

Living Righteous in a Hostile World: Remembering the Suffering

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Date: 21 August 2011

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[0:00] 1 Peter 3 And I think you'll discover there is plenty there in verse 18 to take up our time, actually to take up more time than we have this morning.

But I am going to go ahead and read to the end of the chapter. So if you'll find in your Bibles verse 18, 1 Peter chapter 3, and I'm going to read all the way through to verse 22.

2 Peter 3 Now we're not going to be able to get all of that in today.

And possibly your mind was alerted to the fact that in this passage there are at least a couple of controversial passages. If not controversial to you, certainly maybe passages that you have questions about.

And we'll just not get to that today. Not because I'm a coward. But by and by we will get to those particular passages that are difficult.

[2:25] Difficult to interpret. But this morning we're going to focus primarily, really totally, on verse 18.

Now, to understand the meaning of this text, not only verse 18, but really the entire text, this entire paragraph.

In order to do that, we really need to see how it fits into Peter's flow of thought here. Because that is always important. Especially when you're reading through letters, because people write letters and they have a flow of thought.

They have a theme that they're sticking with and they are going through the writing their letter. And so we kind of need to keep that foremost in our minds, helping us to understand the meaning.

Which is the important thing, isn't it? To understand the meaning of Scripture. And then to apply it. So what is Peter's flow of thought? Well, the first word in the text helps us with that.

[3:26] And it's a, technically, I guess we would call it a particle of speech. It serves here somewhat as a conjunction. And it's the word for. Do you see that there in verse 18?

For. Begins with for. Now, the word for is going to appear a couple of other times in the verse. And that's significant as well. But we'll wait a minute to get to that. But let's deal with this first word.

The word for. This helps us understand how this fits in with what Peter is writing to us about. Now, not to get too technical with the grammar here.

But the word for simply connects us with verse 17. Now, that's pretty simple, isn't it? And what do we have in verse 17? You remember it?

We looked at it last time. Peter said, It is better, if it is the will of God. Now, notice that. Take note of that.

[4:25] It is better, if it is the will of God, to suffer for doing good than for doing evil. All right? That's what he said in verse 17. And so, the word for here is pointing us back to that.

First of all, It is better, if it is the will of God, that we suffer, or to suffer for doing good, than for doing evil.

And so, the point there is, that suffering for Christ, you know, because you're a Christian, and suffering for Him, should be both ordained, that is, it should be the will of God.

We don't go out looking for suffering, that is, Christian persecution. There isn't anything in Scripture that says we're to get out there and look for it, and if we can't find it, to somehow make it happen, you know, to be maybe belligerent as a Christian, so that we can bring down upon ourselves the wrath of unbelievers.

That's not the idea. He says that it's something that's ordained. It's the will of God. But it's not only ordained, but verse 17 helps us understand that it is also to be undeserved.

[5:34] Both ordained and undeserved. Ordained is the will of God, and undeserved in the sense that it's to happen because we're doing good, not because we're doing evil.

All right? That is, it should be undeserved. All right, so then, the word for in verse 18 is there to clue us in to that which follows.

Because what follows now, here in verse 18 and following, is an explanation, or an expansion, of what Peter has just said.

Put it simply, Peter is going to explain just why it is sometimes God's will that we suffer for doing good. And so he's going to expand upon that.

Now, Peter's explanation here in the closing portion of chapter 3 is very similar to something he put at the close of chapter 2.

[6:33] Now, it's been a while since we've looked at that. But they're almost identical. The theme, even some of the words, some of the ideas, some of the things that Peter says in chapter 2, the close of chapter 2, are very much the same as what he says here in the close of chapter 3.

There in chapter 2, we're told to, for example, suffer patiently, he says, for doing good. That's what we see in verse 20. We're told that we are called, called to this, and that Christ also suffered for us. Very much like what he says here in chapter 3. He says there in chapter 2 that he bore our sins and that he died that we might live to righteousness or for righteousness.

That's what we find in verse 24. Very similar ideas. In chapter 2, as we have here in chapter 3, we can clearly see those similarities. And yet there's a difference. The difference is in emphasis.

The emphasis between the passage in chapter 2 and the emphasis in chapter 3. And that change in emphasis or that difference in emphasis is really quite profound. In chapter 2, just to remind you, Peter presents the suffering Christ, but he presents Christ's meekness in suffering.

