

2 Peter 1:9

by John Gill

The sermon emphasizes the necessity of spiritual virtues and the dangers of spiritual blindness and forgetfulness of Christ's redemptive work.

Scripture: John 8:12, Romans 12:2, 2 Corinthians 5:17, Ephesians 1:18, Colossians 3:2, Hebrews 10:22, James 1:22, 1 Peter 2:9, 2 Peter 1:9, 1 John 1:7

Topics: "Spiritual Blindness", "Importance of Virtue"

Description

John Gill emphasizes the critical importance of possessing virtues such as faith, knowledge, and charity, warning that those who lack these qualities are spiritually blind, despite any claims of enlightenment. He explains that such individuals do not truly know God or Christ, lacking genuine spiritual insight and understanding of their own sinful nature. Gill highlights that they may be unaware of their need for redemption and the significance of Christ's sacrifice, living instead in a state of ignorance and self-deception. The sermon serves as a call to recognize the necessity of spiritual growth and the active pursuit of a relationship with God through Christ. Ultimately, Gill urges believers to remember their past sins and the cleansing power of Christ's blood.

Transcript

Ver. 9. But he that lacketh these things,.... Or in, and with whom, they are not; that is, these virtues, as the Arabic version reads, as faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; where the principles of those things are not, and they are not exercised and performed, such an one

is blind: let him boast ever so much of his light and knowledge, and value himself upon it, and expect to be saved by it, let him live as he will; for he has no true knowledge of God, as in Christ, as the God of all grace, as his covenant God and Father; nor does he know what it is to have communion with him in Christ; he only professes to know him in words, while in works he denies him; nor has he any right knowledge of Christ, only notional and general, not spiritual, experimental, particular, and practical; he does not see the Son, so as truly to believe in him; he has no true sight of his beauty, suitableness, and fulness, and of him for himself; nor any experience of the work of the Spirit of God upon his heart, whom he neither receives, sees, nor knows spiritually, any more than the world itself does; nor does he see the plague of his own heart, the corruptions of his nature, and the exceeding sinfulness of sin; nor has he any true spiritual light into the Gospel, and the doctrines of it, only a form of godliness, without the power of it: and therefore,

whatever natural understanding of things he has, he is spiritually blind,

and cannot see afar off: at least, not the good land that is afar off, the kingdom of heaven; the invisible glories of the other world; things that are not seen, which are eternal, which one that has true faith has a glimpse and sight of; nor Christ, who is in heaven at the right hand of God, and the things of Christ, his blood, righteousness, and sacrifice, carried within the veil; nor even what is within himself, the sins of his heart, the pollution of his nature, and the evil that dwells there; he sees not that he is poor, and wretched, and miserable, but fancies himself to be rich, and in need of nothing; he sees nothing but outward things, the things of time and sense, worldly and earthly things, which are near him, and all around him, which he minds, on which his heart is set, and he pursues with rigour. The Vulgate Latin version renders it, "trying with the hand", as blind men do, feeling and groping to find the way; see Ac 17:27,

and hath forgotten that he was purged from his old sins; not by baptism, from the sins committed before it, for that does not purge from any sins, old or new, but that which it leads the faith of believers to, for pardon and cleansing, even the blood of Christ; but this also, and purification by it, is not meant here, though generally interpreters give this as the sense, and understanding it of the sin of ingratitude in such a person, who had received so great a benefit by Christ, and was unmindful of it; since it cannot be thought that one so described as above should ever have had his conscience purged by the blood of Christ from his old sins, or those before conversion, unless it be by profession; and then the sense is, that he has forgotten that he once professed to have been purged from all his sins by Christ; which, if he had, would have made him zealous of good works, and put him upon glorifying Christ both in body and spirit. The Ethiopic version renders it, "and he hath forgot to purge himself from old sins"; which he would have been concerned for, had he had a true and spiritual knowledge of Christ, and his Gospel, and an application of the exceeding great and precious promises of it, or had been made a partaker of the divine nature through them; see 2Co 7:1, but the words are better rendered agreeably to the original text, "and hath forgotten the purification of his old, or former sins"; or "sins of old"; as they are rendered by the Vulgate Latin, Syriac, and Arabic versions; that is, he does not consider, nor think of it, that he was a sinner of old, a sinner in Adam, that he was conceived and shapen in sin, and went astray, and was called a transgressor from the womb; he does not think that he stands in any need of being purged from former sins; and is entirely unmindful of, and neglects, the purification of them by the blood of Christ.

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