Exaltation Through Suffering

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[0:00] Well, it's good to be with you guys here tonight to study the Word together. As we come to this passage in 1 Peter, this is probably the most difficult passage in the entire New Testament to interpret and understand. I think we will hopefully, Lord willing, get a right understanding of it tonight. But as always, we want to pursue that with humility and honesty and just letting the text speak for itself. So this is a very challenging text. There are a lot of differing opinions on it. So that being said, I would encourage you to really lock in tonight, like I failed to do during the game. But really lock in, pay attention. You guys always do a great job of learning and listening to the Word, but especially tonight, I would encourage you to especially focus, put away all distractions, all phones, and just pay attention to the Word as we dive into it tonight. Again, you guys do a great job of that. I would encourage you to especially do a good job of that tonight. So if you would open with me to 1 Peter chapter 3, 3 Peter chapter 4. And we'll be covering verses 18 through 22.

What was Jesus doing while he was in the grave for three days? We know that he died on the cross on a Friday. We know that he was raised on a Sunday morning, what was he doing in between those two days? What was he doing between the time that he died and was buried and then rose again? One thing we know for sure is that he was in paradise very shortly after his death. We know that because he was crucified next to two criminals. One of them just rebuked and reviled Jesus the whole time. One of them began to mock him and make fun of him, but quickly came to his senses and said, Lord, remember me when you come into your kingdom. And Jesus said to him, today you will be with me in paradise.

But what else was Jesus doing during these three days in the grave? Our passage tonight tells us that Jesus spent some of his tomb time going on a preaching tour through the underworld, which sounds like an epic journey. So we'll dive in tonight. That's what Peter is telling us Jesus spent some of his time doing in the grave. So let's read now. First Peter chapter three, starting in verse 18. It says, for 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 in which he went and proclaimed to the spirits in prison. Because they formerly did not obey. When God's patience waited in the days of Noah while the ark was being prepared, in which a few, that is eight persons, were brought safely through water. Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body, but as an appeal to God for a good conscience through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God with angels, authorities, and powers having been subjected to him. Pray with me as we get started.

Our Father, I pray as we come now to your word, that you would open our eyes, that we may see the truth that lies here in this passage. I pray that you'd be with our minds as we seek understanding.

Lord, we believe you. Help us to understand your word. And it's in Christ's name we pray. Amen. So in verse 18, he starts off saying, for Christ also suffered. And if you remember back to last week, Peter ended that paragraph by encouraging us and the churches that were receiving this letter initially to suffer for righteousness' sake. Suffer for doing well, not for doing evil. And here's his explanation.

[4:32] Here's his encouragement is, for Christ also suffered. Now, Peter is pointing us to the example of Jesus, not only for how we should suffer well, but he's also telling us why we should suffer well. How is it that we can stay motivated through our suffering? How can we stay inspired and encouraged through our suffering in this life? If you remember back at the end of chapter 2, Peter's pointed us to the suffering of Jesus before. And so in chapter 2, verse 21, he says, Christ also suffered for you, leaving you an example so that you might follow in his steps. So at the end of chapter 2, the main purpose is for imitation, for following his example. Here, he points us back to

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the suffering of Jesus again, not just for the purpose of following his example, but for the purpose of encouragement.

He's calling his people to keep Jesus in mind as they suffer. Because Christ also suffered. And he goes on to describe this suffering as once for sins, or literally once for all for sins.
And you think of Jesus' once-for-all sacrifices, once-for-all suffering, the author of Hebrews talks about this a lot. It compares him to the Old Testament system, where they repeatedly and daily offered sacrifices over and over again.
But Jesus has died once, and it's done. It is finished. He's died once, and it's for all. There's no more sacrifice needed for our sins.
And Peter is saying Jesus suffered once for sins. And he further describes it as the righteous for the unrighteous. Jesus, the righteous one who had no sin, suffered for us who have all the sins.
[6:38] He suffered for us who are unrighteous by nature. And so are you ungodly? Are you a sinner? Jesus died for people like us.

