

1 Peter 2:7

by John Gill

Christ is precious to believers because he is the foundation of our faith, the means of our salvation, and the source of all our blessings.

Scripture: Psalm 118:22, Isaiah 28:16, Romans 13:7, Ephesians 2:20, Hebrews 10:19, 1 Peter 2:7

Topics: "The Preciousness of Christ", "Faith and Belief"

Description

John Gill expounds on 1 Peter 2:7, emphasizing that true believers are those who recognize their lost state and see Christ as their only Savior. He describes how Christ is precious to believers in His divine and human natures, His redemptive work, and His roles as Priest, Prophet, and King. Gill highlights that Christ's blood, righteousness, and sacrifice are invaluable to those who trust in Him, and that He is the source of their honor and glory. In contrast, those who disbelieve reject Christ, the cornerstone, and face the consequences of their disobedience. Ultimately, Gill illustrates the profound relationship between Christ and His followers, who find all their worth and value in Him.

Transcript

Ver. 7. Unto you therefore which believe,.... And such are not all they that can say their creed, or give their assent to the articles of it; nor all that believe a divine revelation, and that the Scriptures are the word of God, and give credit to all that is contained in the sacred oracles; or who believe the whole Gospel, and all the truths of it; as that there is one God; that there are three persons in the Godhead, Father, Son, and Spirit; that Christ is the Son of God, and truly God; that he is the Mediator between God and man; that he is the Messiah, is become incarnate, has obeyed, suffered, and died for men, and is the Saviour of them: that he rose again, ascended to heaven, is set down at the right hand of God, intercedes for his people, and will come a second time to judge the world in righteousness; together with all other truths which arise from, depend upon, and are connected with these; nor all that say they believe, or profess to do so; but such who have seen themselves lost and undone by sin, their need of a Saviour, and Christ as the only one; who have seen the Son, the beauty of his person, the fulness of his grace, and the necessity and suitableness of salvation by him; who have beheld him as able to save them, as every way proper for them, and desirable by them, for faith is a sight of Christ; who also come to him under the drawings of efficacious grace, as perishing sinners, encouraged by his invitations and declarations, and venture on him; who likewise lay hold upon him, as their Saviour, and will have no other; give up themselves to him, and commit their all into his hands; who rely and stay themselves upon him, trust him with all they have, and for all they want, expecting grace and glory from him; who live upon him, and walk on in him, go on

believing in him, till they receive the end of their faith, the salvation of their souls. Now to these, in proof of what is asserted in the above passage out of Isaiah, Christ is

precious; he is so in all his names and titles, as Immanuel, God with us, and that cluster of them in Isa 9:6 and particularly his name Jesus, a Saviour, which is as ointment poured forth, and draws the love of believers to him; and so he is in both his natures, divine and human; the perfections of deity in him, his being in the form of God, and equal to him, the brightness of his Father's glory, and the express image of his person, render him very amiable in the view of believers; who rightly conclude from hence, that all he has done, and does, must answer the purposes for which they are designed; and his having a perfect human nature, like to theirs, excepting sin, in which he wrought salvation for them on earth, and is now glorified in heaven, makes him a delightful object to them: he is also precious to them in all his offices; in his priestly office, his blood is precious, as it must needs be, since by it they are purchased and redeemed; they are justified and sanctified by it; through it they have the forgiveness of sin, and boldness to enter into the holiest of all: his righteousness is precious to them, it being the best robe, the wedding garment, fine linen, clean and white, every way suitable to them, and answerable to the demands of the law; is pure, perfect, and everlasting; that by which they are justified from all things, and which will answer for them in a time to come, and entitles them to eternal life.

His sacrifice is precious, of a sweet smelling savour to them, as well as to God; by which their sins are fully expiated, put, and taken away; full satisfaction being made for them, and they themselves thereby perfected for ever. And so he is in his prophetic office. His word is precious, and all the truths of the Gospel, which are comparable to gold, silver, and precious stones; the promises of it are exceeding great and precious, being suited to the cases of all believers: and he is also precious in his kingly office; his commands are not grievous; his yoke is easy, and burden light; believers love his commandments above gold, yea; above fine gold, and esteem his precepts concerning all things to be right, and delight in his ways and ordinances: moreover, he is precious to them in all his relations, as he is the head of eminence and influence, their kind and loving husband, their everlasting Father, their affectionate brother, and faithful friend; his whole person, in every view, is precious to them that believe; the church of Christ, the members of his body, the sons of Zion, comparable to fine gold, in these is all the delight of saints; everything that is in Christ, that is of him, or belongs to him, is precious to such souls: some read the words, "to you therefore that believe, he is honour"; as the Vulgate Latin, Arabic, and Ethiopic versions; and so the word is rendered in Ro 13:7, he is both an honour to them, that they are related to him; and he is honoured by them, by believing in him, and obeying him; and he is the cause of all their true honour, both in this and the other world.

The Syriac version renders it, "to therefore is this honour given"; namely, that such a stone is laid, and that they were built upon it, and should not be confounded or ashamed, either here or hereafter; connecting the words with the preceding. The Septuagint use the word the apostle here does, in Isa 11:10 where it is prophesied of the Messiah, that his rest shall be glorious; they render it timh, "honour", or "precious". The Jewish writers have adopted the word ymyj into their language, and use it for profit and gain {w}; in which sense it is applicable to Christ, who is gain to believers, both in life and in death; they being blessed with all spiritual blessings in him, and he being all in all to them: and also they use it, as denoting the intrinsic price and value of anything {x}, and which is a right sense of the word; and to believers the price of wisdom, or Christ, is far above rubies, and all the things that can be desired; to them he is precious as a stone, as a foundation and corner stone, and more precious than the most precious stones or things in nature; this he is to them that believe: next follows, in this and the other verse, the account of what he is to

them that believe not:

but unto them which be disobedient; who are not persuadable, unbelieving, and are children of disobedience; who neither obey God and his righteous law, nor Christ and his Gospel:

the stone which the builders disallowed, the same is made the head of the corner; reference is manifestly had to Ps 118:22 which is a passage that clearly belongs to the Messiah, and which is suggested by Christ himself, See Gill on "Mt 21:42"; and is by our apostle, in Ac 4:11 applied unto him: by the builders are meant the rulers of the Jews, both civil and ecclesiastical, and especially the latter, the Scribes, Pharisees, and chief priests; who set up for builders of the church of God, but were miserable ones; they built themselves, and taught others to build, on the observance of the ceremonial law, and the traditions of the elders; on their carnal privileges, and moral righteousness; and these disallowed of Christ in the building, rejected him as the Messiah, refused him as the Saviour and Redeemer, and set him at nought, had him in the utmost derision, and reckoned him as a worm, and no man; but, to their great mortification, he is not only laid and retained as the foundation and cornerstone, but made the head of the building, and is exalted at God's right hand above angels and men; he is the head of the body, the church; he is higher than the kings of the earth, and angels are subject to him.

{w} Targum in Esther iii. 8. & v. 13. & vii. 4. {x} Targum Hierosol. in Gen. xxi. 33. Targum Jon. in Gen. xxiii. 15. Targum in Prov. xxxi. 10. Bereshit Rabba, sect. 2. fol. 2. 3. & sect. 11. fol. 9. 3.

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