

XXXI. I Peter in Biblical Perspective  
*The Elect in the Exile*  
“Christian Suffering and the Suffering of Christ—Part 3”  
I Peter 3:18–22  
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We will be looking at I Peter 3:18–22 in this study I will be going to several other texts to help understand this difficult text and to make sure you see what the Bible says. This is our third study of this paragraph. I Peter 3:18–22 says [18] *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, [19] in which he went and proclaimed to the spirits in prison, [20] 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. [21] 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, [22] who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.*

The grass withers, the flower fades, God's Word abides forever and by His grace and mercy may His Word be preached for you.

Periodically I use football metaphors. One of them I use is “Omaha, Omaha” which is an alert that I've called an audible and we're not going to be in the text you thought we were going to be for I've been led to another text but this study is no Omaha. I do want to continue the football analogy. Because of our study in I Peter and us being in this paragraph now for the last two studies many of you have been throwing flags at me telling me that I had promised we'd get to it but didn't. You can pick up your yellow flags because I will begin to walk through it in this study but I will not get to the baptism part in I Peter 3:21–22.

Before I get into this I want to remind you that this is a challenging text. The Reformers all, except for Calvin, felt it was a challenging text. Martin Luther initially said he didn't really understand what Peter was saying here and then preached three sermons on it and said ‘This is my best shot, but I'm not even sure I'm right.’ I have done my work on this from 14 commentaries over the past nine months trying to get to what this text is saying and there are basically nine different interpretations of I Peter 3:19 (Christ speaking to the spirits in prison) but some of them are iterations of what I would say are five major interpretations of it. It would be very satisfying for me to go through all five of these and the dismantling of four of them in order to show you the one I'm absolutely convinced is the appropriate interpretation of the text. When I get to heaven I will find out if I'm right or not. I will just be focusing on the fifth one as I refer to the other four.

This is one of those texts I would like to tap Peter on the shoulder because of what he says in II Peter 3:15–16; [15] *And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, [16] as he does in all his letters when he speaks in them of these matters. **There are some things in them that are hard to understand**, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures.* Peter says here that Paul writes things that are difficult to understand yet Peter is doing just that in this I Peter 3 passage. To me, this is the pot calling the kettle black. You can't get much more difficult to understand than what Peter is writing in I Peter 3:18–22.

I do believe that whatever writer in the Bible that writes something that is hard to understand there is an avenue toward it. I understand the temptation just to skip difficult passages but we're not going to do that because all Scripture is profitable and inspired by the Spirit (II Timothy 3:16). God has this in here for a reason. You can't know the reason until you know what it is. So we want to know what Peter is saying here by the Holy Spirit. We also want to know why Peter is saying this by the Holy Spirit. You can't know why he is saying it until you get right what he is saying and we know all Scripture is inspired by the Spirit and profitable.

There are some things that always guide us when interpreting difficult texts of Scripture. First, when you come to a difficult you never want to develop any exotic doctrines. Here are the five major interpretations from this text in I Peter 3:19–20. One interpretation is that it is revealing to us a post crucifixion, pre-resurrection victory tour of Jesus to Hades. In other words, all the people who had rejected the prophecies and promises of the call of God to repentance throughout the Old Testament era that are now dead, incarcerated in the interim status of Hades which is a place of torment, but not final torment which is Gehenna (the lake of fire) that Jesus goes on a victory tour to announce His glorious triumph on the cross. That is what some think this means.

A second interpretation would say that this is referring to a post crucifixion pre-resurrection ministry of Christ to the fallen angels. A third interpretation is that this is a post crucifixion pre-resurrection preaching tour of Jesus to those who died in the flood and then to give them a second chance of repentance. A fourth interpretation is that this is a post crucifixion post resurrection ministry of Jesus after His ascension to give all who have died prior to the cross a second chance with the preaching of the Gospel.

Is this a post crucifixion pre-resurrection ministry of Christ to the fallen angels? Where does it say in the Bible that Jesus died for the sins of fallen angels? The Bible is clear when it says He fell for the sins of Adam's race so there is no provision and atonement for fallen angels. That would be an exotic doctrine that has no foundation anywhere in Scripture and you wouldn't milk it out of something like this in I Peter 3.

Secondly, where in the Bible does it teach that after you die there is a second opportunity to be saved? The Bible says in Hebrews 9:27, [27] ... *it is appointed for man to die once, and after that comes judgment*. I understand this is a difficult text but when you see these exotic doctrines you need to remind yourself not to come up with some unique, out of the way teaching that bears no substantiation from a difficult text in the Bible.