In fact, Jesus only died for people like us. Jesus, the righteous one, died for the unrighteous. And Paul says in 2 Corinthians 5 that for our sake, God made Jesus who knew no sin to be sin, so that in him we might become the righteousness of God.
It is through Christ that we, being unrighteous and sinful, don't just get a little bit better. Don't just stop sinning on our own power. But it's through Christ that God treats us as the righteous one because our sin was laid on Jesus.
So Christ suffered once for sins, the righteous for the unrighteous, that, here's the purpose of his death, he might bring us to God.
His death is not just an example for us. His death is an example for us, but it's so much more than just an example because his death accomplished salvation for his people.
[7:59] His death actually paid for our sins. His death actually makes us righteous in him because his death was for the purpose of bringing us to God.

These believers that Peter's writing to are suffering. Many of you are suffering. And while we as believers share in his suffering, we share in the suffering of Christ, our suffering is very different from his.
Our suffering brings sanctification to our lives. Our suffering makes us more like Jesus. But Jesus' suffering accomplished and purchased our salvation.
Jesus died in our place. And so while we represent him and we share some of the suffering that he went through in this life, our suffering is very different from his in what it accomplishes.
And so as we suffer in this life, we need to keep this truth in mind. This will help keep our suffering in proper perspective.
[9:12] Our suffering is bad. We will never suffer as much as Jesus himself did. Jesus himself was perfectly righteous, perfectly sinless, and took the wrath of God on his own soul for us.

Our suffering will be bad. But no one will suffer to the extent that Jesus did. And so when we suffer in this life, we're walking in the footsteps of Jesus.
Peter is seeking to encourage these suffering saints to look to him. And in verse 19, but at the end of verse 18, Peter is kind of taking us behind the scenes of Jesus' death.
He's kind of taking us behind the stone that was rolled in front of the tomb. It says, He was put to death in the flesh, but made alive in the spirit.
And in these next few verses in this passage, Peter's really giving us a chronology of Jesus' death. He's giving us a sequence of events to Easter all the way to Pentecost.
[10:29] So he died for us, we see in verse 18. In verse 19, we see that he goes on his preaching campaign through the underworld. In verse 21, we get the resurrection of Christ.

In verse 22, he ascended on high. In verse 22, he was seated at the right hand of God. And so he's tracing Jesus' path here. He died on the cross, went down into the tomb, came back up, but didn't just return to the level he was.
Before that, he ascended all the way back to heaven, to the Father's side where he took his seat.
But what was he doing after he died, but before he rose?
Well, Peter says he was put to death in the flesh, but made alive in the spirit. So his body was put to death. He was killed. He was dead. He was taken off the cross.
He was buried, but his soul was kept alive. And so in other words, this was a normal human death. His death was unique. His death was special in what it accomplished.

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[11:35] But the mechanics of his death were very routine. His body and his soul were separated, just as they are when we die today.

The body and soul are separated at death until they're reunited in the resurrection. And so Jesus, being fully human, died a completely human death.
He stopped breathing. His soul departed from his body. His body was laid in the tomb, but his soul continued to consciously exist. And Peter says he was made alive in the spirit.
That's in his human spirit or in his soul. He was still living, just as everyone is when they die. And verse 19 says in which.
That is in his spirit or in his soul. And so what he's about to say, Jesus did not accomplish in his body. His body was in the grave, but what he accomplished in verse 19 happened through his soul.
[12:40] He went and proclaimed to the spirits in prison. Now we've got lots of questions about verse 19.

It's a short verse. What in the world is Peter talking about? Where did Jesus go? What message did he proclaim? Who are these spirits? What is this prison?
Where is this prison? We have lots and lots of questions. And we don't get all the details that maybe we would like, but Peter is explaining something that's essential to Jesus' work on the cross here.
So let's just dive in and take this words at a time. So spirits, we'll start there. Who are these spirits? Or what are these spirits?
Well, if you notice, it's in the plural. That's what the S is doing there, Luke, just in case you didn't know. But plural spirits, so multiple spirits. The only time spirits is used in the plural to refer to human beings is in Hebrews 12.
[13:43] So only one time in the entire Bible is spirits in the plural used to refer to human beings. And in Hebrews 12, it's very clear. It's talking about believing people who have died and gone to heaven.

