

1 Peter 4:11

by John Gill

The sermon emphasizes the importance of speaking and ministering in accordance with God's word to glorify Him in all actions.

Scripture: Romans 3:2, Romans 12:6, 1 Corinthians 10:31, Ephesians 3:20, Colossians 3:23-24, 1 Timothy 4:13, 2 Timothy 4:2, Hebrews 13:16, James 1:17, 1 Peter 4:11

Topics: "Glorifying God", "Public Ministry"

Description

John Gill emphasizes the importance of speaking and ministering in accordance with God's word, urging that public ministry should reflect the authority and infallibility of the Scriptures. He explains that speakers must convey the whole counsel of God with boldness, clarity, and reverence, while ministers should serve according to their God-given abilities. The ultimate goal of all actions, whether in preaching or serving, is to glorify God through Jesus Christ. Gill concludes by affirming that all gifts and abilities come from God, and thus, all praise and dominion belong to Him.

Transcript

Ver. 11. If any man speak, let him speak as the oracles of God,.... This is an application of the above general rule to a particular case, the public ministry of the word, for that is here meant: "if any man speak"; not in any manner, or on any subject; not in a private way, or about things natural and civil; but in public, and concerning divine things: "let him speak": this is rightly supplied in our translation; and in which it is supported and confirmed by the Syriac and Arabic versions, who both supply the same way: "as the oracles of God"; by which are meant the writings of the Old Testament, the sacred Scriptures; see Ro 3:2 so called, because they come from God, are breathed and spoken by him, and contain his mind and will, and are authoritative and infallible; and according to these he is to speak who speaks in public on divine subjects, both as to the matter and manner of his speech: the matter of it must be agreeably to the divinely inspired word of God, must be fetched out of it, and confirmed by it; and he is to speak every thing that is in it, and keep back nothing, but declare the whole counsel of God, and only what is in it, without mixing his own chaff, or the doctrines of men with it; and it should be spoken in a manner agreeably to it, not as the word of man, but as the word of God; and not in words which man's wisdom teacheth, but in the words of the Holy Ghost; and with all boldness, for so the Gospel ought to be spoken; and with all certainty and assurance, constantly affirming the things of it, for nothing is more sure than they are; and with all openness, plainness, and freedom, making truth manifest, laying it plain and open before men, as it ought to be; and that with all reverence and godly fear, which becomes both speaker and hearer. The apostle

next proceeds to mention another case, to which the above rule is applicable;

if any man minister, [let him do it] as of the ability which God giveth; that is, if any man minister in temporal things to the supply of the poor; if a private man, and in a private way, let him do it in proportion to his ability, as God has prospered him in the world; or if an officer of the church, a deacon; and which seems to be the sense, for so the word used signifies, diakonei, if any man perform the office, or act the part of a deacon, let him do it according to what God, in his providence, has put into his hands; that is, of the church's stock, which he should minister with simplicity and cheerfulness. A like division of church offices into public preaching of the word, and ministering to the wants of the poor, is here made, as in Ro 12:6. The end of all this is,

that God in all things may be glorified through Jesus Christ; or by all means, as the Arabic version renders it; by all ways and methods proper; for the glory of God should be the principal view in every action of life: hence the Syriac version adds to the phrase, "in all things", for the sake of explanation, "which ye do"; by sobriety, by prayer, by watching unto it; by exercising fervent charity, and using hospitality one to another; by ministering the gift as it is received; by the public ministration of the word; and by supplying the wants of the poor, whether in a personal or in a church way: or in all gifts, whether private or public, temporal or spiritual; since they all come from God, and men are accountable to him for them; and therefore should be used so as to glorify him by them, and give him the glory of them; and not glory in them, as if not received from him: or in all the members of the church, whether officers, as pastors and deacons, or private Christians; all should so behave in their respective stations, as God may have glory: "through Jesus Christ": through whom all grace is communicated, by whom all gifts are bestowed, and by virtue of grace and strength received from him every good work is performed to the glory of God:

to whom be praise and dominion for ever and ever; meaning either to God the Father, from whom every good gift comes; who is the God of all grace, of whom, and through whom, and to whom, are all things; and therefore the praise and glory of all belongs to him; and who has the dominion over all creatures and things, and has the disposal of all in nature, providence, and grace: or to Jesus Christ, out of whose fulness manifold grace, grace for grace, is received; and who having ascended on high, has received gifts for men, and gives them to them, and so is worthy of all praise; and who, as God, has the kingdom of nature and providence equally with the Father, and, as Mediator, the kingdom of grace, the government of the church; and whose dominion will be from sea to sea, and from the rivers to the ends of the earth; and of whose kingdom there will be no end.

Amen; so let it be, so shall it be.

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