Here are four other things to consider when interpreting difficult texts in the Bible and these five are all tied together. A second thing is whenever you deal with a definite text you do not want to develop any doctrine that contradicts the plain doctrines of Scripture. When we say that the Bible is the inspired Word of God – infallible, inerrant and sufficient – then if it's inerrant it has to be non-contradictory. So there wouldn't be something taught in one place of the Bible that is denied in another place in the Bible. The Bible stands as one truth. It's not many truths but one truth. [17] *Sanctify them by the truth. Your Word is truth*, John 17:17.

Thirdly, you have to be faithful to the context when you are dealing with a difficult text. Fourthly, you need to deal with the content with integrity. Number five, you have to be consistent with the author. We will look at a few other places where Peter is writing and we'll see what Peter is writing and saying. These five things will guide us as we look at this difficult text and we will answer the questions of what did Peter say and why he said it.

I Peter 3:18-22 is found in section of Scripture that began in I Peter 3:13 where Peter introduced a subject that will face all Christians. Peter has been discipling Christians under this

rubric that they are elect exiles. As elect you have been secured by Gospel blessings. Exiles are pilgrims. We just celebrated Thanksgiving that was founded by pilgrims who were puritans and had been run out of England, sent to the Netherlands and then came to America under persecution. They saw themselves as elect exiles coming to found a city on a hill and one of their favorite passages was I Peter. That is why they call themselves pilgrims.

Peter is telling us we're on a green card with our citizenship in the Kingdom of God as He gives us Gospel blessings and the Gospel commands. Right now in this text we are in the Gospel command of how we live under persecution. We have learned up to this point that every true believer who is consistently committed to the Great Commission and the Great Commandment at some time in some way to some extent will be persecuted for Christ. This came right out of the mouth of Jesus. We see it in Matthew 5:11 when He says [11] *"Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account."* Jesus also says in John 16:33, [33] *I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.*

Peter and Paul both tell us that we'll suffer for Christ. Paul says in II Timothy 3:12–14, [12] *Indeed, all who desire to live a godly life in Christ Jesus will be persecuted. [13] while evil people and impostors will go on from bad to worse, deceiving and being deceived. [14] But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it.* When we are persecuted we don't die in a pile of self-pity but we are to count this as a blessing from God because this gives us an opportunity to sanctify Christ as Lord in our hearts and a platform to give a reason for the hope that is within you (I Peter 3:15–17).

Peter knows that every believer will face persecution and that to stay the course you need motivation. He knows that you have to know how to endure persecution and you need modeling. So where does he go to help us with our motivation and modeling? He goes to the suffering of Christ which is unique and he wants us to learn from Christ as a model. The key words he uses in I Peter 3:18 are 'Christ also...' So if Christ suffered 'also' then it means He suffered like us. So that we can learn from Christ's suffering in the ways that are similar to us as He bears up and endures anticipating the glory to be revealed. But this is Christ's suffering and I'm not Christ.

There is a uniqueness to Christ's suffering because His suffering was to an atoning death and not a martyr's death. It was to a death that actually purchased my sins. So as Christ's suffering He motivates me and inspires me. As suffering also, like me, He instructs me and presents a model for me. In His body that went all the way to a cross He bore my sins on the cross that I might be set free from Him. He then was buried in that body and now I Peter 3:18 says He was raised or made alive in the Spirit. Paul says in I Timothy 3:16, [16] *Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, **vindicated by the Spirit**, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.*

There are five passages I could go to but I will just show you one in Romans 8. Romans 8:9–11 says [9] *You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. [10] But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. [11] If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.*

According to this passage the Spirit of God raised Jesus from the dead. Romans 1:3–4 says [3] *concerning his Son, who was descended from David according to the flesh [4] and was*

*declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord.* Now it is that Spirit that Peter wants you who are suffering for Christ, to know something about that Spirit's ministry. Now let's go to the difficult part of that text.

I Peter 3:19–20 says [19] *in which he went and proclaimed to the spirits in prison, [20] 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.* 'In which' refers to 'in the Spirit' so in the Spirit He (Jesus) went and proclaimed... With as much as I like the ESV, I tend to cast my weight with the NAS, NIV and the King James. The NAS of I Peter 3:19–20 says [19] *in which also He went and made proclamation to the spirits now in prison, [20] who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water.* To deal with content and context let's walk our way through it carefully.

We have five questions to help us understand what Peter says to the elect exiles. What is this text telling us that Christ did? This text is telling us that Christ who was raised by the Spirit went (an intentional act) and preached in the Spirit. Whom did Christ preach to in the Spirit? He preached to the spirits and it's another way to refer to human beings. You can also refer to angels and that's where some of these exotic things come from. The word spirits can also refer to souls like when a plane goes down and people say 'how many souls were aboard.' You count them in terms as what makes them human beings. The spiritual part of the person is made in the image of God. So the spirits here are referring to people.

