

1 Peter Chapter 4

1. **Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin,**

A. **Therefore,**

1. This refers to what Peter had been talking about in chapter 3. There he stated that Christ suffered for our sins being put to death.

B. **since Christ suffered for us in the flesh,**

1. **suffered-** Gr. **pascho**
2. **flesh-** Gr. **sarx**

C. **arm yourselves also with the same mind,**

1. **arm-** Gr. **hoplizo-** *to arm, equip with heavy arms, not light armament*
2. **mind-** Gr. **ennoia-** *notion, idea; thought, purpose, intention*
 - a. If we try to arm ourselves with our own mind, trying to imitate Jesus, then our armor will be really weak. This is not saying for you to come up with the same resolve that Jesus had to not sin. If you try in your own strength, then you will miserably fail time and time again. Peter is saying to arm yourself with that same mind of Christ. We have been given the mind of Christ.
[1 Cor. 2:16](#) We can draw upon His mind and resolve and not sin! This is done by receiving the grace of Christ to do it and have His mind become our mind.

D. **for he who has suffered in the flesh has ceased from sin**

1. **suffered-** Gr. **pascho**
 - a. We are not called to suffer in our own strength, but according to the power of God! We can only suffer by walking in the resurrection power of Christ. [Phil. 3:10](#)
 - b. This is the suffering of death. We have already died to sin in Christ. Christ did our suffering for us. We must reckon ourselves dead indeed to sin by faith. [Rom. 6:11](#)
2. **flesh-** Gr. **sarx**
3. **ceased-** Gr. **pauo-** *to cause to pause or cease, restrain, prohibit*
4. **sin-** Gr. **hamartia**

2. **that he no longer should live the rest of *his* time in the flesh for the lusts of**

men, but for the will of God.

A. that he no longer should live the rest of his time in the flesh for the lusts of men,

1. **live-** Gr. **bioo-** *to live a natural existence in this world, to live a biological life*
2. **rest-** Gr. **epiloipos-** *to remain upon*
3. **time-** Gr. **chronos-** *chronological time*
 - a. Time is the most precious commodity we have on earth.
 - b. No matter if you had wasted your time in your past, you can redeem the time in your future!
 - c. We used to live for ourselves, but now we are to live for Christ. [2 Cor. 5:15](#)
4. **flesh-** Gr. **sarx**
 - a. This refers to our human body on the present earth.
5. **lusts-** Gr. **epithumia**
6. **men-** Gr. **anthropos-** *general word for mankind*

B. but for the will of God

1. **will-** Gr. **thelema**
 - a. The will of God always goes against the will of the flesh and will cause the flesh to suffer.

3. For we *have spent* enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.

A. For we have spent enough of our past lifetime in doing the will of the Gentiles

1. **enough-** Gr. **arketos-** *what suffices*
 - a. There comes a time when enough is enough of fleshly living. It is time to move on into spiritual things!
2. **past-** Gr. **parerchomai-** *to pass or come by*
3. **lifetime-** Gr. **bios-** *natural biological life*
4. **will-** Gr. **thelema**
5. **Gentiles-** Gr. **ethnos-** *the nations*

B. when we walked in lewdness,

1. **walked-** Gr. **poreuomai-** *to travel*
2. **lewdness-** Gr. **aselgeia-** *unrestraint*
 - a. Unrestraint seems like freedom but actually it is cruel

bondage. Those who are controlled by the Spirit are truly free!

C. **lusts**- Gr. **epithumia**

D. **drunkenness**- Gr. **oinophulgia**- *foolishness coming from too much wine*

E. **revelries**- Gr. **komos**- *drunken processions*

F. **drinking parties**- Gr. **potos**- *a drinking together*

G. **and abominable idolatries**

1. **abominable**- Gr. **athemitos**- *prohibited by law, illicit, criminal*

2. **idolatries**- Gr. **eidololatreaia**

4. In regard to these, they think it strange that you do not run with *them* in the same flood of dissipation, speaking evil of *you*.

A. **in regard to these,**

1. **these**- referring to the sins listed in the last verse.

B. **they think it strange that you do not run with them in the same flood of dissapations,**

1. **they**- these are unbelievers

2. **think it strange**- Gr. **xenizo**- *to surprise or astonish by the strangeness and novelty of a thing*

a. Sin is natural to a sinner. They think holiness and separation are strange and very boring.