[7:58] He's meek. He says that when he was reviled, that is, when they hurled insults at him, he did not return insults. He didn't pay insult for insult.

And when he suffered, he did not threaten. That is the idea being threaten retaliation. And so we have the meekness of Christ in his suffering explained or portrayed for us there in the portion of chapter 2.

What about here in our text? The closing part of chapter 3. We don't have the meekness of Christ. We have here presented Christ's victory in suffering.

And that's important for us understanding the point here, the meaning here. We have the victorious Christ presented here in his suffering or as a result of his suffering.

And notice how Peter ended this paragraph. He said, Who has gone into heaven. This is the Christ. The suffering Christ who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject unto him.

[9:15] Folks, those are words of victory. Not meekness. Victory. Victory. He is the victor. He is the conqueror. And so, as to Christ's meekness in suffering there in chapter 2, we're to follow his example.

That's the point there in chapter 2. We're to follow his example in suffering. Peter said, leaving us an example that we should follow his steps. victorious. But now, as to Christ's victory in suffering, we could make a case that we will also be victorious as well in him.

But that's not really the point here. As to Christ's victory in suffering here in chapter 3, we're to remember certain things about Christ.

Certain things about this victorious Christ. Christ. And Peter's going to give us a number of things that we're to keep in our minds when we find ourselves suffering.

When we find ourselves under the persecution that comes upon all believers at some point or another in their lives. Certainly as according to the will of God. And, of course, undeserved because we're doing it for good or we are experiencing because of good.

[10:39] But these are things we're to remember. the things that Peter tells us here. And these things will not only tell us why we too will likely suffer but they will also help us in our suffering.

And they will strengthen us in our suffering. And there are five of them. That's why we're not going to be able to see them all today. No time for five.

Okay? As a matter of fact, I just want to share two of them today. The other three the next time.

That depends on a baby. Or whether next time will be next Sunday or when.

Alright? I keep bringing that up. You know? Must be something on my mind. By the way, I will tell you that Sherry flew out this morning or was to fly out at 8.30 this morning and her flight was

canceled.

And so she didn't fly out until 10 something. And then when she flew to Dallas and got ready to depart from there, they had some oxygen problems and had to replace the tank so it was delayed there.

[11:39] So I don't really know where she is right now. But anyway, that has nothing to do with my preaching this morning. Two things that we need to remember.

Two incredible things. Number one, remember the suffering of our victorious Savior. Savior. See, the theme throughout is the victorious Savior.

He's the victor. And right at the get-go, Peter reminds us that he also suffered. And we need to remember that when we suffer.

Our victorious Savior. The suffering of our victorious Savior. This is what he says. Verse 18, For Christ also suffered. He also suffered. Can you imagine with me, can you imagine sharing the gospel to someone, say, in the country of Yemen?

Or maybe Iran? Or any one of the many radical Muslim countries in our world today? Can you imagine sharing the gospel with them?

[12:58] What would you say to them? I mean, how would you do it? Most of us in this room, if you've been in church very long, been a believer very long, and certainly if you've been part of a Baptist church for very long, you have gone through some kind of evangelistic training.

And so maybe most of us in this room have kind of an approach that we're familiar with, we're comfortable with when we share the gospel, have the opportunity to share the good news of Jesus. Jesus. And so, then, think for a moment, you're in Yemen, and you're sharing the gospel with a Yemenese.

I guess that's what they're called there, I'm not sure. What would you say? What would be your approach? How would you do it? Would you promise them a better life when they trust Christ? I heard someone over here say, not there. Then why would we hear? I want you to think about this a minute.

[14:09] Would you package your gospel message? You're in Yemen or Iran or wherever like that, in a Muslim country, a radically Muslim country, or maybe a communist nation.

Would you package your gospel message, as we often do in America, by the way, with promises? Promises, say, of a better life?

Better marriage? Would you promise them a happier home life? If they trust Christ and follow Christ?

Maybe the promise would be a fellowship with God's people? This wonderful fellowship with God's people? Or a greater purpose in life? Those all sound like good things, don't they?

And, listen, I think, I may be wrong about every one of you, but I think it's safe to say that most of us, including this guy standing behind the pulpit, I think we would discover how, just how man-centered our gospel presentation is oftentimes in this country.

[15:28] And how materialistic it would be. It is. Because we have a tendency, when we share the gospel with people in America, we have a tendency to sweeten the package a little bit.

