

# 1 Peter 2:17

by John Gill

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*The sermon emphasizes the importance of honoring all individuals, loving fellow believers, and respecting authority as a reflection of our fear of God.*

**Scripture:** Romans 13:1, 1 Peter 2:17

**Topics:** "Love for Others", "Honor"

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## Description

John Gill emphasizes the importance of honoring all people, regardless of their background or status, as a reflection of God's love and grace. He encourages believers to love their fellow Christians and to show respect to everyone, including those in authority, even if they are unworthy in character. The sermon highlights that a proper fear of God leads to a respectful attitude towards others and a commitment to love the brotherhood. Gill stresses that this love should be expressed through both words and actions, fostering unity among believers. Ultimately, honoring God and others is a fundamental aspect of Christian living.

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## Transcript

Ver. 17. Honour all men,.... To whom honour is due, according to the place, station, and circumstances in which they are, the gifts of providence and grace bestowed on them, and the usefulness they are of, whether they be Jews or Gentiles, rich or poor, believers or unbelievers: it is a saying of Ben Zoma {e},

"who is to be honoured, or is worthy of honour?"

twyrbh ta dbkm, "he that honoureth creatures";

meaning men in general, or the Gentiles particularly, who were sometimes so called by the Jews; See Gill on "Mr 16:15", and may be meant by "all men" here:

love the brotherhood; or "your brethren", as the Syriac version renders it: the whole company of the brethren in Christ, who are born of God, are members of Christ, and of the same body, and have the same spirit, belong to the same family, and are of the household of faith, let them be of whatsoever nation, or in whatsoever circumstances of life. The Jews had not that good opinion of, nor that affection for the Gentiles, but were ready to treat them with indifference, neglect, and contempt; and not only those that knew not God, but even believing Gentiles themselves; and which is the reason of these exhortations, that they should despise no man, but honour all; and especially should express their love, both by words and

deeds, to those that were in the same spiritual relation with them, and that without any difference, on account of their being of another nation:

fear God; not with a servile, but a filial fear, the new covenant grace of fear; which springs from the goodness of God, has that for its object, and is increased by the fresh instances and discoveries of it; and which shows itself in a reverential affection for God, a strict regard to his worship and ordinances, and a carefulness of offending him. This is placed between what goes before, and follows after, to show the influence it has on each of them; for where the fear of God is, there will be due respect shown to all men, more or less, and an hearty and affectionate love to all the saints, as brethren, and a proper regard to those that are set in high places of dignity and power:

honour the king; Caesar, the Roman emperor, though a wicked, persecuting Nero, and so any other king or governor; who, so far as he acts the part of a civil magistrate, preserves the peace, the property, and liberty of his subjects, is a terror to evil works, and an encourager of good ones, and rules according to the laws of God, and civil society, is deserving of great honour and esteem from men; and which is to be shown by speaking well of him; by a cheerful subjection to him; by an observance of the laws, and by payment of tribute, and doing everything to make him easy, and honourable in his government: advice much like this is given by Isocrates {f};

"fear God, honour parents, revere friends, and obey the laws."

{e} Pirke Abot, c. 4. sect. 1. {f} Paraen. ad Demos Orat. 1.

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