3. **run with them**- Gr. **suntrecho**

a. It is very important who you run with! Bad morals corrupt good character. [1 Cor. 15:33](#)

4. **flood**- Gr. **anachusis**- *a pouring out; met. excess, stream, flood*

5. **dissapations**- Gr. **asotia**- *an abandoned, dissolute life, wasteful living*

C. **speaking evil of you**

1. **speaking evil**- Gr. **blasphemeo**- *to blaspheme*

a. Darkness does not like the light. It will try to remove or snuff it out if possible. The light exposes those living in darkness.

5. They will give an account to Him who is ready to judge the living and the dead.

A. **account**- Gr. **logos**

1. Believers and unbelievers will give an account to God on Judgment Day. Believers will give account at the Judgment Seat of Christ and unbelievers that are alive will be judged when Jesus returns. Unbelievers who have died will give an account at the Great White Throne Judgment at the end of Jesus' thousand year reign. [Rev. 20:11](#)

B. ready- Gr. **hetoimos**

1. Jesus is ready to come back to the earth. He will come and judge humanity. [2Ti 4:1](#)

C. judge- Gr. **krino**

1. God has given all judgment of humanity to His Son Jesus. [Joh 5:22](#), [Act 17:31](#)

D. living- Gr. **zao**

E. dead- Gr. **nekros**

a. The dead refers to those who died physically. They are still living in their spirit/soul in heaven or hell but have left their earthly body. This refers to both believers and unbelievers.

6. For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

A. For this reason the gospel was preached also to those who are dead,

1. **reason-** Gr. **touto-** *this*

2. **gospel preached-** Gr. **euaggelizo-** *to preach the good news*

3. **dead-** Gr. **nekros**

a. These are those who heard the gospel while they lived and got saved and are now dead.

b. This definitely is not talking about people who died and get a second chance to be saved after they die. The Scripture teaches that it is appointed for all men to die once and then face judgment [based upon what they chose in their life on earth]. [Heb. 9:27](#)

B. that they might be judged according to men in the flesh,

1. **judged-** Gr. **krino**

2. **according to men-** Gr. **kata anthropos**

a. This refers to unsaved men judging these Gentiles who had received Christ. They were persecuted and some were even martyred. Man judges the flesh.

3. flesh- Gr. sarx

C. but live according to God in the spirit

1. live- Gr. zao

2. according to God- Gr. kata theos

a. Men judged these believers negatively, but God judges them positively!

3. spirit- Gr. pneuma

a. God judges according to who we are in our spirit. If we are born again in our spirit we will be saved, if someone is not, they are judged in hell.

7. But the end of all things is at hand; therefore be serious and watchful in your prayers.

A. But the end of all things is at hand;

1. end- Gr. telos- *termination point*

a. The end days started at the day of Pentecost. [Acts 2:17](#) We are at the last of the last days!

2. at hand- Gr. eggizo- *to draw or come near to, to approach*

a. If Paul said this 2000 years ago how much closer are we now?

b. Jesus said 2000 years ago behold I come quickly. If that is God's quickly then thank God, it says God is slow to anger!

B. therefore be serious and watchful in your prayers

1. serious- Gr. sophroneo- *to be of sound mind*

2. watchful- Gr. nepho- *to be sober, to be calm and collected in spirit*

a. This is not a natural watching but a spiritual watching. We need to tune our heart to heaven and then pray out what we hear.

3. prayers- Gr. proseuche

a. A prayerless church is a powerless, blind, and ineffective church.

8. And above all things have fervent love for one another, for "LOVE WILL COVER A MULTITUDE OF SINS."

A. And above all things have fervent love for one another,

1. **above-** Gr. **pro-** *before*

2. **fervent-** Gr. **ektenes-** *continually stretching out yourself in effort*

a. A love walk takes constant work. You need to stretch yourself to love others properly. It is our default to be selfish and stick to ourselves. We need to stretch ourselves and reach out to people which includes praying and serving them.