What people is he talking about? Peter tells us two things about these people. Now they are in prison, incarcerated, waiting for the Day of Judgment, under torment. It is the intermediate state of Hades. But when Jesus by the Spirit went and preached to them they were living in the days of Noah. He preached to spirits who were then disobedient in the days of Noah. Now they are in prison after the deluge under the judgment of God. Their bodies were bloated upon the face of the deep. Their spirit is now in prison and these are the ones He preached to in the days of Noah during their disobedient days when they would not listen to the Word of God.

Thirdly, when did Christ preach to them in the Spirit? He preached to them in the days of Noah during their disobedience and that meant He preached to them during the building of the ark. That means that the Spirit of Christ preached to them for 120 years and that's why it refers to the patience of God in I Peter 3:20.

Question four is how did Christ preach to these people in the days of Noah for 120 years by His Spirit? He did so through a preacher, Noah. Noah was a preacher of righteousness. II Peter 2:4–5 says [4] *For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment; [5] if he did not spare the ancient world (the world before the flood up to the flood), but preserved Noah, a herald (preacher) of righteousness, with seven others, when he brought a flood upon the world of the ungodly.*

What do we know about Noah? Hebrews 11:7 says [7] *By faith Noah, being warned by God concerning events as yet unseen, in reverent fear (as an act of worship) constructed an ark for the saving of his household. By this he condemned the world and became an heir of the righteousness that comes by faith.* Notice it wasn't what he did that saved him. Noah had an

inherited righteousness from Christ by faith but his faith was evidenced by his perseverance as a herald of righteousness and a doer of what God had commanded him to do.

Is that unusual that someone's preaching is owned by the Spirit of Christ and when it's faithful to the Word that it's Christ Himself who is preaching? That Christ went by the same Spirit that raised Him from the dead through Noah and preached to the spirits now in prison. This is not unusual because He does it through all of His Old Testament Prophets. Peter himself tells us this.

I Peter 1:10–12 says [10] *Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, (so they are preaching and proclaiming the Gospel and inquiring carefully) [11] inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. [12] It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look.*

The Holy Spirit is called the Spirit of Christ. That Spirit was upon the Prophets and when the Prophets spoke Jesus was speaking through them of Himself and what He was coming to do. And Noah takes His place alongside of those Prophets of the Old Testament.

So what is the fifth interpretation of this text with those four questions answered about the text? He is not speaking of post crucifixion pre-resurrection or a post crucifixion post resurrection ascension ministry of Christ. He is speaking of a pre-crucifixion and post resurrection ministry of Christ. In other words, God has ordained that whenever His Word by His Spirit is faithfully preached through the anointing of the Spirit of God it's no longer the preacher that's preaching but it's Christ who is now speaking to His people. That was true in the Old Testament and it's true in the New Testament.

How is this true of the New Testament? There are many texts I could show you but how about John 10:16 when Jesus says [16] *And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.* His sheep know, not the preacher's voice, but His voice. Jesus says in John 10:27, [27] *My sheep hear my voice, and I know them, and they follow me.* His sheep don't follow the preacher, they follow Him. So it is through the preacher that Christ is preaching. I want to show you one more passage on this in Ephesians.

Ephesians 2:17–18 says [17] *And he (Christ) came and preached peace to you who were far off and peace to those who were near. [18] For through him we both have access in one Spirit to the Father.* So now Paul's letter is to the church at Ephesus and the surrounding churches and he is telling them that Jesus came preaching peace to those who were near which were the Jews who lived in Ephesus and those who were far off referring to the Gentiles who lived in Ephesus. So when did Jesus in the Gospels take a trip from Israel up to Asia Minor? He never went to Asia Minor. So how is this text telling us that Jesus came and preached peace to those near and far off? Christ did it when Paul showed up and preached the Word in the power of the Spirit. Christ spoke through Paul and it was Christ who was preaching to them.

Romans 10:13-15 says [13] *For "everyone who calls on the name of the Lord will be saved." [14] How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? [15] And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!"* In other words, you can't be saved

until you believe in Him and you won't believe in Him until you *hear* Him. This passage in Romans 10 changed my life in 1974.

There is a reason why those Geneva gowns blocked out that preacher when the Reformers preached. It is because it's not through the preacher that we're being saved [21] *For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe* (I Corinthians 1:21). Christ Himself through the preaching of the Word supernaturally begins to speak to the heart of His people. Right now for many of you He is speaking to your heart because you have a heart that sees Him by faith. You hear Him by faith.

