

Faithful Living Part 1 – Live for God

1 Peter 4:1-11

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Introduction:

So far in the first three chapters of Peter's first letter, he has covered:

- Hopeful Living 1:3-12
- Holy Living 1:13-2:12
- Righteous Living 2:13-3:22

And this afternoon, as we move into chapter 4, we will see from 4:1 through to the end of the book, Peter will conclude with Faithful living. The word "faithful" means remaining loyal, steadfast, and true to a person, cause, duty, or promise. It describes being dependable, consistent, and worthy of trust.

God certainly satisfies this definition of faithful, doesn't he. God's faithfulness is clearly laid out in scripture. For example:

Psalms 89:8

⁸ O LORD God of hosts, who is mighty as you are, O LORD, with your faithfulness all around you?

Psalms 119:90

⁹⁰ Your faithfulness endures to all generations; you have established the earth, and it stands fast.

1 Corinthians 1:9

⁹ God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

2 Thessalonians 3:3

³ But the Lord is faithful. He will establish you and guard you against the evil one.

2 Timothy 2:13

¹³ if we are faithless, he remains faithful—for he cannot deny himself.

What about us? What does God expect from his people?

Proverbs 3:3-4

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³ Let not steadfast love and faithfulness forsake you; bind them around your neck; write them on the tablet of your heart. ⁴ So you will find favor and good success in the sight of God and man.

Matthew 24:45-47

⁴⁵ “Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? ⁴⁶ Blessed is that servant whom his master will find so doing when he comes. ⁴⁷ Truly, I say to you, he will set him over all his possessions.

In Galatians 5:22 we see that faithfulness is a fruit of the Spirit.

Additionally, all believers can profit from the principles taught by Jesus in his letters to the seven churches in the book of Revelation. Of the seven churches, only two, Smyrna and Philadelphia, did not receive a rebuke. Listen to what Jesus said to these two churches. First the church of Smyrna in Revelation 2:10,

¹⁰ Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life.

And to the church of Philadelphia, Jesus wrote in Revelation 3:8,

⁸ “I know your works. Behold, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name.

Keeping God’s word and not denying his name are characteristics of faithfulness. It speaks of those who remain loyal, steadfast, and true to a person. It describes them as being dependable, consistent, and worthy of trust. God places a very high value on faithfulness and promises to reward it accordingly.

The portion of Peter’s first letter that remains for us to study is divided into four aspects or principles of Faithful Living. Today we will only look at the first one, but so you know where we are going, the four principles of Faithful Living Peter will give us are:

1. Live for God 4:1-11
2. Share Christ’s Sufferings 4:12-19
3. Faithful Service 5:1-7
4. Stand Firm in Your Faith 5:8-14

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Today we are only going to look at Peter's first principle of Faithful Living which is to Live for God. I have broken this principle into two points to help us to understand what it means to Live for God.

1. Live for the Will of God 4:1-6, and;
2. Live for the Glory of God 4:7-11

Live for the Will of God 4:1-6

First, Live for the Will of God. Please follow along as I read 1 Peter 4:1-6

¹ Since therefore Christ suffered in the flesh, arm yourselves with the same way of thinking, for whoever has suffered in the flesh has ceased from sin, ² so as to live for the rest of the time in the flesh no longer for human passions but for the will of God. ³ For the time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry. ⁴ With respect to this they are surprised when you do not join them in the same flood of debauchery, and they malign you; ⁵ but they will give account to him who is ready to judge the living and the dead. ⁶ For this is why the gospel was preached even to those who are dead, that though judged in the flesh the way people are, they might live in the spirit the way God does.

Peter begins 4:1 with "Since therefore Christ suffered in the flesh." This refers back to 1 Peter 3:18-22 where Peter clearly established that Christ died and was resurrected. When we studied that passage, we determined the main point was that Christ, who was righteous, who had no sin of his own (1 Peter 1:19; 2:22), suffered and died once for sins. His death was totally sufficient to appease God and satisfy his wrath. So, Christ's death on the cross paid for sin fully and completely. No other sacrifice is required. 1 Peter 3:18 says that

¹⁸...Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit.

So, back in 4:1, Peter says that because this is true, because Christ suffered in the flesh, "arm yourselves with the same way of thinking, for whoever has suffered in the flesh has ceased from sin."

What is the "way of thinking" Peter is referring to here? The idea here is that since Christ suffered in the flesh we need to be prepared to suffer in the same way. This is the way we are to be thinking.

