

# 1 Peter 4:1

by John Gill

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*The sermon emphasizes the call for Christians to live holy lives, endure suffering for Christ, and find joy in their trials as they arm themselves with the mindset of Christ.*

**Scripture:** 1 Peter 4

**Topics:** "Living a Holy Life", "Suffering For Christ"

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## Description

John Gill emphasizes the call to live a holy life and to endure suffering for Christ, drawing from the example of Christ's own sufferings. He encourages believers to arm themselves with the mindset of Christ, ceasing from sin and living according to God's will, despite facing reproach from the world. Gill highlights the importance of maintaining a sober and prayerful attitude, practicing fervent love, and being hospitable, as these actions reflect a life committed to God. He reassures the faithful that suffering for Christ is a mark of honor and that they should rejoice in their trials, knowing they share in Christ's glory. Ultimately, believers are reminded to commit their souls to God, trusting in His faithfulness amidst suffering.

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## Transcript

### INTRODUCTION TO I PETER 4

In this chapter the apostle goes on to exhort to an holy life and conversation, and to the several duties of religion, and to suffer cheerfully for the sake of Christ.

From the consideration of Christ's sufferings, he exhorts the saints to arm themselves with the same mind, and cease from sin, and live no longer to the lusts of men, but to the will of God, 1Pe 4:1 the reason, or argument engaging to it, is taken from the past time of life, in which they walked in all manner of sin, and which ought to suffice, though they should be spoken evil of by wicked men, for not continuing therein, 1Pe 4:3 and to fortify their minds against such abuses, the apostle takes notice of the general judgment, when such persons must give an account for their evil speaking to the Judge of quick and dead; and that though those to whom the Gospel is preached, and embrace it, suffer death for it, being judged of men in their bodies, yet they live to God in their souls, 1Pe 4:5 and seeing the end of all things is near, he exhorts to various things, as to sobriety, watchfulness unto prayer, and especially to fervent charity, since that covers a multitude of sins, 1Pe 4:7 and to hospitality, without grudging, and to a communication of all good things, as faithful stewards of them, 1Pe 4:9 and particularly to the dispensation of the Gospel, according to the word of God; and to a ministration to the poor, according to a man's ability, with a view to the glory of God, by Christ, 1Pe 4:11 and next, the apostle proceeds to comfort the saints under reproaches and

persecutions, and to instruct them how to behave under such circumstances; as that they should not think such things strange, though grievous, since they were for the trial of their graces, 1Pe 4:12 but should rather rejoice, since they were partakers of the sufferings of Christ now, and should share in his glory when revealed, which would make them exceeding glad, 1Pe 4:13 yea, inasmuch as it was for the name of Christ they suffered reproach, they ought to reckon themselves happy persons; since the glorious Spirit of God rested on them, and since the issue of it was, the glorifying of God by them, though he was evil spoken of by those that reproached them, 1Pe 4:14 indeed, they ought not to suffer as persons guilty of capital crimes; should they, they would have reason to be ashamed, but not since they suffered as Christians; but, on the contrary, should give glory to God for it, who had done them so much honour as to call them to it, 1Pe 4:15, and to reconcile their minds to sufferings, he observes, that the time was come, that afflictions should begin with the people of God, on account of which, the righteous are scarcely saved, though certainly; and that, therefore, sad must be the state of the disobedient and ungodly, even of their wicked persecutors, 1Pe 4:17 wherefore, upon the whole, seeing it was the will of God they should suffer, they ought to suffer patiently, and, in well doing, commit the care of their souls to their faithful Creator, 1Pe 4:19.

Ver. 1. Forasmuch then as Christ hath suffered for us in the flesh..... The apostle having finished his digression concerning Christ's preaching in the ministry of Noah, to men whose spirits were now in prison, and concerning the salvation of Noah's family in the ark, by water, and concerning its antitype, baptism, its nature and effect, returns to the sufferings of Christ he had before made mention of; and argues from thence to holiness of life, and patience in sufferings, after this manner; seeing then Christ, the eternal Son of God, the Lord of glory, the holy and Just One, suffered such indignities, reproaches, and persecutions from men, the wrath of God, the curses of the law, and death itself; and that not for himself, nor for angels, but for men, and those not all men, otherwise his death, with respect to some, must be in vain; but for a particular number of men, in distinction from others, described in the beginning of this epistle, as elect, according to the foreknowledge of God; and these sufferings he endured in the room and stead of those persons, in the days of his flesh, while here on earth, and in his human nature, both soul and body, and was crucified through the weakness of his flesh, and for the sins of our flesh, and which he bore in his own:

arm yourselves likewise with the same mind; that was in Christ; as he suffered for you, do ye likewise suffer for him, in his cause, for righteousness sake, for the sake of him and his Gospel; and bear all reproaches, afflictions, and persecutions on his account, willingly and cheerfully, with meekness and patience, as he did, and with the same view; not indeed to make satisfaction for sin, which was his principal design, but that being dead unto sin, you might live unto righteousness. The apostle speaks to the saints, in this exhortation, as to soldiers, and who had many enemies to engage with, and therefore should put on their armour, and be in a readiness to meet any attack upon them:

for he that hath suffered in the flesh hath ceased from sin: meaning either Christ, who having suffered in human nature for the sins of his people, whereby he has made satisfaction for them, is now clear of them; the sins that were imputed to him being took and bore away, finished and made an end of, and he justified from them, and freed from all the effects of them, and punishment for them, as from all the infirmities of human nature, from mortality and death: or the person that has suffered in and with Christ, his head and representative, which is all one as if he had suffered himself, in person; by virtue of which his sin ceases, and he ceases from being chargeable with it, as if he had never sinned; which is the case of every criminal, when he has suffered the penalty of the law for

his crime: or else the person that is dead to sin, by virtue of the death of Christ, and, in imitation of it, who has been baptized into Christ's death, and planted in the likeness of it; whose old man is crucified with Christ, and he is dead with him; who has crucified the affections with the lusts, and through the Spirit has mortified the deeds of the body; which way the generality of interpreters go: such a man has ceased from sin; not from the being and indwelling of it in him; nor from the burden of it on him; nor from a continual war with it in him; nor from slips and falls by it, and into it; no, nor from it in the most solemn and religious services; but as from the guilt of it, and obligation to punishment by it, through the death of Christ; so from the servitude and dominion of

it, through the power of divine grace, in consequence of Christ's death: or rather, the believer that suffers death in his body, for the sake of Christ, such an one immediately ceases from the very being of sin, and all commission of it; he becomes at once perfectly pure and holy, without spot or wrinkle, or any such thing; and a noble argument this is to meet death without fear, and to suffer it cheerfully and willingly, since the consequence of this will be an entire freedom from sin, than which nothing can be more desirable by a believer: to this agrees the Syriac version, which renders the words thus: "for whoever is dead in his body hath ceased from all sins"; but the Arabic version more fully confirms this sense, and is the best version of the text, and is this; "be ye armed with

this (same) thought, that (not for) he that hath suffered in the flesh hath ceased from sin"; that is, fortify your minds against all the fears of sufferings, and of death, for the sake of Christ, with this single thought; that he that has suffered martyrdom for Christ, in his body, or has suffered death for his sake, or dies in the Lord, is free from sin, and so from sorrow, and is the most happy person imaginable; so that this last clause is not a reason of the former, but points out, and is explanative of what that same mind or thought is Christians should arm themselves with, against the fears of death; and it is the best piece of armour for this service, a saint can make use of.

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