-21/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net