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4:1 concludes with a purpose statement. Why are we to “arm ourselves with the same way of thinking?” Peter says, “for whoever has suffered in the flesh has ceased from sin.” When Peter says that “for whoever has suffered in the flesh has ceased from sin” he cannot be saying that through suffering we can achieve sinless perfection while we remain in the flesh. This is made clear by John in 1 John 1:8. So, what then?

Last time we looked at Romans 6:5-11 where we learned the fact that believers have been united with Christ in his death and resurrection, which means that they are “dead to sin and alive to God in Christ Jesus” (Romans 6:11) and, as Paul says in Romans 6:14, “Sin will no longer have dominion over you.”

But you just have to turn to Romans 7 to see that our struggle with sin in this life is real and will continue as long as we live in this body of flesh. However, as a believer in Christ, you are no longer under the dominion of sin. That is, you are no longer helplessly enslaved to sin as you were before believing the gospel; Christ’s death and resurrection to pay in full the penalty for your sin. Romans 6:17-18 teaches us that once we were slaves to sin, that is, sin was our master and we had no choice but to obey sin. Now, in Christ, we have been set free from sin and have become slaves to righteousness.

This means, in Christ, we can choose righteousness instead of only sin. This will never mean sinless perfection in this life, but it does mean that we are no longer bound to always choose sin. The pattern or trajectory of our lives can now be toward righteousness or Christlikeness. This pattern or trajectory toward righteousness or Christlikeness is what it means to Live for God. Peter puts it this way in 4:2,

² so as to live for the rest of the time in the flesh no longer for human passions but for the will of God.

Since Christ has suffered in the flesh to fully and completely pay for our sin, once and for all, we now have a choice that we never had before; “to live for the rest of the time in the flesh no longer for human passions but for the will of God.”

Peter is going to explain what he means by this in the next verse. 1 Peter 4:3,

³ For the time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry.

Here, the reference to “Gentiles” means those who are outside of Christ. Those outside of Christ remain bound in their slavery to sin. They live for pleasure and to indulge the flesh. Notice that Peter says in verse 3, they want to be “living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry.” They want to indulge, to the

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greatest extent possible, in all of the sensual pleasure and debauchery the world has to offer.

Peter says that whatever portion of our lives we lived outside of Christ is sufficient for living for the pleasures of this world. Paul is a lot more direct, when he says in Ephesians 4:17-19,

¹⁷ Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds. ¹⁸ They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart. ¹⁹ They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity.

Those enslaved to sin outside of Christ, do not even recognize the path to destruction they are walking on. Paul uses some very strong phrases to describe why. He says they are:

- “walking in the futility of their minds.” -futility is ineffectiveness or uselessness. It means trifle or frivolity. In other words, they are foolishly focused on worldly pleasures.
- “darkened in their understanding” -They just don’t get what all of the fuss is about. “What’s wrong with living in sensuality and idolatry” is their mindset.
- “alienated from the life of God because of the ignorance that is in them” -To be alienated is to be indifferent or even hostile to God. Why? “because of the ignorance that is in them.” They are without knowledge of God, or as Paul says in Romans 1:18, they suppress the truth about God.
- And all of this Paul says is “due to their hardness of heart.”
- And finally, Paul explains what “hardness of heart” looks like. He says, “They have become callous.” To be callous is to be insensitive, indifferent and unsympathetic. They have no sense of God whatsoever and so they simply give “themselves up to sensuality, greedy to practice every kind of impurity.”

John sums this up in 1 John 5:19 telling us that “the whole world lies in the power of the evil one.”

How does this contrast with the believer in Christ Jesus? In 1 John 5:18 and 20, John explains,

¹⁸ We know that everyone who has been born of God does not keep on sinning, but he who was born of God protects him, and the evil one does not touch him...

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²⁰ And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life.

In Christ we do not continue to follow the sinful passions of this world, or as Peter said in 4:1, “for whoever has suffered in the flesh has ceased from sin.” Why, because we are protected by God, says John, and we have been given understanding so that we know what is true.

Where the mind of the unbeliever is futile, darkened, alienated from God and calloused; the mind of the believer has understanding and knows what is true. Paul says in Galatians 5:25, the result is that “those who belong to Christ Jesus have crucified the flesh with its passions and desires.” And, in 2 Corinthians 5:15 Paul says we will “no longer live for [our]selves but for him who for [our] sake died and was raised.”

“Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come,” says Paul in 2 Corinthians 5:17. So, as a result, “the time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry” (1 Peter 4:3).

