

1 John 3:2

by John Gill

This sermon explores the profound truth of our identity as sons of God and the glorious future that awaits us in Christ.

Scripture: Matthew 5:8, Romans 8:17, 1 Corinthians 13:12, 2 Corinthians 5:1-2, Philippians 3:21, Colossians 3:4, Hebrews 9:28, 1 Peter 1:4, 1 John 3:2, Revelation 21:4

Topics: "Identity in Christ", "Hope Of Glory"

Description

John Gill expounds on 1 John 3:2, emphasizing the profound truth that believers are currently the sons of God through adoption and regeneration, though their full glory is yet to be revealed. He explains that while they may not appear as such in this life, a future revelation awaits when Christ returns, transforming them into His likeness and granting them the inheritance of eternal glory. Gill highlights the hidden nature of their current existence, marked by struggles and trials, yet assures that their future state will be one of perfect holiness and joy in the presence of Christ. The sermon encourages believers to hold onto the hope of their future transformation and the ultimate vision of Christ. Gill reassures that this promise is certain, even if it is not yet visible to the world or even to themselves.

Transcript

Ver. 2. Beloved, now are we the sons of God,.... By adoption, secretly in God's predestination, and in the covenant of grace; and openly in regeneration, through faith in Christ, and by the testimony of the Spirit:

and it doth not yet appear what we shall be; though they are sons, they do not appear now as such, as they will do, when they shall be introduced into their Father's house, and into the many mansions there prepared for them; when Christ shall publicly own them as the children given unto him, and when they shall be put into the possession of the inheritance they are heirs of; besides, they will appear then not only to be kings' sons, but kings themselves, as they now are; they will then inherit the kingdom prepared for them, and will sit down on a throne of glory, and have a crown of righteousness, life, and glory, put upon them; and will appear not only perfectly justified, their sins being not to be found; and the sentence of justification afresh pronounced, and they placed out of the reach of all condemnation; but they will be perfectly holy and free from all sin, and perfectly knowing and glorious; they have a right to glory now, and glory is preparing for them, and they for that: and they are now representatively glorified in Christ, but then they will be personally glorified: now, though all this shall certainly be, yet it does not now manifestly appear; it appears to God, who calls things that are not as though they were and to Christ, whose delights

were with the sons men, these children of God, before the world was, and saw them in all the glory they were to be brought to; but not even to angels, until they are owned and confessed before them; much less to the world, who do not know what they are now, and still less what they will be, seeing them now in poverty, meanness, under many reproaches, afflictions, and persecutions; and even this does not appear to the saints themselves, whose life is a hidden life; and that by reason of darkness, desertion, and diffidence, for want of more knowledge, and from the nature of the happiness itself, which is at present unseen:

but we know that when he shall appear; that is, Jesus Christ, who is now in heaven, and out of sight, but will appear a second time: the time when is not known, but the thing itself is certain:

we shall be like him; in body, fashioned like to his glorious body, in immortality and incorruption, in power, in glory, and spirituality, in a freedom from all imperfections, sorrows, afflictions, and death; and in soul, which likeness will lie in perfect knowledge of divine things, and in complete holiness;

for we shall see him as he is; in his human nature, with the eyes of the body, and in his glorious person, with the eyes of the understanding; not by faith, as now, but by sight; not through ordinances, as in the present state, but through those beams of light and glory darting from him, with which the saints will be irradiated; and this sight, as it is now exceeding desirable, will be unspeakably glorious, delightful, and ravishing, soul satisfying, free from all darkness and error, and interruption; will assimilate and transform into his image and likeness, and be for ever. Philo the Jew observes {k}, that Israel may be interpreted one that sees God; but adds, *ouc oiov estin o yeov*, "not what God is", for this is impossible: it is indeed impossible to see him essentially as he is, or so as to comprehend his nature, being, and perfections; but then the saints in heaven will see God and Christ as they are, and as much as they are to be seen by creatures; God will be seen as he is in Christ; and Christ will be seen as he is in himself, both in his divine and human natures, as much as can be, or can be desired to be seen and known of him.

{k} De Praemiis. & Paenis, p. 917.

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