3. **love-** Gr. **agape**

B. for love will cover a multitude of sins

1. **love-** Gr. **agape**

2. **cover-** Gr. **kalupto**

a. This is referring to person to person relationships, not God towards us. Jesus' blood has covered and removed all our sins. Jesus did this out of His great love for us. This verse is speaking of covering each other's weaknesses and failures out of love and not exposing them to those who have no business seeing them. [Pro 10:12](#)

3. **multitude-** Gr. **plethos**

a. We all have a multitude of sins even as Christians. Sin is anything against God's nature. It includes anything not of faith and not doing what we know to do. Also, there are many sins of the tongue committed by believers. James says that we all stumble in many things with our tongue.

4. **sins-** Gr. **hamartia**

a. Some grace teachers think that since Jesus died for our sins that there is no such thing as sin anymore. That is not the case. The guilt of our sins has been paid for by the blood of Jesus, but we can still sin! We need to forgive others when they sin against us. We need to cover people sins and failures if we are not the solution to helping that person and restoring them.

[Gal 6:1](#)

9. Be hospitable to one another without grumbling.

A. hospitable- Gr. **philoxenos-** *fond of strangers*

1. The default of the flesh is to be unfriendly and unwelcoming to those not like you or to strangers.

B. grumbling- Gr. **goggusmos-** *murmuring or muttering under your breath*

1. It is possible to welcome someone in by your actions, but in your heart, you are doing it because you feel you have to in order to save face or for some other ulterior reason.

2. We are to do all things without complaining or murmuring. [Phil. 2:14](#) Many people seem to forget this verse in the bible!

10. As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.

A. As each one has received a gift,

1. each one

a. There is no one left out. Each born again Christian has been given a spiritual gift to minister where they were placed in the body of Christ.

b. The problem comes when we start wanting someone else's gift. We need to magnify our own office and gift.

2. received- Gr. **lambano**

a. There is nothing we have that we did not first receive. If we received all that we have by grace, then why do we boast about them? Grace removes the ground for boasting!

3. gift- Gr. **charisma**

a. This is a spiritual gift in contrast to natural gifts imparted at birth.

b. We each are equipped with gifting to accomplish the call of God on our life. We have an anointing, grace, and a gift to fulfill God's call.

B. minister it to one another,

1. minister- Gr. **diakoneo**

a. Every born-again Christian is a minister. The five-fold equipping offices are to equip the saints to do the work of the

ministry. [Eph. 4:12](#)

C. as good stewards of the manifold grace of God

1. **good**- Gr. **kalos**- *beautiful; good, of good quality or disposition; fertile, useful, profitable, excellent, choice, select, goodly, pleasant, delightful, just, honorable, distinguished, possessing moral excellence, worthy, upright, virtuous*

a. This Greek word has many facets. Our service to others should strive to reach these definitions.

2. **stewards**- Gr. **oikonomos**

a. A steward is a person given responsibility to look after and manage another person's goods or possessions. [Mat 25:14](#)

b. I have heard a grace teacher say that there is no more responsibility for a Christian because Jesus bore all responsibility for us at the cross. This is true if we are just speaking about our vertical relationship with God. Jesus took on the responsibility of living a sinless life in our place and then took the full responsibility for the guilt of our sins. We have no responsibility to appease a holy God and be righteous in His sight to be saved or earn His blessings. Jesus took this responsibility on Himself and we are made righteous by a gift of grace. However, this is NOT true horizontally in this life. We have been given a responsibility to steward the grace of God and minister to others from the grace and gift giving to us. [Rom 12:6-8](#) We are responsible to preach the gospel. God will not do it for us. We have a responsibility to steward grace in our marriage, homes, and work places.

3. **manifold**- Gr. **poikilos**- *multi-faceted, many shades*

a. God's grace is multi-faceted and has many shades. James says that we will face manifold trials. The enemy hits us with trials and temptations of many shades, but for each shade of trial or temptation, God has a shade of grace that will meet it and defeat it! Hallelujah!!!

4. **grace**- Gr. **charis**

a. This is not just unmerited favor but also the power, ability, and strength of God given to us freely in Christ. This grace is given to us to minister and serve people around us.