Because in Christ we are a new creation, resulting in a change of focus and lifestyle, Peter continues in 4:4,

⁴ With respect to this they [that is, those outside of Christ] are surprised when you do not join them in the same flood of debauchery, and they malign you;

We should not be surprised about this. Back in 4:1 Peter said that since “Christ suffered in the flesh, arm yourselves with the same way of thinking.” In other words, as Christ suffered in the flesh, expect the same treatment from the world as Christ received, as we live for him. “¹² Indeed, all who desire to live a godly life in Christ Jesus will be persecuted,” warned Paul in 2 Timothy 3:12.

The darkened and calloused mind of the unbeliever just can’t understand why anyone would not want to indulge in “sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry” (1 Peter 4:3). Peter says, so “they malign you.”

The word translated “malign” is the Greek word *blasphémeó* (blas-fay-meh'-o). It is often translated as “blaspheme.” In this context, it basically means to speak evil against you or to use abusive language about you. In other words, you are going to be attacked by those who just can’t understand why you no longer want to be like them, indulging in “the same flood of debauchery.” They absolutely cannot get their minds around it. “But

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they will give account to him who is ready to judge the living and the dead,” says Peter in 1 Peter 4:5.

Those whose minds are darkened, calloused and hostile toward God will be called to give an account when Christ returns, whether they are still alive at that time or have already died. There will be no escaping judgment for those who reject Christ and his payment for sin. You will find the account of the final judgment for those who reject Christ in this life recorded in Revelation 20:11-15 (c.f. Hebrews 9:27).

Those who reject Christ’s payment for sin will spend all of eternity paying for their own sin; but even eternity will not be enough time to do so.

Peter concludes this paragraph in 1 Peter 4:6,

⁶ For this is why the gospel was preached even to those who are dead, that though judged in the flesh the way people are, they might live in the spirit the way God does.

When Peter says, “the gospel was preached even to those who are dead,” he is speaking of those who heard the gospel in their lifetimes and believed but have since died.

Peter continues in verse 6, “that though judged in the flesh the way people are.” – That is, some were physically put to death for their faith at the hands of those who maligned them. – Peter continues, “they might live in the spirit the way God does.” This is God’s grace. In John 5:24 Jesus says,

²⁴ Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.

What is the evidence in our lives that we have passed from death to life? Well, we are going to Live for the Will of God, says Peter in 1 Peter 4:2. What does that mean? First of all, Peter says, it means that for the rest of the time we are alive in this body of flesh we will no longer live for sinful human passions. How does this manifest itself? The trajectory of our lives will be to cease from sin (1 Peter 4:1).

As we have already said, this does not mean sinless perfection, for we will never achieve that in this life (1 John 1:8); but it does mean the trajectory of our lives will be away from sin, not toward it. We will no longer want to live in “sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry” (1 Peter 4:3), as the world does. And we will not be surprised when we suffer, as Christ did, at the hands of those who would malign us for not joining them in the same flood of debauchery they live in.

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This is Living in the Will of God and is Peter's first point for what it means to Live for God.

Live for the Glory of God 4:7-11

The second point for what it means to Live for God is to "Live for the Glory of God." In 1 Peter 4:7-11 Peter says,

⁷ The end of all things is at hand; therefore be self-controlled and sober-minded for the sake of your prayers. ⁸ Above all, keep loving one another earnestly, since love covers a multitude of sins. ⁹ Show hospitality to one another without grumbling. ¹⁰ As each has received a gift, use it to serve one another, as good stewards of God's varied grace: ¹¹ whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies—in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever. Amen.

In verse 7 Peter says, "The end of all things is at hand." What does he mean by this? Well, in the previous few verses Peter was talking about the judgment that is coming. Often in the word of God this time of coming judgment is referred to as "the Day of the Lord." Using this phrase, Peter explains what he means by "the end of all things is at hand" in his second letter. In 2 Peter 3:10-13 he says,

¹⁰ But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed.

¹¹ Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, ¹² waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! ¹³ But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells.

This time of judgment will come "like a thief" or at a time we least expect it. Then everything we know will be burned up and dissolved. The world we live in is temporary. It will not last forever. Peter said, "But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells" (2 Peter 3:13).

We often live our lives thinking, "This will never happen in my lifetime. After all, says 2 Peter 3:4, "Where is the promise of [Christ's] coming? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation.'"

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Jesus answered this question in Luke 17:26-27

²⁶ Just as it was in the days of Noah, so will it be in the days of the Son of Man. ²⁷ They were eating and drinking and marrying and being given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all.

