

# 1 Peter 4:2

by John Gill

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*The sermon emphasizes the importance of living to the will of God, rather than to the lusts of men, and highlights the corruption of man's nature and will.*

**Scripture:** Matthew 6:33, Romans 12:2, Galatians 5:16, Ephesians 4:22-24, Philippians 1:27, 1 Thessalonians 4:3, Titus 2:12, 1 Peter 4:2, 2 Peter 3:11, 1 John 2:15-17

**Topics:** "Transformation in Christ", "Living For God"

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## Description

John Gill emphasizes that believers, having the assurance of a sinless life after death, should no longer live their remaining time in the flesh to satisfy human lusts but instead dedicate themselves to the will of God. He explains that the phrase 'his time in the flesh' refers to the present life, which should be spent in holiness and righteousness rather than in sinful pleasures. Gill contrasts the desires of unregenerate men with the divine will, highlighting the necessity for Christians to live soberly and righteously, even in the face of suffering for the Gospel. The sermon calls for a transformation of life that reflects a commitment to God's purposes rather than worldly temptations.

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## Transcript

Ver. 2. That he no longer should live,.... The Arabic version reads, "that ye no longer should live".

This expresses the end of being armed with the above thought, that a suffering saint after death is clear of sin; and the use that is to be made of it in the present time of life, and the remainder of it, that such a person who so thinks, and is thus guarded and fortified against the fears of death, should no more, or any longer live,

the rest of [his] time in the flesh, to the lusts of men, but to the will of God: the phrase, "his time in the flesh", means the present time of life, in the body, and is the same with those phrases, in the days of his flesh, to abide in the flesh, and be at home in the body; and the words of the text suppose the former part of this time to have been spent in sinful lusts and pleasures, as the former part of the time of God's elect, even that before conversion, is; and that the remaining part of it, be it longer or shorter, ought to be spent otherwise: "not to the lusts of men"; of wicked and unregenerate men, unconverted Gentiles; which they are addicted to, immersed in, and serve; and which they are desirous others should live in; and which are sometimes called divers worldly and fleshly lusts; and are foolish, and hurtful, and deceitful, and drown men in perdition, and therefore not to be lived unto: "but to the will of God"; revealed in his word, and which is good, acceptable, and perfect; one part of which is sanctification, holiness of heart, life, and

conversation, as also patient suffering all reproach, injury, and persecution, for the sake of the Gospel; to live soberly, righteously, and godly, to study to exercise a conscience void of offence towards God and men, and to suffer patiently for his name's sake, is to live to the will of God; and nothing more strongly should engage to this than the consideration of a sinless life after death; see 2Pe 3:11.

The lusts of men, and the will of God, being opposed to each other, shows that the nature of man is sadly corrupted, and is opposite to God; and that the will of man is depraved, and that the desires of it are not to that which is good, but are contrary to the will of God.

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Source: <https://sermonindex.net/speakers/john-gill/1-peter-42/>

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