

1 Peter 1:3

by John Gill

John Gill's sermon on 1 Peter 1:3 emphasizes the importance of praising God for the gift of regeneration and the hope it brings through Christ's resurrection.

Scripture: John 3:3, Ephesians 2:4, 1 Peter 1:3

Topics: "Living Hope", "Regeneration"

Description

John Gill emphasizes the importance of praising God the Father for the gift of regeneration, which brings believers into a new spiritual life. He explains that this rebirth is a result of God's abundant mercy and is distinct from our natural birth, highlighting the transformative power of being 'begotten again' to a living hope through the resurrection of Jesus Christ. Gill encourages believers to recognize the significance of their spiritual rebirth and the hope it instills, which is anchored in Christ's resurrection and leads to eternal life. The sermon calls for gratitude towards God for His grace and the new identity believers receive as children of God.

Transcript

Ver. 3. Blessed be the God and Father of our Lord Jesus Christ,.... The epistle begins here with thanksgiving to God, or an ascription of blessing, praise, and glory to him; for this does not mean an invoking or conferring a blessing on him; neither of which can be, for there is not a greater than he to be invoked, nor can anything be added to his blessedness: but God may be blessed by his creatures when they speak well of him, and his wonderful works of creation, providence, and grace; when they ascribe all their mercies, spiritual and temporal, to him; give him the glory of them, and express their thanks for them in heart, lip, and life; and such a blessing of God for a special and spiritual favour, the grace of regeneration, is intended here: by "God" is meant, not God essentially, but personally considered, even God the Father, as is clearly expressed: the words are rendered in the Arabic and Ethiopic versions without the copulative "and", thus, "blessed be God the Father"; and if that is retained, they, may be rendered thus, "blessed be God, even the Father"; as in 2Co 1:3 and so the latter be exegetical of the former; though both are true of Christ, in different senses; God is the God of Christ, as Christ is man; and he is the Father of Christ, as Christ is God; for, as man, he had no father, nor is he a son by office, but by nature;

See Gill on "Eph 1:3".

which, according to his abundant mercy, hath begotten us again: regeneration is the blessing thanks are given for; and if we are to be thankful to God, and bless his name, because he hath made us creatures, and hath given us a natural being; much more should we praise him for making us new creatures, and giving us a spiritual being. To be "begotten again", and so to be born again, is opposed unto, and distinguished from our first birth, when we were conceived, and shapen in sin; and designs a birth, spiritual, holy, and heavenly; it is signified by a being quickened, or made alive; so as in a spiritual sense, to see, and hear, and breathe after divine things, and to live a life of faith and holiness; by Christ being formed in the heart; by a partaking of the divine nature, and by being made new men, or new creatures: God, and not man, is the efficient cause of this, which is sometimes ascribed to the Spirit, and sometimes to the Son, and here to the Father; and it is not men's works, but his own good will and pleasure, his great love and free favour, his rich grace and abundant mercy, are the impulsive, or moving cause of it; and abundance of grace and mercy indeed is displayed in the regeneration and conversion of sinners: what they are regenerated to is,

unto a lively hope; meaning either the grace of hope, which is implanted in regeneration, and not before; for then, and then only, is a good hope through grace given; and it may be said to be "lively", or "living", inasmuch as it is fixed, not on dead works, but on a living Christ, on his person, blood, and righteousness; and is not the hope of a dead sinner, of a lifeless hypocrite, and formal professor, that has a name to live, and is dead, but of a living believer, one made truly alive by the spirit of life, from Christ; and is what is sometimes, at least, in lively exercise, and makes the heart of a believer cheerful, brisk, and lively; and is what is lasting and durable, and will never be lost, but will be held fast unto the end: or else the thing hoped for is intended, the hope laid up in heaven; the blessed hope regenerate ones are born unto, and are looking for, even eternal life and happiness; and the Syriac version renders it, "unto hope of life": that is, or eternal life; and so reads one of Stephens's copies. Saints are both begotten again to the grace of hope, and to the glory which that grace is waiting for: the means is,

by the resurrection of Jesus Christ from the dead; which may be connected either with the act of begetting again; for Christ's resurrection is the virtual cause of regeneration, or regeneration is in virtue of Christ's resurrection; had he not risen from the dead, none would have been quickened, or made to live, or have been raised to newness of life: his resurrection is the exemplar of regeneration; there is a likeness between them; as his resurrection was a declaration of his sonship, so regeneration is a manifestation of adoption; and as Christ's resurrection was his first step to glory, so is regeneration to eternal life; and both are wrought by the same almighty power: or the clause may be connected with the foregoing, "unto a lively hope"; for the resurrection of Christ is what is the means of, and lays a solid foundation of hope, both of the saints' resurrection from the dead, of which Christ is the meritorious cause, pledge, and pattern, and of eternal glory and happiness, since he rose for our justification, with which glorification is inseparably connected.

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