It says the spirits of the righteous made perfect. That's speaking of human beings who are now in God's presence. Every other time, it's speaking about angelic beings.
And most of the time, it's speaking about fallen angelic beings, or we would call them demons. And so I think we have good ground to understand these spirits as demons that he is proclaiming to.
And you think of Jesus' ministry in the Gospels, what does he do so frequently? There's a man that came to him who had an unclean spirit.
Jesus would cast out demons from people, and they're called unclean spirits on many occasions in the Gospels. And so Jesus went and preached to demons after his death.
[14:58] So who would these demonic spirits be? Well, this wouldn't be all demons, because this wouldn't have included Satan, and demonic activity still happens today, so not every demonic spirit can be said to be in prison or bound.

But it says they're in prison. This word for prison is never used for a place of torment for human beings.
It is used to refer to a place where demons are kept until judgment comes. One example of that would be Revelation 20, verse 7. Satan is bound for a thousand years at the end of time.
And it says after the thousand years were ended, Satan was released from his prison. Same word.
So these demonic spirits were in prison. Our question is, where is this?
What kind of prison is this? And we don't know as much about this as maybe we would like. The Old Testament calls the realm of the dead Sheol. The New Testament calls the realm of the dead Hades.
[16:09] And really, we can think of the afterlife as having three areas or levels or compartments. I don't know what the right word you would say for it is, but there's a place where the souls of the righteous go upon their death.

Those who believe in God and are counted righteous. And there's a place where unbelievers go, a place of torment. For they have not believed God and obeyed him.
And then the Bible gives us really a third place, a third category, which is where bound demons are who are awaiting judgment. And in Luke chapter 8, Jesus encounters a man who has lots of demons inside of him.
And the demon just identifies himself as legion, for we are many. And Jesus starts to speak to him and cast these demons out. And the demons cry out to him, Luke 8, 31, and say, Do not send us to the abyss.

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Another word for this prison. And so these demons are saying, Let us continue to be free. Let us continue to work. Don't send us to this prison just to await judgment.
[17:23] 2 Peter 2 and Jude 6 also mention this. You can read more about it in those places if you'd like. But the summary is, Jesus went and preached to demons in demon jail, just like you learned about in VBS.

Maybe you skipped that day. I don't know. But Jesus went and proclaimed his victory there. Now, what would he have proclaimed? What was his message?
What is it that he preached or proclaimed while he was there? Well, this wouldn't have been gospel preaching. This wouldn't have been a chance to repent. He wouldn't have given an invitation to these demons like, Hey, second chance on me.
No, this would have been a proclamation of his victory. He does not save angels. It's not angels he helps, but the offspring of Abraham, Hebrews 2 says.
So he would have been proclaiming his victory. He was proclaiming his victory. And as Kagan read earlier from Colossians 2, 14 and 15, God triumphed over demonic powers, putting them to open shame through the death of Jesus.
[18:38] God triumphed over these demonic rulers through the crucifixion of Jesus. Now, why would Jesus have done this?

And why were these spirits in prison in the first place? Well, Peter goes on to tell us in verse 20, because, so here's why they were in prison. Here's why Jesus proclaimed his victory over them as well.
Because they formerly did not obey. When God's patience waited in the days of Noah, while the ark was being prepared.
And so Peter's describing these demonic spirits as being in prison because they rebelled during Noah's day. Now, we preached through Genesis 1 through 11 in the fall.
Well, is there a period of time in Genesis 1 through 11 leading up to the flood where demons are rebelling? Yes.
[19:38] Genesis chapter 6, verses 1 through 4. Describes them as sons of God, another term for angelic beings, seeing the daughters of men and desiring to take them as wives.

And so we've got these demonic spirits these fallen angels seeing and lusting after human women. And God punishes these demons by binding them until the judgment comes.
And Peter says they did not obey. Second Peter and Jude say they did not stay in their place. So while God's patience was waiting and the ark was being built, these demonic spirits rebelled against God and were punished for it, now being in prison, awaiting the day of judgment.
And it says this was when God's patience waited in the days of Noah while the ark was being prepared. And Noah, or I'm sorry, Peter seems to like chase a squirrel here. He's like, and speaking of Noah, and speaking of the ark, eight people were saved.
They were brought safely through water. And this may seem like he's kind of losing his train of thought, but actually what he's saying is integrally connected to where he's taking this passage.
[20:59] He says they were brought safely through water. And so Peter has a couple of things here. One, he affirms that Genesis tells the story correctly.

