

1 Peter 2:4

by John Gill

The sermon emphasizes Christ as the living stone and foundation of faith, highlighting His rejection by men and His preciousness in God's sight.

Scripture: 1 Peter 2:4

Topics: "Faith in Christ", "Christ as Foundation"

Description

John Gill expounds on 1 Peter 2:4, emphasizing that Christ is the living stone, the true foundation of the church, contrasting Him with the rejected stone by the Jewish leaders. He highlights that while many disallowed Christ, He is chosen and precious in the sight of God, serving as the source of life and salvation for believers. Gill explains that coming to Christ means a continual exercise of faith, recognizing Him as the only foundation for hope and righteousness. The sermon underscores the importance of relying on Christ for spiritual sustenance and eternal life, despite the world's rejection. Ultimately, Christ's value is immeasurable, both to God and to those who believe in Him.

Transcript

Ver. 4. To whom coming, as unto a living stone,... Christ here, as often elsewhere, is compared to a "stone"; and Peter, by the use of this metaphor, shows that he is not the rock, but Christ is the rock on which the church is built, and he is the foundation stone on which every believer is laid; and it is chiefly with respect to the usefulness of a stone in building, that Christ is compared to one, who is the foundation and cornerstone, as well as for strength and duration; and he is called a "living" one, because he has life in himself, as God, as Mediator, and as man; and communicates life to others, as natural life to all creatures, and spiritual and eternal life to his people, whose great privilege it is to come to him: and by coming to him is meant believing in him; and it does not design the first act of faith on Christ, or a soul's first coming to Christ, but an after and continued exercise of faith on him; and it supposes Christ to be come at, notwithstanding he is in heaven, and saints on earth, for their faith and hope can enter into, and reach him within the veil, and notwithstanding their many transgressions and backslidings; it supposes life in them, or they could not come; and a sense of their need of him, of his righteousness to justify them, of his blood for pardoning and cleansing, of his fulness to supply their want of food, rest, peace, comfort, and salvation in him; and a persuasion of his ability and willingness to relieve them: and they are encouraged to come to him under the above considerations, as a stone, a foundation stone; believing that he is laid as a foundation, and that he is the only foundation, and therefore they lay the whole stress of their salvation, and build all their hopes of happiness on him; and as a living stone, deriving grace, life, and strength from

him; exercising faith on him for all the mercies, blessings, and comforts of a spiritual life, and looking to his mercy for eternal life.

Disallowed indeed of men; by the Jewish builders, high priests, Scribes, and Pharisees, and the body and bulk of that nation; who rejected him as the Messiah, and stone of Israel, refused him as a foundation stone, and left him out of the building; and laid another foundation, even their own works of righteousness, on which sandy foundation they built themselves, and directed others to do so likewise; and set him, at nought, as a living stone, would not come to him for life, but sought it in the law, the killing letter, and among their dead works; but though Christ was thus disallowed and disesteemed of by men, yet was he highly valued and esteemed by God:

but chosen of God, and precious; his human nature was "chosen" from among, and above all other individuals of mankind; to be united to the Son of God; as God-man and Mediator, he was chosen to that high office, to be the head of the church, and the Saviour of the body; to be the foundation in the spiritual building, and to be the author and giver of spiritual and eternal life to as many as were given him. Moreover, this phrase denotes the superior excellency of Christ to angels and men in the account of God; being the brightness of his glory, the express image of his person, the Son of his love, in whom he was always well pleased, and in whom he took infinite delight, considered both as his Son, and the surety of his people; and to whom he was

precious, and by him highly honoured, made higher than the kings of the earth, than the angels in heaven, than the heavens themselves, being set down at God's right hand, and a name given him above every name in this world, or that to come; and who is precious to the saints too, more so than rubies, or any precious stones, or any thing or creature whatever; his person is precious, and so are his name, his blood, his righteousness, his truths, his ordinances, and his people.

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