

2 Peter 3:15

by John Gill

The sermon emphasizes the longsuffering of God towards His people, particularly the elect, and how it is a means of salvation, not punishment.

Scripture: Psalm 141:5, Romans 2:4, Galatians 2:11, Hebrews 10:36, 2 Peter 3:9

Topics: "God's Patience", "Salvation of the Elect"

Description

John Gill emphasizes the longsuffering of the Lord as a divine patience directed towards the elect, highlighting that God's delay in returning is not a sign of slackness but a means to ensure the salvation of His chosen ones. He explains that this patience allows for the calling and conversion of the elect, contrasting it with the fate of the wicked. Gill also references the Apostle Paul, affirming their shared doctrine and the wisdom behind Paul's writings, particularly in relation to the coming of Christ and the need for patience among believers. The sermon encourages the faithful to view God's longsuffering as an expression of His grace and love, rather than a delay in His promises.

Transcript

Ver. 15. And account [that] the longsuffering of our Lord,.... Not his longsuffering towards the wicked, and his forbearance with them, for that is not the means of, nor the way to, nor does it issue in, their salvation, but in their sorer punishment and greater damnation, see Ro 2:4; but towards the elect, as in 2Pe 3:9; whom he bears much and long with before conversion, while in their sins, and in a state of unregeneracy, and waits to be gracious to them, as he is in their calling, and to make known and apply his great salvation to them; and as with particular persons, so with the whole body of them, till they are all gathered in, and even with the world for their sakes; and particularly the Lord's longsuffering here intends the deferring of his coming, or his seeming slackness in the performance of his promise: the reason of which is,

salvation: the salvation of all his chosen ones, and in that it issues; he waits, he stays, that none of them might perish, but that they might be all brought to faith and repentance, and so be saved: wherefore the apostle would have the saints consider it in this light, and not imagine and conclude, with the scoffing infidels, that he is slack and dilatory, and will not come, but that his view in it is the salvation of all his people, which by this means is brought about: in confirmation of which, and other things he had delivered, he produces the testimony of the Apostle Paul;

even as our beloved brother Paul also; he calls him a "brother", both on account of his being a believer in Christ, one that belonged to the same family with him, and was of the household of faith, born of the same

Father, and related to the same Redeemer, the firstborn among many brethren, and likewise on account of his being a fellow apostle; for though he was not one of the twelve apostles, but his call and mission were later than theirs, yet Peter does not disdain to put him among them, and upon an equal foot with them, nor was he a whit behind the chief of them: he styles him a "beloved" brother; expressing his affection for him, which the relation between them called for, and which he bore to him, notwithstanding his public opposition to him, and sharp reproof of him, Ga 2:11, and perhaps loved him the more for it; see Ps 141:5; and he makes mention of him, and that under these characters, partly to show their agreement and consent in doctrine; and partly to recommend him to the Jews, to whom he writes, who had, upon report of his doctrine and ministry, entertained an ill, at least a mean opinion, of him; as also to set us an example to speak well of one another, both as ministers and private believers:

according to the wisdom given unto him, hath written unto you; meaning not all his epistles, as being written for the general good of all the saints, as well as for those particular churches or men to whom they were sent; for what Peter speaks of is what was particularly written to them, and is distinguished in 2Pe 3:16 from the rest of Paul's epistles; nor does he intend the epistle of Paul to the Romans, for the longsuffering of God spoken of in that, as in Ro 2:4, is his longsuffering to the wicked, which issues in their destruction, and not his longsuffering to his elect, which is salvation, as here; but he seems manifestly to have in view the epistle to the Hebrews, for Peter wrote both his first and second epistles to Jews; wherefore, since none of Paul's epistles but that were written particularly to them, it should seem that that is designed, and serves to confirm his being the author of it; in which he writes to the Hebrews concerning the coming of Christ, and of the deferring of it a little while, and of the need they had of patience to wait for it, Heb 10:36; and in it also are some things difficult to be understood concerning Melchizedek, the old and new covenant, the removing of the Aaronic priesthood, and the abrogation of the whole ceremonial law, &c. things not easily received by that nation; and the whole is written with great wisdom, respecting the person and office of Christ, the nature of his priesthood, and the glory of the Gospel dispensation; and in a most admirable manner is the whole Mosaic economy laid open and explained: he was indeed a wise master builder, and whatever he wrote was "according to wisdom"; not fleshly wisdom, the wisdom of this world, nor with enticing words of men's wisdom, but according to the divine wisdom, under the influence of the spirit of wisdom and revelation; for he had not this of himself naturally, nor did he learn it at Gamaliel's feet, but it was what was "given to him"; it came from above, from God, who gives it liberally; and as he himself always owned it to be a free grace gift of God bestowed on him, and that all his light and knowledge were by the revelation of Christ, so Peter ascribes it to the same, that God might have all the glory, and all boasting in man be stopped.

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