

1 Peter 1:13

by John Gill

The sermon exhorts believers to prepare themselves spiritually, be sober and vigilant, and hope in the revelation of Jesus Christ and the salvation that He offers.

Scripture: Luke 12:35, Romans 8:18, 1 Corinthians 9:24, Ephesians 6:14, Philippians 3:14, Colossians 3:2, 1 Thessalonians 5:8, 2 Timothy 4:7-8, Hebrews 6:11, 1 Peter 1:3-5

Topics: "Hope in Christ", "Spiritual Readiness"

Description

John Gill emphasizes the importance of mental preparedness and spiritual sobriety in his sermon on 1 Peter 1:13. He encourages believers to 'gird up the loins of your mind' with truth, focusing on the mysteries of grace and the teachings of Christ, while avoiding distractions and false doctrines. Gill highlights the necessity of maintaining a sober mindset, free from worldly anxieties and temptations, to fully embrace the hope of salvation that is revealed through Jesus Christ. He stresses that this hope should be sincere and unwavering, as it is tied to the grace that will be fully realized at Christ's revelation. Ultimately, believers are called to remain steadfast in their faith and hope until the end.

Transcript

Ver. 13. Wherefore gird up the loins of your mind,.... With the girdle of truth; see Eph 6:14 since angels desire to look into the mysteries of grace, do you apply your minds, and diligently attend unto them, in opposition to all loose and vagrant thoughts of the mind, about other things: give yourselves up wholly to them, meditate upon them, employ yourselves in them, and about them; seeing they are the study and inquiry of angels, and what the prophets have prophesied of, and searched into and ministered, and the apostles of Christ have preached; and besides, are things which relate to the person, office, sufferings, and glory of Christ, and the salvation of immortal souls. Though the phrase is sometimes used to denote preparation and readiness, and to be in a fit position to do anything, as the Israelites were at the eating of the first passover, to march at the least notice out of Egypt; and so to go a journey, to run a race, to serve another, to wait on him, and for him, and also be prepared for battle; and is a metaphor taken from the custom of the eastern nations, who used to wear long garments, which they gathered up close to them, and girt about them, when they were about any of the above things, that they might be no hinderance to them, and that they might perform them with more expedition and dispatch; and so may be expressive of the readiness of believers, as pilgrims and travellers, for their journey towards the heavenly country, and to run the race set before them, and also to do every good work, according to the station they are placed in, to serve their Lord and master Jesus Christ in whatsoever he calls them to, and to wait for his coming;

see Lu 12:35 and also to fight his battles, to quit themselves like men, and be strong in defence of his Gospel, and against every enemy of his and theirs.

Be sober; which is not only opposed to intemperance in eating and drinking, which greatly disqualifies for the above readiness and attention, but also to a being inebriated with the cares of this life, which choke the word, and make it unfruitful, and lead men into temptation, and many foolish and hurtful lusts, and from the faith of Christ; and likewise to a being intoxicated with errors, and false doctrine, which lull men asleep, and render them incapable of serving Christ, and his church; and turn their heads from faith to fables, and are contrary to the words of truth and soberness; so that to be sober, is not only to be moderate in eating and drinking; but to be disengaged from the anxious cares of the world, and to be disentangled, recovered, or awaked from the error of the wicked:

and hope to the end; or "perfectly", as the Greek word may be rendered, and as it is in the Syriac version, which joins it with the other phrase, and renders it, "be ye perfectly awaked". The Arabic version renders it, "trusting with a perfect confidence"; so that it designs either the nature of that lively hope, to which they were begotten again, and are here exhorted to exercise, it being perfect, sincere, and without hypocrisy; not like the hope of the hypocrite, which shall perish, and stand him in no stead, but an undissembled one; for as there is faith unfeigned, and love without dissimulation, so hope without hypocrisy; and also the full assurance of it, for as there is a plerophory of faith and love, and of understanding, so of hope; see Heb 6:11 or it intends the duration of this grace, and the exercise of it: it is a grace that does, and will remain, and it ought to be continually exercised, and the rejoicing of it to be kept firm, to the end; to the end of life, and until the saints come to the enjoyment of what they are hoping for; even

for the grace that is to be brought unto you as the revelation of Jesus Christ; and which may be rendered for the grace that is brought unto you, in or by the revelation of Jesus Christ: and the sense may be, that there is grace that is now brought to light by the Gospel, and that is brought home to the souls of God's people through it; as electing grace, redeeming grace, justifying grace, pardoning grace, adopting grace; and, in short, salvation, as all of grace; which Gospel is the revelation of Jesus Christ: it is a revelation that is made by him; and it is a revelation that is made of him; it is a revelation of the glory of his person and offices; herein is his righteousness revealed from faith to faith; and here the riches of his grace are made manifest, and laid to open view; life and immortality are brought to light by Christ in it; and the way to eternal life, glory, and salvation, as being by Christ, is pointed out by it; and all this grace that is brought, and set before the saints in the Gospel, they ought to hope for, and comfortably believe their interest in; and continue thus hoping, believing, and trusting to the end of their days: or if our version, and which is that of others also, be retained, the meaning is, that eternal glory and happiness, which is called "grace", because it is the free gift of God through Christ, to his children and flock, and is the finishing of the grace that is bestowed on them, and wrought in them, and is future, "is to be brought"; is a glory that shall be revealed in them, and a salvation ready to be revealed to them; and which will be done when Christ shall be revealed from heaven, when he shall appear a second time, and in glory; and is, and ought to be, the object of their hope, for it is laid up, and reserved for them; and they have the earnest of it in them, as well as the promise of it to them. The Syriac and Ethiopic versions, instead of "grace", read "joy"; and is the same with eternal glory, the joy of the Lord prepared for them, and which they shall enter into.

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