

1 John 3:14

by John Gill

The sermon emphasizes the transformative power of regeneration, evidenced by love for fellow believers and the transition from spiritual death to life in Christ.

Scripture: Ephesians 2:1, 1 John 3:14

Topics: "Love for Others", "Regeneration"

Description

John Gill emphasizes the transformative power of regeneration as described in 1 John 3:14, illustrating the transition from spiritual death to life through God's grace. He explains that this change is not initiated by human effort but is a divine act, resulting in a new life characterized by love for fellow believers. This love serves as evidence of one's regeneration, distinguishing true believers from those who remain in spiritual death. Gill warns that a lack of love for others indicates a continued state of separation from God and the consequences of sin. Ultimately, the sermon highlights the importance of recognizing and embracing this new life in Christ.

Transcript

Ver. 14. We know that we have passed from death to life,.... From a death in sin, a moral or spiritual death; which lies in a separation from God, Father, Son, and Spirit; in an alienation from the life of God; in a loss of the image of God, of righteousness, holiness, and knowledge, in which man was created; in a privation of all true sense of sin, and in a servitude to it, which is unto death, and is no other than death: and from a legal death, or death in a legal sense, under the sentence of which all men are, as considered in Adam; and which God's elect are sensible of, when convinced by the Spirit of God, and are in their own apprehension as dead men. Now in regeneration, which is a quickening of sinners dead in sin, a resurrection of them from the dead, the people of God pass from this death of sin, and the law, to a life of sanctification, having principles of grace and life implanted in them; and to a life of justification, and of faith on Christ, as the Lord their righteousness; and to a life of communion with Christ; and to such a life as is to the glory of Christ; and to a right to eternal life. And this passing from the one to the other is not of themselves, it is not their own act; no man can quicken himself, or raise himself from the dead; in this men are passive: and so the words are rendered in the Vulgate Latin, Syriac, and Arabic versions, "we know that we are translated"; that is, by God the Father, who delivers from the power of darkness, and death, and translates into the kingdom of his dear Son, which is a state of light and life; or by Christ, who is the resurrection and the life, who is the author of the resurrection from the death of sin to a life of grace; or by the Spirit of life from Christ, by whom souls are quickened, and of whom they are born again: and this

passage from death to life, or regeneration, is a thing that may be, and is known by the regenerate man; who, as he knows surely, that whereas he was blind he now sees, so that whereas he was dead in sin, he is now alive; and among other things it may be known by this,

because we love the brethren: this is not the cause of passing from death to life, but the effect of it, and so an evidence of it, or that by which it is known; brotherly love being what the saints are taught of God in regeneration, and is a fruit of the Spirit of God, and is what true faith works by, and is what shows itself as soon as anything in a regenerate man; nor can anyone love the saints, as such, as brethren in Christ, unless he is born again; a man may indeed love a saint, as a natural relative, as a good neighbour, and because he has done him some good offices, and because of some excellent qualities in him, as a man of learning, sense, candour, civility, &c. though he has not the grace of God; but to love him as a child of God, a member of Christ, and because he has his image stamped on him, no man can do this, unless he has received the grace of God; so that this is a certain evidence of it:

he that loveth not [his] brother, abideth in death; in the death of sin, in a state of nature and unregeneracy; under the sentence of condemnation and death; and he is liable to eternal death, which is the wages of sin, under the power of which such a manifestly is. This is said to deter from hatred, as also what follows.

Source: <https://sermonindex.net/speakers/john-gill/1-john-314/>

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