

2 Peter 1:3

by John Gill

The sermon emphasizes the divine power and provision of God and Christ, and the importance of knowledge of Christ in receiving all things for life and godliness.

Scripture: Matthew 26:64, John 10:28, Romans 1:6, Ephesians 1:17, 2 Peter 1:3

Topics: "Divine Power", "Knowledge of Christ"

Description

John Gill expounds on 2 Peter 1:3, emphasizing that God's divine power, particularly through Christ, grants us everything necessary for life and godliness. He explains that this encompasses not only temporal blessings but also spiritual life, eternal life, and the internal graces of the Spirit such as faith, hope, and love. Gill highlights that the call to glory and virtue is a powerful, internal calling from Christ, which is essential for our spiritual journey. This knowledge of Christ is transformative, providing believers with all they need to live a godly life. Ultimately, Gill underscores the sufficiency of Christ in providing for our spiritual needs and the importance of knowing Him deeply.

Transcript

Ver. 3. According as his divine power,.... Meaning either the power of God the Father, to whom belong eternal power and Godhead; and he is sometimes called by the name of power itself; see Mt 26:64 being all powerful and mighty; or rather the power of Christ, since he is the next and immediate antecedent to this relative; and who, as he has the fulness of the Godhead in him, is almighty, and can do all things; and is "El-shaddai", God all-sufficient, and can communicate all things whatsoever he pleases, and does, as follows: for he

hath given unto us all things that pertain unto life and godliness; referring not so much to a temporal life, though he gives that and preserves it, and furnishes with all the mercies and comforts of it; and which come to us, from him, in a covenant way, as his left hand blessings, and in great love; but rather a spiritual life, which he is the author and maintainer of, all the joys, pleasures, blessings, and supports of it, being given by him; as also eternal life, for that, and everything appertaining to it, are from him; he gives a meetness for it, which is his own grace, and a right unto it, which is his own righteousness; and he has power to give that itself to as many as the Father has given him, and he does give it to them; and likewise all things belonging to "godliness", or internal religion; and which is the means of eternal life, and leads on to it, and is connected with it, and has the promise both of this life, and of that which is to come; and everything relating to it, or is in it, or it consists of, is from Christ: the internal graces of the Spirit, as faith,

hope, and love, which, when in exercise, are the principal parts of powerful godliness, are the gifts of Christ, are received out of his fulness, and of which he is the author and finisher; and he is the donor of all the fresh supplies of grace to maintain the inward power of religion, and to assist in the external exercise of it; all which things are given

through the knowledge of him that hath called us to glory and virtue. The call here spoken of is not a bare outward call, by the ministry of the word, but an internal, special, and powerful one, which springs from the grace, and is according to the purpose of God, and is inseparably connected with justification and glorification; and is either of God the Father, who, as the God of all grace, calls to eternal glory by Christ; or rather of Christ himself, who calls by his Spirit and grace; and hence the saints are sometimes styled, the called of Jesus Christ, Ro 1:6 what they are called unto by him is, "glory and virtue"; by the former may be meant, the glorious state of the saints in the other world, and so answers to "life", eternal life, in the preceding clause; and by the latter, grace, and the spiritual blessings of grace here, and which answers to "godliness" in the said clause; for the saints are called both to grace and glory, and to the one, in order to the other. Some render it, "by glory and virtue"; and some copies, as the Alexandrian and others, and so the Vulgate Latin version, read, "by his own glory and virtue"; that is, by his glorious power, which makes the call as effectual, and is as illustrious a specimen of the glory of his power, as was the call of Lazarus out of the grave; unless the Gospel should rather be intended by glory and virtue, which is glorious in itself, and the power of God unto salvation, and is the means by which persons are called to the communion of Christ, and the obtaining of his glory: so then this phrase, "him that hath called us to glory and virtue", is a periphrasis of Christ, through a "knowledge" of whom, and which is not notional and speculative, but spiritual, experimental, fiducial, and practical, or along with such knowledge all the above things are given; for as God, in giving Christ, gives all things along with him, so the Spirit of Christ, which is a spirit of wisdom and revelation in the knowledge of him, when he makes him known in the glory of his person, grace, and righteousness, also makes known the several things which are freely given of God and Christ: and this is what, among other things, makes the knowledge of Christ preferable to all other knowledge, or anything else.

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