

2 Peter 3:1

by John Gill

In 2 Peter 3:1, the apostle Peter emphasizes the importance of remembering the truths of the Gospel while warning against scoffers and encouraging holy living in anticipation of Christ's return.

Scripture: 2 Peter 3:1

Topics: "The Second Coming of Christ", "Living in Expectation"

Description

John Gill emphasizes the purpose of Peter's second epistle, which is to remind believers of the Gospel's doctrines and the certainty of Christ's return despite the scoffers' doubts. He warns that in the last days, there will be those who mock the promise of Christ's coming, but reassures the faithful that God's timing is not like human timing, as He is patient and desires all to come to repentance. Gill highlights the impending judgment and the need for believers to live holy lives in anticipation of the new heavens and earth promised by God. The sermon concludes with a call for vigilance against false teachings and a commitment to grow in grace and knowledge of Christ.

Transcript

INTRODUCTION TO 2 PETER 3

In this chapter the apostle makes mention of the end and design of his writing this second epistle; foretells that there would be scoffers at the coming of Christ in the last days; describes the coming of Christ and the burning of the world; and closes with the use saints should make of these things. The end of his writing both this and the former epistle was to put the persons he writes unto in mind of the doctrines and ordinances of the Gospel, delivered by the prophets and apostles, 2Pe 3:1; and then, agreeably to what the prophets had said, he predicts that there would be scoffers in the last day; who are described by their sinful course of life, and by their words, what they would say concerning the coming of Christ, and their reasoning about it, 2Pe 3:3; which arose from their ignorance of the creation of the heavens and the earth, and of the situation of them; and is refuted by showing that things have not remained as they were from the creation; that the earth standing in and out of the water, as it was capable of being overflowed with a flood, so it perished by one; and that the present heavens and earth are reserved and prepared for a general burning at the day of judgment, in which wicked men will be destroyed, 2Pe 3:5; but let these men scoff as they will, the length of time since the promise of Christ's coming was made should be no objection with the saints to the performance of it; since the longest term of time is nothing with God, however considerable it may be with men, 2Pe 3:8; besides, the reason of the coming of Christ being deferred, is

not owing to any dilatoriness in the performance of the promise, but to the longsuffering of God towards his elect, being unwilling that anyone of them should be lost, but that all should be brought to repentance, 2Pe 3:9; but as for the coming of Christ, that is certain, and will be sudden; at which time will be the general conflagration, which is described in a very awful manner, 2Pe 3:10; and the use to be made of such a tremendous dispensation by the saints is to live a holy and godly conversation, 2Pe 3:11; to be eagerly looking for the coming of Christ, 2Pe 3:12, and to expect, according to his promise, new heavens and a new earth, in which will dwell righteous persons, 2Pe 3:13; and to be diligent to be found in peace at that day, 2Pe 3:14; and to account the longsuffering of God salvation; and the whole of this account, and the use of it, is strengthened by the testimony of the Apostle Paul, of whom, and of his epistles, a character is given, 2Pe 3:15; and the epistle is concluded with some cautions and exhortations to the saints, to beware lest they should be carried away with the errors of wicked men, and so fall from any degree of steadfastness in the faith; and to be concerned for a growth in grace, and in the knowledge of Christ Jesus, to whom glory is to be ascribed for ever and ever, 2Pe 3:17.

Ver. 1. This second epistle, beloved, I now write unto you,.... This is a transition to another part of the epistle; for the apostle having largely described false teachers, the secret enemies of the Christian religion under a profession of it, passes on to take notice of the more open adversaries and profane scoffers of it; and from their ridicule of the doctrine of Christ's second coming, he proceeds to treat of that, and of the destruction of the world, and the future happiness of the saints: he calls this epistle his "second epistle", because he had written another before to the same persons; and that the author of this epistle was an apostle, is evident from 2Pe 3:2; and which, compared with 2Pe 1:18 shows him to be the Apostle Peter, whose name it bears, and who was an eyewitness to the transfiguration of Christ on the mount, Mt 17:1: he addresses these saints here, as also in 2Pe 3:8, under the character of "beloved"; because they were the beloved of God, being chosen by him according to his foreknowledge, and regenerated by him, according to his abundant mercy; and were openly his people, and had obtained mercy from him, and like precious faith with the apostles; and were also the beloved of Christ, being redeemed by him, not with gold and silver, but with his precious blood; for whom he suffered, and who were partakers of his sufferings, and the benefits arising from them, and who had all things given them by him, pertaining to life and godliness, and exceeding great and precious promises; and were likewise beloved by the apostle, though strangers, and not merely as Jews, or because they were his countrymen, but because they were the elect of God, the redeemed of Christ, and who were sanctified by the Spirit, and had the same kind of faith he himself had. The Syriac and Arabic versions read, "my beloved"; and the Ethiopic version, "my brethren": his end in writing both this and the former epistle follows;

in [both] which I stir up your pure minds by way of remembrance; that this was his view both in this and the former epistle, appears from 1Pe 1:13; he calls their minds pure; not that they were so naturally, for the minds and consciences of men are universally defiled with sin; nor are the minds of all men pure who seem to be so in their own eyes, or appear so to others; nor can any man, by his own power or works, make himself pure from sin; only the blood of Christ purges and cleanses from it; and a pure mind is a mind sprinkled with that blood, and which receives the truth as it is in Jesus, in the power and purity of it, and that holds the mystery of the faith in a pure conscience. Some versions, as the Vulgate Latin and Arabic, render the word "sincere", as it is in Php 1:10; and may design the sincerity of their hearts in the worship of God, in the doctrines of Christ, and to one another, and of the grace of the Spirit of God in them; as that their faith was unfeigned, their hope without hypocrisy, and their love without dissimulation, and their repentance real and genuine; but yet they needed to be stirred up by way of remembrance, both of the truth of the Gospel, and the duties of religion; for saints are apt to be forgetful of the word, both of its

doctrines and its exhortations; and it is the business of the ministers of the word to put them in mind of them, either by preaching or by writing; and which shows the necessity and usefulness of the standing ministry of the Gospel: the particulars he put them in mind of next follow.

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