As in the days of Noah, those who think judgment is never coming “deliberately overlook this fact, [says Peter in 2 Peter 3:5-6], that the heavens existed long ago, and the earth was formed out of water and through water by the word of God, and that by means of these the world that then existed was deluged with water and perished.”

Don't be deceived; God has and will judge and punish sin.

Peter goes on to say in 2 Peter 3:7

⁷ But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly.

Back in 1 Peter 4:7, this is what Peter means when he says, “The end of all things is at hand.” Judgment is coming and it will come at a time we least expect it.

Those outside of Christ have no fear of judgment. They continue to live their lives anyway they want, just as they always have. They believe nothing is going to change. Life will simply go on as it always has, so why not do whatever we like? What difference does it make anyhow?

As believers, sometimes we are lulled into this same way of thinking. After all, we think, “It has been 2000 years since Christ walked on this earth. He said he is coming back but there has been no sign of him yet.” So, we become lazy and lethargic, even weary in our walk with God. We become weary in our battle against sin. We may not say it in so many words, but our actions say, “I am not really all that concerned that Christ could return in my lifetime.”

Peter clearly teaches that all things will not simply continue on as they always have. A day of judgment is coming when all that we know will be burned up and replaced by “new heavens and a new earth in which righteousness dwells” (2 Peter 3:13).

Given this fact, in 2 Peter 3:11-12a, Peter asks a very important question,

¹¹ Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, ^{12a} waiting for and hastening the coming of the day of God?

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That is a really good question that is well worth pondering. If it is true that “the end of all things is at hand, what impact should this have on our lives; what difference should it make? This is the question Peter will answer for us in the remaining portion of our text in 1 Peter 4:7-11.

He begins in the second part of verse 7, “therefore,” or since all of these things are true, “be self-controlled and sober-minded for the sake of your prayers” (1 Peter 4:7b).

What is translated “be self-controlled” here in the ESV is translated “be of sound judgment” in the NASB, “be alert” in the NIV, “be serious” in the HCSB and “keep sound minded and self-retrained” in the AMP.

So, there is certainly the idea of self-control and self-restraint in the Greek word used here, but also the idea of a sound mind that is alert.

This flows right into Peter’s next exhortation, as we continue in verse 7: “[be] sober-minded for the sake of your prayers.” Sober-minded often refers to the idea of having presence of mind or clear and rational thinking, but in this instance, it also literally means not intoxicated, as with strong drink.

With this understanding of what it means to be self-controlled and sober-minded, to not be so would certainly have a detrimental impact on our prayer life. This is why Peter says to be “self-controlled and sober-minded for the sake of your prayers. Prayer not only requires the full engagement of our hearts but of our minds as well.

Given that “the end of all things is at hand,” “what sort of people ought you to be in lives of holiness and godliness?” What does this look like in your daily life? In addition to self-control and sober-mindedness, Peter lists three more things:

1. Keep loving one another earnestly 4:8
2. Show hospitality to one another without grumbling 4:9
3. As each has received a gift, use it to serve one another 4:10

Let’s quickly look at each one individually. First verse 8,

⁸ Above all, keep loving one another earnestly, since love covers a multitude of sins.

Peter says, “above all” or most importantly “keep loving one another earnestly.”

The word for “love” used here is the Greek word agape (ag-ap-ah'). The essence of this love is goodwill, benevolence, and willful delight in the object of love. This love involves faithfulness, commitment, and an act of the will. This is a love that is selfless,

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unconditional and is manifested by our actions toward another. This is not only a feeling that wells up inside of us, it's a choice we make, to love one another; to have a preference for one another.

“Earnestly” is describing how we should love. The idea of the Greek word used here is constant, strenuous and intense. There is an energy to this love; it just doesn't give up or back off. There is a constant intensity to it.

Why? “Since love covers a multitude of sins,” says Peter. In the context of this passage, talking about our love for one another, Peter is not talking about sweeping sin under the rug, so to speak. He is talking about our love for others that allows us to overlook and forgive the faults or imperfections of others.

As we, as sinful people live together in Christ, there is going to be friction between us at times. Or there are going to be things about others that rub us the wrong way. The kind of selfless, unconditional love Peter is talking about here allows us to overlook and forgive these things.

Proverbs 10:12 says,

¹² Hatred stirs up strife, but love covers all offenses.

As I said a moment ago, agape (ag-ap-ah') love is a choice to love; it is also a choice, in love, to overlook the offences of another. When Peter says, “a multitude of sins,” he is talking about a great number of offenses. To overlook these offenses is the power of selfless, unconditional love.