Genesis says that Noah and his wife and his three sons and their wives were brought safely onto the ark. That's eight total. Peter helps us out here. If you struggle with math, he's like, that's eight people total.
That's how many were saved. They were brought safely through water. So he affirms that Genesis was telling the truth. Now it says they were brought safely through water.
Did the water save Noah and his family? No. No. Was the water safe for them? No.
The water was what killed all of humanity. The water is what destroyed the world. The water is what killed all of the animal life on earth. The water did not make them safe.
[22:01] The ark kept them safe through the water. The ark is what kept them safe through this flood of God's judgment. The water did not save them, but they were kept safely through the water.

And the water was a symbol of God's wrath that leads to death. The water was God's judgment on sinful humanity. God's judgment on this broken world.
He says now in verse 21, baptism, which corresponds to this, baptism now saves you. And you're like, Peter, you can't say baptism saves you, man.

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Like way too far. I don't know where you're going chasing this squirrel, but like pump the brakes a little bit. Some people take this and run with it way too far. So Church of Christ people, they will look at 1 Peter 3.21 and they're like, yeah, believe in Jesus, it's grace and baptism.
So yeah, believe in Jesus and get baptized and you'll go to heaven because 1 Peter 3.21. So what does Peter mean here? He doesn't mean that baptism actually saves you, but what is he saying by this language?
[23:22] Well, let's look. He says baptism corresponds to this. The this is Noah and his family being saved on the ark.

Noah and his family being saved through the water of God's wrath, through the waters of death and judgment. So in what ways do Noah and his family correspond to baptism for the believer?
I'm going to list three things about Noah and his family. I'm going to list three things about us as believers and baptism. Okay, so three things about Noah and his family, three things about us as believers getting baptized.
So how do these things correspond? Well, just a couple of points of context here. Number one, something we need to keep in mind, Noah's family was few in number.
Noah's family was few in number. That's why Peter's drawing our attention to the number here. Eight people in all. God saved eight people out of millions on the face of the earth.
[24:31] That's a very select few. Most of the people died. Pretty much all of the people died except for these eight.

Noah and his family were few in number and they were mocked. They were made fun of for building this ark, for getting onto this ark.
So number one, Noah's family was few in number. Number two, Noah's family was saved through the judgment that killed the world. Noah and his family were saved through the same judgment that killed the whole world.
They didn't just, God wasn't like, hey, I'm just going to bring you up to heaven for a couple of years. I'm going to destroy the world, let the dust settle a little bit and then I'll send you back. No, they were, they went through the flood.
They were kept safely from it but they went through the same judgment that killed the world. And number three, they passed through water and entered a new, clean world on the other side of God's judgment.
[25:44] They passed through the water and they entered a new, clean world on the other side of God's judgment. They went through the judgment, they were kept safe from it and on the other side of that judgment, they entered a new, clean world.

God had hit the reset button essentially. There was no sin that had been committed yet in this new world. And you can think something similar happened at the Exodus. The Israelites passed through the Red Sea which then drowned the Egyptian army behind them and they entered into a new, clean world where they could worship Yahweh as he demanded.
Okay. So the water that flooded the world through which Noah's family was saved is a picture for believers in Christ.
It corresponds to baptism. So those are the three ways, three observations we need to make about Noah and his family. Now let's make those, some points of contact with the people that are receiving this letter.
Number one, these believers were also very few in number. These believers were also very few in number. Peter calls them sojourners and exiles.
[26:58] They were not very influential. They did not have any clout at all. They did not have any pull or sway in this society. They were elect exiles.

They were persecuted and mocked. Number two, these believers will be saved from the judgment that will one day come on the whole world.
These believers will be saved through the judgment that will come on the world one day. Through their faith in Christ, they'll be delivered through judgment because that judgment fell on Christ.
He suffered once for sins, the righteous for the unrighteous. As we think about baptism, what is baptism? Biblical baptism is submersion underwater.
It's submersion underwater. Don't let anyone tell you otherwise. That's what biblical baptism is. And submersion underwater symbolizes death. You cannot live underwater.

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[28:05] That's why we have lifeguards. Some of you serve as lifeguards in here. Thank you for keeping us safe. My lifeguard is Jesus. We cannot live underwater.