What if I were to tell next Sunday Jesus is going to preach the sermon here? What kind of crowd do you think we would have then? I am humbled, I get lack of sleep, and overwhelmed with the task of preparing to preach this Word for this is me trying to tell you what the primary means of grace is, yet it's not the exclusive means of grace but I tell people that other than coming to faith in Christ through repentance and faith, the most important decision you will make is what preaching you listen to. The third most important decision is how you are prepared to listen to it by faith. The Berean mindset we see in Acts 17:10–11 which says [10] *The brothers immediately sent Paul and Silas away by night to Berea, and when they arrived they went into the Jewish synagogue. [11] Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so.*

Peter tells us here we will suffer and when those flames come that we need to hear from Christ. For it is Christ who was raised by the Spirit, will by the same Spirit speak to your heart in that day and He will be with you. Peter is giving us the insight and understanding of how important it is to know the present work of Christ by the Spirit of God and it's the same thing He did in the Old Testament as He did in the New Testament now with the clarity of the Gospel.

So why is Peter saying this to elect exiles? These are your takeaways for this study. One is that Old Testament narrative are historical and profitable. They are not myths or fables. That work of grace God was doing during the time of Noah to save people even as He was about to pour out His temporal judgment with waters that was a picture of His final judgment with fire, and the ark was a picture of Jesus Christ who is our Redeemer, that was a real event. It is an historical event with unbelievable truths and we'll hold to it knowing that all Scripture is profitable. There is some reason God did it and recorded it for us. And Peter is reminding us of it. We don't need any exotic doctrines we just deal with it in its content and context.

Secondly, Old Testament narratives if properly interpreted are always Christ-centered. Wouldn't you have loved to been with those two disciples who were on the Road to Emmaus when Jesus showed up? They are down, confused because women have told them that Jesus has been raised and they don't understand. As they are on this road walking Jesus shows up. Luke 24:26–27, 31–32 says [26] *Was it not necessary that the Christ should suffer these things and enter into his glory?*" [27] *And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.*

[31] *And their eyes were opened, and they recognized him. And he vanished from their sight. [32] They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?"* How did they get a burning heart? It was not at the meal with Jesus when their hearts burned but when Jesus explained Himself to them in all the Scriptures. Jesus says to the Pharisees in John 5:39, [39] *You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about Me.* The Scriptures

are there because they bear witness of Him. The Scriptures have one thread that runs through it and that is the preeminence of the glory of the Triune God revealed in the majesty of Christ our Creator, Redeemer and Sustainer.

The third takeaway is Christ, by His Spirit, speaks personally to His people in the preaching of God's Word. This is why I get so concerned about a lot of the discipling that is going on today because so much of the discipling is saying little about church, very little about the ordained preaching of the Word. I love life on life discipleship but there is something foundational to the means of grace in the church of Jesus Christ and the primary means of grace is the preaching of the Word joined with the priority of prayer. If that doesn't meet our discipleship then we're not doing a good job discipling. You may get people through a book but Christ, by His Spirit, is ready to speak to His people through the preaching of the Word each and every Lord's Day, then demonstrated in baptism, sacraments, the Lord's Supper, fellowship and all those other blessings attached to it. What a decision! What preaching will you listen to?

I could preach a 25 minute sermon with pick-me-ups included but I know that you need the Word of God. I also know that Jesus doesn't speak apart from His Word but Jesus does by His Spirit speak through His Word. You need 16 ounces to the pound of pure Biblical truth in milk form, meat form and mush form.

The fourth takeaway is in the preaching of the Word you always need to remember we're the outnumbered but we will be the faithful. There are many times I feel very sorry for myself and I wish I could tell you I didn't. When I do I look back to people like Noah and I say 'God, why didn't You bless it more, why don't You bless it more, please bless it more.' Noah preached 120 years and when it was done the only people that were showing up was his family but he was faithful. That is the case most of the time. God has been good to us in this country with revivals and awakenings but throughout history it's the remnant and yet here is Noah who preached and preached for 120 years.

This why I'm going through I Peter. I know what I'm saying and you will suffer for Jesus yet some are thinking 'What do you mean suffer?' But that is by God's providence we have been in this bubble in our country. This bubble is bursting for it already has in some states and when that day comes they are not going to give a parade for you. When Moses preached at Mount Sinai he didn't have the big crowd but Baal had the big crowd. Moses had several hundred but thousands were at Baal. Noah preached and there wasn't salvation for it ended up condemnation. When I do tend to feel sorry for myself I ask God to give me a kick in the pants because I do praise the Lord that it's not just my family that is showing up yet praise the Lord my family did show up.

