

2 Peter 1:17

by John Gill

The sermon explores the significance of Christ's glory as revealed during the transfiguration and its implications for believers.

Scripture: Exodus 40:35, Matthew 17:5, John 12:28, 2 Peter 1:17

Topics: "Divine Glory", "The Transfiguration of Christ"

Description

John Gill expounds on 2 Peter 1:17, emphasizing that Jesus received honor and glory from God the Father, not as an inferior but as the equal in glory. He explains that this honor was declarative, with God testifying to Jesus' divine nature during the Transfiguration, where a voice from the bright cloud affirmed Jesus as His beloved Son. Gill contrasts this event with other divine proclamations, highlighting its unique significance and the presence of God's glory. The sermon illustrates the profound relationship between the Father and the Son, affirming Jesus' divine authority and the importance of recognizing His glory.

Transcript

Ver. 17. For he received from God the Father honour and glory,.... Not as an inferior from a superior, for he was equal in glory with the Father, and was, and is, the brightness of his Father's glory; nor essentially, having the same glory as his Father, and to which nothing can be added; but declaratively, God the Father testifying of his glory, declaring the honour that belonged to him, as the Son of God, at the same time that an external glory was put on him, and received by him, as the son of man:

when there came such a voice to him from the excellent glory; from the bright cloud which overshadowed Jesus, Moses, and Elijah and was a symbol of the glory and presence of God, as the cloud in the tabernacle and temple were, Ex 40:35, or from heaven, the habitation of the holiness and glory of God, and where he displays the glory of his being and perfections; or from himself, who is the God and Father of glory, and is glorious in himself, in all his attributes and works. So dwbk, "glory", with the Cabalistic Jews, signifies the Shechinah, or divine presence {d}; and every number in the Cabalistic tree is called by the name of "glory"; the second number, which is "wisdom", is called "the first glory"; and the third number, "understanding", is called

Nwyle dwbk, "the supreme", or "chief glory" {e}: so the first path, which is the supreme crown, is sometimes called the first glory, as the Father is here the most excellent glory; and the second path, which is the understanding enlightening, the second glory {f}. And this voice was not that at his baptism; for though that was from heaven, and from God the Father, and expressed the same words as here; yet it

was not on a mount, nor from a cloud, nor was it heard by the apostles, who, as yet, were not with Christ, nor called by him; nor that of which mention is made in Joh 12:28, for though that also was from God the Father, and from heaven, and which declaratively gave honour and glory to Christ, yet did not express the words here mentioned; but that voice which came from the cloud, when Christ was transfigured on the mount, and which was heard by his three disciples, Peter, James, and John, when the following words were articulately pronounced, "this is my beloved Son, in whom I am well pleased": See Gill on "Mt 17:5". The Vulgate Latin version adds here, as there, "hear ye him".

{d} Guido. Dictionar. Syr. Chald. p. 92. {e} Lex. Cabalist. p. 464. {f} Sepher Jetzirah, p. 1. 4.

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