11. If anyone speaks, *let him speak* as the oracles of God. If anyone ministers, *let him do it* as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

A. If anyone speaks,

1. **speaks**- Gr. *laleo*

a. New Testament teaching and preaching should be a cooperation with the Holy Spirit. We speak, and the Holy Spirit teaches. [1 Cor. 2:14](#)

B. **let him speak as the oracles of God.**

1. **oracles**- Gr. *logion*- *an utterance, divine communication*

a. This brings out that all Christian ministers are but mouth-pieces for God. The Holy Spirit is the actual teacher in this dispensation. We have no need for a man to teach us, but the anointing teaches us all things. [1 John 2:27](#) We need called "teachers" to be human mouth-pieces, with authority on earth, for the Holy Spirit to teach through.

C. If anyone ministers,

1. **ministers**- Gr. *diakoneo*- *to serve, minister*

a. This brings out the core essence of all Christian ministry and ministers. They are to be servants and serve others. They are not to lord it over others and demand to be served. Sadly, this is not practiced among much of Christianity around the world. Jesus did not come to be served but to serve.

D. **let him do it as with the ability which God supplies,**

1. **ability**- Gr. *ischus*- *strength, force*

a. True Christian ministry comes with a spiritual power from God. It is not a product of human strength. Many ministers minister in their own strength because they don't recognize or tap into God's power for ministry by faith.

2. **supplies**- Gr. *choregeo*- *an overwhelming supply*

E. **that in all things God may be glorified through Jesus Christ,**

1. **glorified**- Gr. *doxazo*

a. This is the end result of all Christian ministry. It is to glorify God through Jesus, never to bring praise or glory to yourself. The author and the message are what are important, not the carrier of the message.

b. We need to make sure we don't take the "glorification of the donkey ceremony" too seriously. The donkey that carried Jesus into Jerusalem could have thought the crowd was cheering it, but all the cheers were going to the one above him. It is ok to say thank you when someone compliments our ministry, but we need to make sure we hand the roses over to Jesus afterwards!

F. to whom belong the glory and the dominion forever and ever

1. **glory**- Gr. **doxa**- *splendor*

2. **dominion**- Gr. **kratos**- *ruling power*

3. **forever and ever**- Gr. **eis aion aion**- *into the ages of ages, fig. eternity*

G. **Amen**- Gr. **amen**- *so be it, it is so*

12. Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you;

A. Beloved- Gr. **agapetos**

1. It is **extremely** important to know that you are beloved of God when a trial comes your way. Many Christians are fooled into thinking that it came from God and is a sign of his displeasure. The worst barometer for how God feels about you is your circumstances. The only safe one is looking at the cross where Jesus died for you because of His great love for you.

2. Just before Jesus went into the wilderness and was tempted for forty days and nights He heard the voice of His Father say to Him at his baptism- "This is my beloved Son in whom I am well pleased."

B. do not think it strange concerning the fiery trial which is to try you,

1. **think it strange**- Gr. **xenizo**- *to experience something that is foreign to you*

a. Some think that being a Christian who walks in faith means that you have no problems and you experience victory in every

area all of the time. They are disillusioned when this does not happen. The promise of God is not to experience any afflictions but that though they be many the righteous are delivered out of them all.

2. **fiery trial**- Gr. **purosos**- *a burning*

a. Situations in life sometimes heat up. These times give impetus to seek God in a deeper way. These times are often when you grow the most.

3. **try**- Gr. **pros peirasmos**- *a trial coming towards you*

a. Some trials you can avoid by using wisdom, but some will come straight at you and you have no other choice than to go through them. Some trials you never see coming and you just fall into them! [James 1:2](#) However, God's promise is that we will come out of them victorious. [Isa 43:2](#)

C. as though some strange thing happened to you

1. **strange**- Gr. **xenos**- *foreign*

a. Satan loves to come to a Christian going through a trial and tell them they are the only one that is going through what they are going through. He makes them feel there is something wrong with them that this is happening in their life.

b. There is no trial or temptation that is not common to man. Every other believer in the world is encountering similar trials and temptations. [1Pe 5:9](#)

2. **happened**- Gr. **sumbaino**- *of things which fall out at the same time, to happen, turn out, come to pass*

13. but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy.