And so Paul in Romans 6, when he talks about our baptism, he talks about it as a baptism into death. A baptism into death. We're identifying with the death of Christ.
And as Kagan read again from Colossians 2, we are buried with Christ in baptism. We're buried with him through baptism. And so number three, in thinking about baptism corresponding to Noah and his family, our coming out of the water is a symbol of the new clean life we have on the other side of God's judgment.
Coming out of the water is a symbol of the new clean life we have on the other side of God's judgment. baptism symbolically unites us with Jesus.
Jesus also emerged from death through his resurrection to new life after he had gone through God's judgment. And Peter quickly takes us to the resurrection of Jesus at the very end of verse 21.
[29:27] But by being buried with Christ in baptism symbolically we're stepping into the ark that saves us from God's wrath.

By identifying ourselves with Jesus we're symbolically placing ourselves into the only place of safety when God's judgment comes pouring down.
Now how does that save us? How can Peter say okay so we get the correspondences but he still says baptism dot dot dot now saves you.
So how do we understand what he's talking about? Well Peter actually explains it for us. He says here's what I'm talking about not as a removal of dirt from the body.
So Peter is saying very clearly I'm not talking about just going underwater and coming back out. I'm not talking about taking you know a holy bath in church. Like that's not what I'm talking about.
[30:26] And that's what water does. And so if you go to Middle School Falls Creek and you're a boy and you refuse to shower and you're like well I forgot soap so I thought I just wouldn't shower for six days.

Just getting under the water will help the stench. Like water cleanses our bodies. That's not what Peter's talking about. But anyway he's saying I'm not talking about the physical act of baptism. When I'm telling you baptism corresponding to no one as family saves you I'm not talking about going underwater. I'm not talking about the physical act itself.
That's not what saves someone. But as an appeal to God for a good conscience through the resurrection of Jesus Christ.
Not a removal of dirt from the body but an appeal to God for a good conscience. It's not the act of baptism itself that saves someone.
[31:23] baptism. It's the meaning behind baptism that saves someone. It's what baptism points to that saves someone which is an appeal to God for a good conscience through the resurrection of Jesus Christ.

It's a picture of crying out to God for forgiveness and for cleansing and for new life out of death. life. It's asking God for a clean conscience.
And the author of Hebrews talks about Jesus rising and ascending to heaven and the result is that we are sprinkled clean from an evil conscience and our bodies are washed with pure water.
Baptism is a very beautiful, very necessary picture. of salvation. It's a visual explanation of the gospel.
And so if you're a believer and you have not been baptized, you should be obedient and get baptized. And I would love to talk to you about that. The Bible calls us to that and it's a beautiful picture to the church and to the watching world of what happens when someone is saved.
[32:45] And it's through the resurrection of Jesus Christ at the end of verse 21. Because Jesus died and rose, because he died on the cross and rose again three days later, he's able to intercede for us and wash us clean through his blood.

And so at baptism, believers have confidence that just as surely as Jesus rose from the dead and the tomb is empty, my crying out to God for a clean conscience will be answered.
It's through the resurrection of Christ. The baptism points to that saves us. Verse 22, talking further about the resurrection of Christ, it says, who has gone into heaven and is at the right hand of God with angels, authorities, and powers having been subjected to him.
And you think here of places like Psalm 110, verse 1, Yahweh said to my Lord, sit at my right hand until I make your enemies your footstool. And here Christ is seated in the position of power at the

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right hand of God with angels, authorities, and powers having been subjected to him.
Now all three of these terms, angels, authorities, powers, those are all words the New Testament uses to describe angelic beings. And specifically here we're talking about fallen angelic beings.
[34:12] Every demonic spirit, active in the world today, or currently in this prison, will one day be completely crushed alongside Satan himself who led the rebellion in the beginning.

And even now, even now, while they're active and raging in this world, they are under his control because he died and rose.
He conquered death. He conquered them. He proclaimed his victory over them. They are under his control. He's pronounced his victory over them to their faces and has conquered them by conquering death.
He came to destroy the works of the devil, 1 John says, of Jesus. And in all the epicness of this passage, it's easy to get lost in the dense forest of details.
angels. But what is this passage doing here? Why did Peter even bring this up? And those are good questions to ask of any passage because in order to faithfully interpret and understand any passage of the Bible, we have to understand it in context.
[35:26] What comes before it? What comes after it? What did the author mean in including it? Why is this passage here? These people were suffering for Christ.