Tell them how much better things will be for them if they follow Christ. Christ. And, I guess, we come by that honestly, because generally that is the case in this country. Does seem to be.

A few years ago, I heard a testimony from some American missionaries to Yemen. I mentioned Yemen a while ago. And, they were asked a question about discipleship.

You know, when they would lead someone from Yemen to Christ, you know, how do you disciple that person? How do you do that? And, their answer was really quite amazing.

In a sense, chilling. Because, these two missionaries said, well, when we lead a Yemenese to faith in Christ, we usually say goodbye to them.

[16:44] Because, either they're going to be exiled in some way, going to hiding, or imprisoned, and sometimes even executed.

And so, we usually have to say goodbye to them. Now, imagine doing evangelism in a country like Yemen, where you cannot make any promises to the people there that things are going to somehow be a little better for them when they become followers of Christ.

You can't promise them that. Instead, if you could almost promise them, if they receive what you offer, that is the gospel of Jesus Christ, they risk losing everything.

Even their lives, possibly. And, lest we forget, by the way, Christian persecution is the standard fair in most countries in this world today.

We're the exception. I know we are experiencing and beginning to experience some persecution for our faith and so forth, but it could hardly be compared to what Christians endure in other parts of this world and have over the years.

[18:04] See, we're the exception. The standard is persecution of Christians in nearly every nation on this planet. And, by the way, Jesus said it would be normal.

That would be the normal thing. Do you remember what He said to His disciples in Matthew 24 and verse 9? He says, they will deliver you up to tribulation and kill you, and you will be hated by all nations.

All nations. No matter where you go, they're going to hate you, and they're going to hate you for my name's sake, He says. He said to them. And He says to us. All right, so now let me take this a step further.

Imagine you are a citizen of Yemen. All right, we'll just stick with Yemen. Imagine you're a citizen of that nation, that Muslim nation, and you have just trusted Jesus Christ as your Lord and Savior.

How are you going to make it? I mean, in a physical sense. How are you going to make it in life?

Where are you going to find strength for what will invariably come next?

[19:15] Persecution. But what about here in the good old USA? Are we ready to suffer for Christ?

It's difficult for us to imagine that. But are we ready for it? If it were to happen, are we ready possibly even to die for Christ?

All right, now that kind of hopefully, if I can't get us to place ourselves in a country like Yemen, maybe we can imagine it happening in this world.

That kind of sets us up here because Peter says one of the ways to be ready for that is to remember that Christ also suffered.

And to remember that our suffering is fellowship with Him. In fact, we could make a case, I think, even from Scripture that there is no sweeter fellowship, no stronger fellowship with Him than when we are suffering as He suffered.

[20:31] Now, most of us have never experienced that kind of fellowship. And we don't really want it, do we? And yet, the Bible seems to indicate that we take steps to make it happen.

It is the will of God, but that we ought to desire it. In fact, the author of Hebrews, probably Paul, I say that always for Tom's benefit over here.

But in Hebrews chapter 13 and verse 12, the Bible says, Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.

That is, that's where the cross was, outside the gate. And therefore, let us go forth to Him outside the camp.

That is, go to the cross. cross. And do what? Bearing His reproach. Or, bearing His disgrace. The disgrace He bore.

[21:33] There, as He died, suffered, bled, and died upon that cross. Let's go join Him in that. That's a fellowship. Of His suffering.

And in case that's a little vague, Paul did write in Philippians chapter 3 and verse 10, that I may know Him. This was Paul's goal of life.

It's a good one. It ought to be ours. He said that I might know Him, that is, Christ, and the power of His resurrection. And then he added this, and the fellowship of His sufferings being conformed to His death.

A fellowship. Now, it's difficult for us to connect with that because we're Americans. And most of us, really, relatively, all of us have never, ever suffered for Christ in a very real way.

That's why I said last week, I don't feel qualified to preach on the subject, and you're not really qualified to hear it. But if we could place our minds there and understand that in the midst of suffering, and maybe we won't understand this totally until we find ourselves there, being persecuted, that one of the things we need to do is remember that Christ also suffered, and that our suffering is fellowship with Him.

[23:00] A fellowship like most of us have never experienced. So, remember the suffering of our victorious Savior.

Number two, remember the salvation of our victorious Savior. Verse 18 is all about describing our salvation.