A. but rejoice to the extent that you partake of Christ's sufferings,

1. **rejoice**- Gr. **chairo**

a. We don't rejoice because we are suffering. That is just plain dumb! That is dumb to the second power- dumb, dumb. No, we rejoice knowing what comes on the other end of it! We rejoice knowing that our momentary afflictions are working for us a far greater weight of eternal glory! [2 Cor. 4:18](#)

2. **partake**- Gr. **koinoneo**- *to share together*

3. **sufferings**- Gr. **pathema**

a. We are only called to partake of the sufferings of Christ. These sufferings were not sickness and poverty. They were sufferings due to persecution. If we suffer with sickness, poverty, or because of our sins then it is our fault. It is out of ignorance or rebellion. Jesus redeemed us from all three. We can walk in victory over them by faith in the Word. We are not redeemed however from persecution. [2 Tim. 3:12](#)

B. that when His glory is revealed,

1. **glory**- Gr. **doxa**

2. **revealed**- Gr. **apokalupsis**

a. At His second coming.

C. you may also be glad with exceeding joy

1. **glad**- Gr. **chairō**

a. Some will be glad when Jesus returns, and some will be sad.

2. **exceeding joy**- Gr. **agalliao**- *to celebrate*

a. Any sorrow we experience now will pale in comparison to the joy we will experience on the other side. [Jud 1:24](#)

14. If you are reproached for the name of Christ, blessed *are you*, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified.

A. If you are reproached for the name of Christ,

1. **reproached**- Gr. **oneidezo**- *upbraid, revile*

2. **name**- Gr. **onoma**

a. If we are reproached for our own name and actions there is no glory or blessing in that.

B. blessed are you,

1. **blessed**- Gr. **makarios**

a. Jesus said, "Blessed are those who are persecuted for righteousness' sake." [Matt. 5:10](#)

C. for the Spirit of glory and of God rests upon you

1. **glory**- Gr. **doxa**

a. The Spirit of glory and of God are one in the same. This is the Holy Spirit.

2. rests- Gr. **anapauo**

D. **On their part He is blasphemed,**

1. **blasphemed-** Gr. **blasphemeo**

a. Unbelievers blaspheme and mock Christ.

E. **but on your part He is glorified**

1. **glorified-** Gr. **doxazo**

a. Believers are to glorify Christ.

15. But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters.

A. **But let none of you suffer as a murderer,**

1. **none of you-** *believers*

2. **suffer-** Gr. **pascho**

3. **murderer-** Gr. **phoneus**

a. This verse brings out it is possible for a Christian to commit murder. This is possible when they yield to the flesh.

b. Believers have murdered in the bible. Moses and David both committed murders.

c. It is possible to kill someone in the heat of the moment, but a serial murder does not have the life of God abiding in them.

[1 John 3:15](#) They need to be saved.

B. **a thief-** Gr. **kleptes**

1. This brings out that it is possible for a Christian to steal. This is possible when they yield to their flesh.

C. **and evildoer-** Gr. **kakopoios**

1. This verse brings out that it is possible for a Christian to do evil. This is possible when they yield to their flesh.

D. **or as a busybody in other people's matters**

1. **busybody in other people's matters-** Gr. **allogotriepiskopos-** *one who takes the supervision of affairs pertaining to others and in no wise to himself, a meddler in other men's affairs, oversee someone's*

else's affairs.

16. Yet if *anyone suffers* as a Christian, let him not be ashamed, but let him glorify God in this matter.

A. Yet if anyone suffers as a Christian,

1. **suffers-** Gr. **pascho**

2. **Christian-** Gr. **christianos**

a. This means to suffer because of our Christian faith.

B. let him not be ashamed,

1. **ashamed-** Gr. **aischunomai**

a. Shame will cause someone to shrink back. If you are ashamed of the gospel you will fail to receive its power. [Rom. 1:16](#)

C. but let him glorify God in this matter

1. **glorify-** Gr. **doxazo**

a. The early disciples did this when they were beaten for their faith in Christ. [Act 5:41](#)

17. For the time *has come* for judgment to begin at the house of God; and if *it begins* with us first, what will *be* the end of those who do not obey the gospel of God?

A. For the time has come for judgment to begin at the house of God;

1. **time-** Gr. **kairos-** *season*

2. **judgment-** Gr. **krima**

a. We need to take this verse in context to what has been said so far in this chapter. Peter has been discussing the suffering of believers in the form of persecution. This judgment Peter refers to will be a product of the testing [fire] the church endures through persecution. This fire brings purification to the church. True believers are purified and judged as approved, but the chaff [professing believers] will be shown for what they are and will be judged and rejected.

b. If you don't take verses in context you will be left with filling in the blanks yourself and without fail you will get off base. This is true of this verse.