I think I've said that almost every sermon through 1 Peter. Suffering is one of the main themes of this book. These people are being persecuted because of their faith in Jesus.
Who is it that's causing their suffering? Who is it that's causing their pain? Who is it that's persecuting them? Well, it's the pagan worshipers around them, the fellow citizens they have in Rome who worship false gods, and one day soon it will be the emperor himself, the entire empire will be persecuting Christianity not too long from when this letter was written.
And so these Christians are suffering. They're being persecuted and attacked by the pagan worshipers around them. Who or what is controlling the pagan worshipers around them?
Satan and his demons. And so these Christians are suffering. The pagans around them are persecuting them, causing their suffering, and these demonic influences are acting through these wicked human beings who are causing these Christians to suffer.
[36:53] These people, these pagans, these government entities are ultimately under satanic influence, and Paul says that in 2 Corinthians 4, 4, the God of this world has blinded their minds to keep them from seeing the light of the glory of Christ in the gospel.

Why is this passage here? Peter is encouraging these Christians by reminding them that Satan is conquered. Jesus has conquered the satanic influences behind this evil world, and Jesus has been exalted through suffering.
Jesus has been glorified through his suffering. The theme of this passage is exaltation through suffering. And if you track with the trajectory he gives of Jesus here, Jesus suffered immensely. Jesus suffered more than anyone else ever has or ever will. And he died on the cross, was buried in the tomb, went down to the heart of the earth like he said he would in Matthew chapter 12 verse 40 because of his suffering.
suffering. But he suffered not because he was outside of God's will, but because he was accomplishing God's will in conquering death itself.
[38:15] And then he rose, and then he ascended, and then he was seated, and now everything is subjected to him, and all of the implications of that will be experienced in the future, but right now he is ruling and reigning.

And Peter is using Jesus to show them. Suffering is the pathway to glory. Suffering is the road you must walk to be glorified in God's presence.
Suffering is not a sign of God's displeasure. Suffering is not necessarily a sign that you are being disobedient. Those who suffer like Jesus will also be glorified like Jesus.
We as believers share a destiny with Jesus. This is where Peter started in 1 verse 3, blessed be the God and Father of our Lord Jesus Christ.
According to his great mercy, he's caused us to be born again to a living hope through the resurrection of Jesus Christ to an inheritance that is imperishable, undefiled, and unfading.
[39:28] Because Jesus suffered and was glorified, if we suffer with him, we will also share in his glory.

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Jesus suffered for us. Jesus conquered for us. Jesus was exalted for us. And if we suffer well, if we follow his example, we will conquer with him.
We will be exalted with him. So a couple of takeaways from this passage and then we'll finish. A couple of takeaways.
Number one, be encouraged. Be encouraged. This war is already won. Christ has conquered. Christ has defeated our enemies. Christ has defeated our enemies. Christ has defeated our enemies. This war is won. There is still some fighting that needs to take place. But the war is won.
[40:33] And so what fighting needs to take place? Fight your sin. And know that Jesus has paid for all of your sin. Fight your sin.

Kill it. And know that Jesus has paid the price for all of your sin. And another way that we fight this war that's already been won is to bring light to this dark world.
Bring light to this dark world and know that Jesus has conquered the darkness. Bring light to this world and know that Jesus has already conquered the darkness.
And then number two. So number one is be encouraged. Number two is be faithful to the church. Be faithful to the church. And I'm not just talking about this specific local church, but that's where you find yourself.
So be faithful to our church, but be faithful to the church wherever you go. Be faithful to the church wherever God takes you. Why? Jesus said in Matthew 16, 18, I will build my church.
[41:38] And the gates of hell will not prevail against it. The gates of hell will not prevail against Jesus' church because Jesus has conquered the gates of hell.

Jesus has conquered and proclaimed his victory over all demonic powers. So be a part of what Jesus is doing through his church.
We are not a perfect church, but as the church, as being faithful to Jesus, we will not be defeated. Christ is building his church.
And so I'd encourage you to be a part of that. Let me pray for us. Our Father, we thank you for this passage. I pray that we have understood it to the best of our abilities.
I pray these words would encourage us as we consider Christ's suffering in the subsequent glories that he was raised to, knowing that we will be exalted with him through faith.
[42:35] It's in his name we pray. Amen. Amen. Amen.

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