Next in verse 9 Peter says, “Show hospitality to one another without grumbling.” In the absence of hotels, etc. in Peter's time, travelers, who may be people you know or strangers, would from time to time show up at your door without notice, looking for a meal or a place to stay for the night. Peter said that when this happens to show them hospitality, that is, look after their personal needs for food and shelter and do it without grumbling. I expect this, at times, would have been a great inconvenience and a burden on personal resources.

In the context of hospitality, we may be called upon from time to time to provide for the needs of others. We are to respond generously, as God would enable us, to meet those needs cheerfully, without grumbling (2 Corinthians 9:6-7). The idea of the Greek here is that we are to do it with open-hearted sincerity and cordially.

Note that I am not talking about finances, necessarily. We are talking about hospitality. Certainly, hospitality requires giving of our material resources; whether it be food and lodging or meeting other material needs for a guest in our home, but hospitality also

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requires us to give of our time and effort. Sometimes, in the broader sense, it simply means being willing to spend time with another or to serve another in some way.

But know that hospitality is always going to cost you something – time, energy, personal resources, even personal comfort – regardless of the form it takes. Many times, it is not going to be convenient. However, we are to practice hospitality without grumbling, with open-hearted sincerity and cordially; knowing that “God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work” (2 Corinthians 9:8).

And finally, in verse 10, Peter says, “As each has received a gift, use it to serve one another.” In the word of God, we learn that all believers are given individual gifts by the Holy Spirit to be used for building up the body of Christ. In the New Testament we find lists of the various spiritual gifts in 1 Corinthians 12, Romans 12, Ephesians 4 and here in 1 Peter 4. These are likely representative and not necessarily exhaustive lists of all the gifts given to individuals by the Holy Spirit.

The point is to use the strengths, talents and skills, given us by God, to serve one another for building up the church of Jesus Christ; Peter says, “as good stewards of God’s varied grace” (1 Peter 4:10b).

In verse 11 Peter provides two examples of gifts: one who speaks or preaches the word and one who serves. The one who preaches is to do so recognizing they are preaching the very word of God, and the one who serves is to do so “by the strength that God supplies.” The use of these gifts is totally focused on God and used in dependence upon him.

Why is Peter exhorting us to do all of this? 1 Peter 4:11b

^{11b} in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever. Amen.

To Live for God means to Live for the Glory of God. Isn’t this the whole point of all that Peter has been talking about all along; to glorify God?

A key verse that we have gone back to several times in our study of 1 Peter is 1 Peter 2:12

¹² Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation.

To Live for God means to Live for the Glory of God.

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Conclusion:

Today we learned of two ways to keep our conduct honorable, as we Live for God.

First, in 1 Peter 4:1-6 Peter exhorts you Live for the Will of God (1 Peter 4:2). This means that for the rest of the time you are alive in this body of flesh, you will no longer live for sinful human passions; the trajectory of your life will be to cease from sin (1 Peter 4:1). This does not mean sinless perfection, for you will never achieve that in this life (1 John 1:8); but it does mean the trajectory of your life will be away from sin, not toward it. This is living for the will of God.

Secondly, from 1 Peter 4:7-11, Peter says you are to live in the knowledge that “the end of all things is at hand” What does this look like in your everyday life? It means:

- Being self-controlled and sober-minded 4:7,
- Keep loving one another earnestly 4:8,
- Showing hospitality without grumbling 4:9 and,
- As you have received a gift, use it to serve one another 4:10

I asked Google AI for a biblical definition of “faithful living.” I thought the answer it gave was very concise and helpful. It said faithful living

“means consistently aligning your entire life—actions, words, thoughts, and commitments—with God's Word and character, reflecting Christ's love, integrity, and obedience in all areas, from daily tasks to major decisions, honoring Him in every moment.”

This certainly aligns with our key verse, 1 Peter 2:12, where you are commanded to keep your conduct honorable among those outside of Christ that, ultimately, God may be glorified. In 1 Peter 4:11b Peter reminds us that this is the ultimate purpose of our life and our conduct in this world. Peter teaches us to Live for God

^{11b} in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever. Amen.

Faithful Living means to Live for God. To Live for God means to:

- Live for the Will of God, and to
- Live for the Glory of God.

How can you possibly remember to do all the things we have talked about today, as you live your daily life, seeking to live in the will of God and to live for the glory of God?

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Paul makes it simple in Colossians 3:17. He says, “whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.”

This is Faithful Living; this is what it means to “Live for God.”