Great salvation. Now, let me ask you then, why would anyone want to become a Christian in Yemen or Iran or even here?

Why would anybody want to become a Christian if it meant that things were going to get worse rather than better? why would they want to do that?

Suffering and persecution and loss of possessions and alienation from family and friends and imprisonment, torture, other forms of punishment and so forth.

[24 : 00] Why would anyone want to become a Christian if it meant that things were going to get worse rather than better? Or why would anyone want to be identified with Jesus Christ if it meant that their very lives were going to be at risk?

Why would they? Well, the answer is the greatest need you and I have is not a long life, a good life, a prosperous life, a peaceful life, a comfortable life.

I know that comes as quite a shock to us. those of us here who've lived all of our lives in the western world, and specifically America, our greatest need is not a good life, a comfortable life, a peaceful life.

Not at all. The greatest need everyone has is to have our sins forgiven, to be reconciled with God our Creator, and to live for eternity eternity with Him in the blessedness of heaven, rather than in the torment of hell.

That's the greatest need we have. And that's your need, if you've not yet discovered that.

[25 : 21] And the point is that that is exactly what verse 18 is telling us. Telling us that this is what Jesus has done for us. Look at it again.

Verse 18. For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but made alive by the Spirit.

I tell you, that verse is just packed full. Now, of course, Peter here is referring to Christ's death when he used the word suffered.

Okay? There's some confusion about that. Some commentators have a problem with that, but it's pretty clear that when he says suffered, he's talking about his death. In fact, he makes it very clear at the end of the verse, being put to death in the flesh.

That means death. His body was put to death. He suffered and died. All right, so Peter has in mind here the cross, because that's where it took place. The cross of Christ.

[26 : 25] And he's referring to what that cross accomplished for us. And it is these accomplishments that we need to remember. We need to remember these things when we find ourselves in the midst of persecution.

We need to remember them at any time. And what are they? Well, let's just consider them. There are six of them. Jot these down.

Number one, Christ died finally. Finally. Now, let me explain. Peter says here, for Christ also suffered, how many times?

Once. Once for sins. Now, obviously, the idea behind the word once here is not one of historicity. He's not saying once upon a time, Christ died for our sins. I'm not talking about that. But rather, it is one of finality. That's why I said Christ died finally. It's one of finality.

[27 : 29] And really, the word, it's the word hapex. And the meaning of the word is once for all. In fact, I think the New American Standard brings all of that out. It says once here, but it means once for all.

Once for all. You see, this is our victorious Savior that Peter has in view here for us. He's presenting here.

His sacrifice for sin was perfect. His death for sin was complete. His atonement for sin upon the cross was final.

It was final. If not, it would have to be repeated over and over and over again. Just like the Old Testament sacrifices were. But it was done once.

Now, the Bible makes this clear in a number of places, possibly not more clear than it does in Hebrews chapter 9 and verse 26 and following. And just listen as I read this passage.

[28 : 33] He then would have had to suffer often since the foundation. That's the idea, since the foundation of the world. That is, if his sacrifice wasn't final and complete and done, then he'd have to keep sacrificing himself over and over again.

That's the point here in Hebrews 9.26. But listen to the rest of it. But now, once at the end of the ages. He suffered once at the end of the ages.

What ages? Those are the ages we live in right now. Started with the cross and those ages are still going on until Jesus comes again. So, he died once at the end of the ages and has appeared to put away sin.

Not cover it, but put it away. And how did he do it? By the sacrifice of himself. This is what Hebrews is telling us. By the cross. Put it away.

As it is appointed for men to die once, but after this the judgment, so Christ was offered once to bear the sins of many. Once.

[29 : 39] See? So then, Jesus Christ suffering for sin, his death for sin, is final. It's not to be repeated historically. And by the way, and I want to qualify this, it's not to be repeated symbolically.

I know we observed the Lord's Supper, and we did last Sunday, and it's symbolic of the death of Jesus Christ. But it's symbolic of his death, and we are remembering his death through the elements.

But we're not crucifying him fresh and anew every time we observe the Lord's Supper. to do that symbolically is, by the way, what the Catholics do.

In fact, that's why the Protestant reformers would not participate in the Catholic Mass, because the Mass is celebrated as a bloodless sacrifice in which literally Christ, or figuratively, Christ is again offered for sin.

