

# 1 Peter 2:12

by John Gill

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*The sermon emphasizes the importance of living honestly among the Gentiles, demonstrating obedience to God's law through good works, and glorifying God in the day of visitation.*

**Scripture:** Matthew 5:16, Romans 12:17, 2 Corinthians 8:21, Philippians 2:15, Colossians 4:5, 1 Thessalonians 4:12, 1 Timothy 3:7, Titus 2:7-8, Hebrews 13:18, 1 Peter 2:12

**Topics:** "Christian Conduct", "Witnessing to Non-Believers"

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## Description

John Gill emphasizes the importance of living an honest and upright life among non-believers, as instructed in 1 Peter 2:12. He explains that Christians, particularly Jewish converts, must conduct themselves in a manner that reflects the Gospel, especially when surrounded by those who may accuse them of wrongdoing. By demonstrating good works, believers can counteract false accusations and ultimately glorify God, whether in times of judgment or mercy. Gill highlights that the integrity of a Christian's life can lead others to recognize God's goodness and grace.

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## Transcript

Ver. 12. Having your conversation honest among the Gentiles,.... To have the conversation honest, is to provide things honest in the sight of men; to live and walk honestly before all; to do those things which are right and honest in the sight of God, and among men; to order the conversation aright, according to the law of God, which is a rule of walk and conversation, and as becomes the Gospel of Christ; and which was the more, and rather to be attended to, because these converted Jews were "among the Gentiles", that knew not God; idolaters, and unbelievers, profane sinners, who were watching for their halting, and that they might take an advantage against them, and the Gospel, and the religion they professed, from their conversations:

that whereas they speak against you as evildoers: charging them with the grossest immoralities, as the Heathens did the Christians in the first ages; which appears evidently from the apologies of Tertullian, Justin Martyr, and others; though it seems that the Jewish converts are here intended, who were accused by the Gentiles of seditious principles and practices, and of acting contrary to the laws of civil government, refusing to yield subjection to Gentile magistrates, and obedience to Heathen masters; and hence the apostle, in some following verses, enlarges on those duties, and which he exhorts them to attend unto, that they might put to silence the ignorance of such foolish accusers: and

that they may, by your good works which they shall behold, glorify God in the day of visitation; or "trial", or "examination", as the Syriac version renders it; which may be understood either of human or divine visitation; if of the former, then the sense is, let the saints attend to all the duties of civil life, that when Heathen magistrates come to visit their several districts, and inquire and examine into the conduct of men, and seeing and finding that the Christians behave well and orderly, instead of persecuting them, they will bless God that they are such good subjects; if of divine visitation, which seems most likely, this must either design a visitation by way of judgment, or of mercy; for as the Jews say {d}, there is hdyqp, "a visitation", for good, and a visitation for evil: God sometimes visits in a way of punishment for sin, and sometimes in away of grace, for the good and welfare of men; and then the sense is, that when wicked men take notice of and observe the good works of the saints, their civil, honest, and orderly conversation, they shall glorify God on that account, who has enabled them to perform them; and acknowledge the goodness of them, and the wrong judgment they have passed upon them, and the ill measure they have measured out to them; and this will be, either when God visits them in a way of wrath, as at the day of judgment, or at the time of some temporal calamity before, or when he visits them in a way of mercy, calls them by his grace, and effectually works upon them by his Spirit: the same argument for the performance of good works is used by Christ, in Mt 5:16.

{d} Zohar in Gen. fol. 93. 3.

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