3. **begin**- Gr. **archomai**
4. **at**- bad translation- lit. *from*
5. **house**- Gr. **oikos**

B. and if it begins with us first,

1. **begins**- not in Greek- omit
2. **with**- bad translation- lit. "*from*"

C. what will be the end of those who do not obey the gospel of God?

1. **end**- Gr. **telos**
 - a. The church is enduring testing now, but one day the world will face a testing called the Tribulation Period and they will all be destroyed by the fire of God.
2. **do not obey**- Gr. **apeitheo**- *to be unpersuaded*
 - a. Obedience and disobedience in the NT is rooted in believing or not believing. To not obey the gospel means you do not believe and act upon it. [2Th 1:8](#)
3. **gospel**- Gr. **euaggelion**- *the good news*
 - a. The gospel must be mixed with faith before it can be effective in someone's life.

18. Now "IF THE RIGHTEOUS ONE IS SCARCELY SAVED, WHERE WILL THE UNGODLY AND THE SINNER APPEAR?"

A. Now

B. if the righteous one is scarcely saved,

1. **righteous one**- Gr. **dikaios**
 - a. We know from the whole NT that a righteous person is so by faith in Christ and not personal merit.
2. **scarcely**- Gr. **molis**- *with difficulty*
 - a. ***The righteous person is scarcely saved or saved with difficulty. From the divine standpoint his salvation was purchased at enormous cost. From the human standpoint, men are told, "Strive to enter through the narrow gate" (Luk 13:24). Believers are taught that "We must through many tribulations enter the kingdom of God" (Act 14:22). With all the dangers and temptations that beset a Christian, it is only a***

miracle of divine grace that preserves him for the heavenly kingdom. - Believer's Bible Commentary

3. **saved**- Gr. **sozo**- *deliverance, wholeness, safety*

C. where will the ungodly and the sinner appear

1. **ungodly**- Gr. **asebes**- *irreverent*

2. **sinner**- Gr. **hamartolos**- *one who misses the mark*

3. **appear**- Gr. **phaino**

a. All believers will appear at the judgment seat of Christ and will be saved. [2 Cor. 5:10](#) All unbelievers will appear at the Great White Throne Judgement and be lost. [Rev. 20:11-15](#)

b. When Jesus appears in His glory, we shall appear with Him!

19. Therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator.

A. Therefore let those who suffer according to the will of God commit their souls to Him in doing good,

1. **suffer**- Gr. **pascho**

a. We must take this in context. This is the suffering of persecution not sickness, poverty, or defeat.

2. **will**- Gr. **thelema**

a. It is never God's will to suffer poverty or sickness. However, we might be called to suffer persecution in order to fulfill a ministry mandate.

b. Peter suffered martyrdom by the will of God. Jesus prophesied to Peter that he would be martyred for his faith.

[John 21:18](#)

3. **commit**- Gr. **paratithemi**- *to place or put beside, to deposit, to entrust*

a. Jesus committed His spirit to the Father on the cross. We need to commit over our souls unto Him. We should not seek to deliver ourselves but let Him deliver us.

4. **souls**- Gr. **psuche**

a. In the midst of suffering, the battle will be in our souls- mind and emotions. We must deposit our souls to God by prayer

and meditation on His Word. He will only keep our souls if we will commit them to Him. Part of this is to cast our anxiety and care upon Him. [Phil. 4:6](#)

5. doing good- Gr. **agathopoia**

a. This is the main reason for the persecution. Doing good is shining the light on the darkness of evil. To stop the light, they persecute those bearing the light.

B. as to a faithful Creator

1. faithful- Gr. **pistos**

a. This means that God can't let us down or fail us.

2. Creator- Gr. **ktistes**

a. Notice the use of the world Creator here. When Satan brings persecution, we need to trust in our faithful Creator who is able to create a way out for us. If there seems to be no way out of our situation, God will create one! The Israelites could find no way of escape when they ran up to the Red Sea, but the faithful Creator made one supernaturally! This same Creator wants to work in your life!