I said figuratively, no, really, literally. Because the blood actually becomes the blood, and body becomes the body, and the Mass is a celebration of Christ's sacrifice, but it's crucifying him fresh and anew.

[30 : 52] We don't keep Jesus on the cross. You see, Jesus Christ died finally. Number two, Jesus Christ died inclusively.

Now, I really need to qualify this. Peter said, Christ also suffered once four sins.

And I'm telling you, every word in this verse is important. Christ also suffered once four.

Now, notice that word four. Four sins. It's a small little word. In the English text, most versions of the Bible, you have the word four appearing three times in this verse.

Three times. I've already mentioned one of them. That was the word *Hati*. Now, that sounds a little strange, but that's how you pronounce it. *Hati*. And it's, again, best, I think, understood as a conjunction.

[32 : 05] Four, Christ also suffered, connecting with what he said before. We've already talked about that. The other two instances are prepositions.

They're prepositions. The first one is *peri*, and it's found in the phrase, Christ also suffered once four sins.

That's a preposition. *Peri*. The other one is *huper*. I know you're not going to get the Greek down, but the point is that they're different words.

The other one is *peri*, and it appears in the phrase the just for the unjust. Also, in the English, it's for, for, for. Same word, three times.

But in the Greek text, and by the way, you know the New Testament was written in Greek, not English, then you have it three times, but they're different words, all three times. And so, if the words are different, then the meanings are different, is the point I want to make.

[33 : 11] And now, I said that Christ died inclusively, and that is clear from the preposition *peri*. For.

That is, Christ also suffered once four sins. *Peri*. It's the Greek preposition. And it basically means, and this is what you need to get, it means around.

Around. Now, keep that in your mind. Visualize that. *Peri* preposition around. For example, we have the word *peripheral*, as in *peripheral vision*, vision around.

You know, some of us have more, some less. Or the word *perimeter*, the area around a certain place, a certain space, the area around the church here.

Perimeter. And so, what is Peter's meaning here? Well, the preposition *peri* points us to the inclusive nature of Christ's death in relation to sin.

[34 : 18] And I emphasize that. His, his, his, his, the inclusive nature of Christ's death in relation to sin. Now, what does that mean? It means something glorious.

I mentioned it in my prayer this morning. You might not have caught it. Peter has Christ in view here. The cross.

His death. And Peter has Christ's sacrifice on the cross. He has it encircling all our sin.

All of it. Past, present, future, sin, all of it. And here is the glorious part. Sin that has been drawn within the circle of Christ's sacrifice may never, ever be used against us.

Ever. That's glorious. Romans 8.1 makes that clear. Remember?

[35 : 27] Therefore, there is now no condemnation. No condemnation to those who are where?

In Christ. In. There's another preposition, by the way. It's the Greek preposition in. Sounds just like English, doesn't it?

in. And it means a fixed position in. In this case, in Christ Jesus. You see?

So, Christ died finally, once. It's done. And Christ died inclusively.

All our sin, the sin of the believer, is encircled by the sacrifice, his sacrifice upon the cross. And no sin that is encircled by his sacrifice can ever be used against us.

[36 : 27] Third, Christ died vicariously. Vicariously. The just for the unjust.

There's the third for in the text. And it's the second of the two Greek prepositions translated for in the English text.

But the word is different. All right? And therefore the meaning is different. All right? This is important. The word is huper.

Huper. And the meaning is in behalf of. Instead of. Better yet, in place of.

That's the idea behind that preposition as it's used here. Do you see the difference then between the two prepositions? In relation to sin, Christ suffered for.

[37 : 38] That's peri sin. He died for. Christ's death was inclusive. His sacrifice encircled all our sin. All our sin.

All your sin. Past, present, and future. But in relation to the sinner, Christ suffered the just for huper, for the unjust.

Christ's death is substitutionary. His death upon the cross was vicarious. He sacrificed Himself, you see, in my place.

And you put the two prepositional clauses together. Jesus died for all my sin. And Jesus Christ did it for, that is, in place of me instead of me.

this is the glory of salvation. This gracious exchange. That is, a holy God takes my sin, all of my sin, and places it on His Son, and He takes His Son's sinlessness, and He places it on me.

[38 : 54] That's salvation. Christ became what I am, unrighteous, in order that I might become what He is, righteous. righteous.

Christ died finally, He died inclusively, He died vicariously, and fourth, Christ died innocently. It's pretty clear. The just for the unjust.