The fifth takeaway and reason why Paul said this to the elect exiles, is that he is getting you ready for the second coming. He is giving us clarity on the last days and Christ's return who is patient. This is such a blessed text and here is how it ends up blessing you. In Matthew 24 Jesus is answering the question as to when He is coming again. The Peter that writes about Noah heard this from Jesus.

Matthew 24:36–41 says [36] *But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only.* [37] *For as were the days of Noah, so will be the coming of the Son of Man.* [38] *For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, [39] and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man.* [40] *Then two men will be in the field; one will be taken and one left.* [41] *Two women will be grinding at the mill; one will be taken and one left.*

As Noah was preaching and the flood waters came, the eight were gathered into the ark as the Holy Spirit sealed the door of the ark and they rode upon the waters which is a type of baptism which I will cover in our next study. But this is telling us that here was the fruit of 120 years of ministry secured in the ark. God had done His purposes. Noah had been faithful but while he was preaching the people mocked him, marginalized him, made fun of him, targeted him and persecuted him. Yet he kept on, for he was faithful in building the ark, preaching and to the end. For the people living then it was just business as usual.

I know today it's not anywhere near the same but I feel that. I see not the waters of judgment coming but I see the fire of judgment coming. I see not the waters flowing from heaven but the Son of Man coming upon a white horse with a trumpet blowing for the day of salvation has been closed. I don't see thousands of bodies bloated on the waters of the flood but I see thousands upon thousands going into the lake of fire and I want you today to come to Christ. It's not just business as usual and slip a little church in when it fits. This is business of the soul and of eternity. It is not business as usual. That is what it was in the days of Noah. Doing other activities are not wrong in and of themselves but it becomes the dominant feature of life instead of the glory and majesty of the grace of God. This is what I want you to come to but I do know it's a remnant.

I do know in the next chapter Jesus will say to those who did not know Him in Matthew 25:41, [41] *"Then he will say to those on his left, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.'"* I remember sitting in church when I was in the 8<sup>th</sup> grade and hearing my pastor say 'There are many of you who think there are going to be people in heaven that you didn't think were going to be there and that may be true but what I do know is true is that there are many who think they are going to heaven and they're not.' The road is wide and filled, leading to destruction. The road is narrow and few find it. I long for you to be one of those few.

Come to Christ. It's not me asking you right now, it's Jesus. Jesus says in Matthew 11:28, [28] *Come to me, all who labor and are heavy laden, and I will give you rest.* When you go tell others about Him it's not you, it's Jesus who is speaking through you. Let's pray.

Prayer:

Father, thank You for the privilege to be in this passage of Scripture. Help us to be faithful to it. As the Spirit of God is dealing with your heart this day and you have never made that commitment to Christ don't be taken away, come to that Ark of security which is Christ the Lord. Give yourself to Him. I know as the preacher of this study I am inadequate and has many inabilities but listen carefully to Jesus calling you, speaking to you from His Word by His Spirit telling you 'Have life.' Perhaps you have already heard Him and come to Him, then this day give praise to Him for you will be like that family in that ark for there came a day when the ark was opened and they stepped into a refurbished heavens and earth, cleansed by the waters. There is coming a day where you will step out of Christ into a new heavens and a new earth, not refurbished but renovated for all eternity. Give Him praise! Until that Day be faithful and keep calling His elect to Himself. They will have the Spirit of God in them who is speaking through you that they might come to Him. You speak for Christ. Christ will speak through you. If you want to pray with someone concerning your commitment to Christ or how you might want to walk with Christ please contact us at Briarwood at (205) 776-5200 and we would be happy to pray with you. Jesus we give You thanks for our Redeemer for I pray in His Name, Amen.

Power Point

WHAT DID PETER SAY TO THE ELECT EXILES?

WHY DID PETER SAY THIS TO THE ELECT EXILES?

WHAT IS PETER SAYING TO THE ELECT EXILES?

- I. What did Christ do?
- II. Whom did Christ preach to in the Spirit?
- III. When did Christ preach to them in the Spirit?
- IV. How did Christ preach to them in the Spirit?

WHY IS PETER SAYING THIS TO ELECT EXILES?

1. Old Testament narratives are historical and profitable.
2. Old Testament narratives are Christ-centered.
3. Christ, by His Spirit, speaks personally to His people in the preaching of God's Word.
4. Outnumbered but faithful.
5. Clarity on the last days and Christ's return—patience.