The just. What a contrast. A contrast between the Savior and the sinner. The just and the unjust. Some translations have it righteous and unrighteous. The righteous for the unrighteous. The just for the unjust. What a contrast between the two. And really the contrast is much larger than we can even begin to imagine.

Jesus is perfectly righteous. Perfectly. And we are absolute perfect sinfulness. Jesus is faultless, guiltless, innocent.

[40 : 05] In John chapter 8 verse 46 Jesus asked the self righteous Pharisees, he said, which of you convicts me of sin? In 1 John 3 5, the apostle John reminds us, and you know that he, that is Jesus, was manifested to take away our sins, and in him there is no sin.

And don't forget Hebrews chapter 4 and verse 15, for we do not have a high priest, this is speaking of Jesus, we do not have a high priest who cannot sympathize with our weaknesses, our infirmities, but was in all points tempted as we are, yet without sin.

And then a little later in Hebrews, Hebrews chapter 7 and verse 26, again speaking of our great high priest, the Lord Jesus Christ, he said, for such a high priest was fitting for us, that is, he's just what we needed.

And he is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens. But, of course, what grace that he would condescend to become our, as Paul put it in Romans 3, 26, he became our justifier.

That's our Christ. Someone has said, only forgiveness without reason can match sin without excuse. Think about that one for a minute, don't you?

[41 : 41] Only sin or forgiveness without reason. No reason why our God should forgive us. No reason in us.

Only forgiveness without reason can match sin without excuse. So, we're remembering the salvation of our victorious Savior.

Christ died finally, inclusively, vicariously, and he died innocently. And number five, Christ died purposefully that, or we could translate it in order that, he might bring us to God.

Might bring us to him. That's the ultimate design of our salvation. The ultimate purpose, maybe second only to the ultimate, ultimate, that is to bring glory to God.

But it all brings glory to him. But the ultimate design is to bring us to God, bring us to him, bring us to God. I like the way John Piper summed this up.

[42:57] He said, Christ has carried our sin to the cross, absorbed the wrath of God, and brought us safe to God.

That really is it. And listen, this is a great comfort to us. No matter what may be happening, you know, in your life right now, this is a great comfort, but especially a great comfort to us when we suffer.

And this is Peter's whole point. And especially when we suffer for Christ. It's a great comfort. Because God has not forsaken us.

No, no. God has not turned against us. That's not what we should conclude when we suffer.

Because in Christ Jesus, we've been brought safe to God. We're safe there with him. And secure.

[44:02] Jesus Christ has brought us to God forever, safe and secure. secure. Ultimately, that will include the very place of safety and security.

Heaven. And eternity. And the blessedness of heaven. Then one more very quickly. Christ died victoriously.

Victoriously. Being put to death in the flesh, but made alive by the Spirit. Now, we have to put aside for now some of the various interpretations of this phrase, centered kind of on the word spirit.

Is this spirit with a small s or a big S? We'll talk about that next time. But Peter's point is, obviously, is the resurrection.

The resurrection of Jesus Christ. His victory over sin and over death. death. And listen, the resurrection, as I've said many times, and you know it to be true, the resurrection of the Lord Jesus Christ is proof that His sacrifice was acceptable to God the Father.

[45:15] And that's why we know that we too will be a part of that resurrection. See, this is our victorious Savior that we're remembering here.

about who He is and what He has done and where He is now and what all that means to us, especially when we're in the midst of affliction, be it suffering for the general reasons or it be overt suffering for Christ.

To remember who our Christ is and that He's the victor and to remember where He is right now and what that means to us. Peter ends this in verse 22 speaking of our resurrected Christ, he said, who has gone into heaven and He is at the right hand of God.

Angels, authorities, and powers having been made subject to Him. This is what we need to remember.

About our victorious Savior, our resurrected Savior. All powers, all authorities, all angels are subject to Him.

[46:41] All powers. And that includes the powers that be that exist here on this earth. They're subject to Him. And so these are the two or two of the things that Peter says will help us in our suffering.

And will encourage us in our suffering and provide for us strength in our suffering. And here they are. Remember the suffering of our victorious Savior.

He suffered. And we are in fellowship with His suffering. And remember the salvation of our victorious Savior.

our salvation in Him. Our glorious Savior.

Thank you.

[48:24] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[50:54] Thank you.

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[53:24] Thank you.
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