

The Sentence of Death in Ourselves

By Shawn Reynolds

sermonaudio.com

Bible Text: 2 Corinthians 1:9, 10

Preached on: Sunday, March 8, 2015

Grace Particular Baptist Church

5725 Imperial Lakes Blvd

Mulberry, FL 33860

Website: www.onefoldoneshepherd.org

Online Sermons: www.sermonaudio.com/graceparticular

Let's go straight this morning to our text and ask the Lord's blessing on it. Our text this morning is found in 2 Corinthians 1:9 and 10.

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: 10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us.

Let us pray.

Dear heavenly Father, most gracious and holy Lord, I praise thy holy name this morning, Lord. I thank thee, Lord, for this time to come together in thy name. Lord, we pray that thy presence is here. We pray, Lord, that thy Spirit would come mightily to our souls, the Spirit that you have put within thy people, O Lord, would rejoice this day and in the day that thou hast made. Lord, may thy Gospel come to our souls this morning. May you open up our hearts and our minds and our understanding to see thee in a much deeper light, to experience thee, Lord, in our souls, to know, Lord, what life in thee is and what death outside of thee is. Lord, I pray now in this hour and the hour to come according to thy faithfulness, Lord, that thou would provide as only thou can. Set this banqueting table before us this day. Draw us here to the table, Lord, and make provision for our souls for the glory of thy holy name. In Jesus' name I pray. Amen.

As I said, we're here in 2 Corinthians 1:9 and 10 and by introduction, what I'm going to do is I'm going to go ahead and read how we get up to verses 9 and 10 so we can understand a little bit better what Paul is talking about.

So we begin the chapter in chapter 1, "Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: Grace be to you and peace from God our Father, and from the Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." And what a blessing that is to know that as the

Lord brings the sufferings to the children of God, he brings the equal measure of consolation of peace in the soul.

"And whether we be afflicted, it is for your consolation and salvation." Paul is speaking as a minister and speaking about the reason the providence of the Lord would bring Paul into these dire situations, whether they be physical or whether they be spiritual. And it was for the good of the feeding of the lambs and the feeding of the sheep and the feeding of God's people.

He says, "And whether we be afflicted, it is for your consolation and salvation which is effectual in the enduring of the same sufferings which we also suffer." So that shows you something that the people of God are united in. We're united in sufferings. We suffer many ways. We suffer afflictions of the body. We suffer providential things that the Lord brings in our life that cause all of these. The design is for consolation, consolation of soul, for the Lord to bring us to him to be succored of him. For the Lord to draw us to him to be mortified, to be mortified of the things that we depend on and that's what we're going to see today. You're going to see why Paul said the Lord brought this in.

"Or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation." He says, "My Lord is faithful. I know that as this is taking place in my life, I know that it will take place in yours as the children of God, that as the Lord brings suffering, he brings consolation."

Then in verse 8, it gives us a little insight, "For we would not, brethren, have you ignorant of our trouble which came to us in Asia," that's it. We don't know what this trouble is. It's not given to us and the Holy Spirit doesn't reveal that to us in this passage. We don't know if it was physical trouble. We don't know if it was mental anguish. We don't know if it was a spiritual trial. Some have speculated it was a great temptation that came to Paul. We don't think about those things often as temptations are put in front of us and how they lead the child of God to where we're seeing Paul was led to.

"For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure." That's of the design of the trial that the Lord brought into his life. He was pressed down in his soul out of measure. He was brought to the end of himself. Pressed down, the Greek here means burdened. It was such a great burden to him. Now, you and I as the Lord has brought us into things, I don't know about you, I can only testify of what he's done in my soul: the burden of the soul is a lot greater than the burden of the body. The burden of the body, man has had remedies for; things that we could do to get ease. You're not going to do things to get ease in your soul and that's what Paul is saying here today. The Lord must bring the consolation to our soul and he's faithful to do so.

He says, "we were pressed out of measure, above strength." We were brought to the end of ourselves. We were brought to the end of our strength. We had nothing that we could depend upon. We had nothing in ourselves that could deliver us and we don't even know

what this is but I'm hoping the unity of the Spirit now, the same Spirit that authored these words, the same Spirit that revealed it to Paul, is the same Spirit that brings us to see that this is how the Lord works in our life. We may not understand the difficulty of why we are brought to where we are but we're brought to an end of strength and we're pressed out of measure.

Paul then says this, "insomuch that we despaired even of life." Even of living life. There was despair of even going on. Isn't that remarkable that we don't even know what it is and praise be to God that we don't because we would focus on the physicality of it or the situation of it when the Lord says the purpose of it is coming in 9 and 10 which is our text today.

"But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us." So today we have 3 sections. I want to speak to you in 3 different measures here. We start with, "but we had the sentence of death in ourselves." Then Lord willing, we will move to the reason why, "that we should not trust in ourselves." And then speak the glorious truths of, "but in God which raiseth the dead," and speak of what resurrection life is for the child of God and then speak of the faithfulness of the Lord who delivered us from so great a death and is now delivering us and he will yet deliver us. That speaks a lot about the child of God's life. Not that we have this idea that things take place at regeneration and that's it. Definitely not.

But today we'll begin right here, "but we had the sentence of death in ourselves." That's the question for all of us in the room today as we come experientially to this truth because Paul, as you clearly see, has nothing to do with his physical body here. He said, "We had the sentence of death in ourselves that we should not trust in ourselves." Not trust in any physical ability we have but not trust in anything that lies within us, "but in God which raiseth the dead." That's the power he's talking about.

"But we had the sentence of death in ourselves." What is the sentence of death? What is that sentence of death in yourself? And have you ever had it? Well, first of all, if you just hold your finger there and just flip over a page, at least it's just a page in my Bible, to 2 Corinthians 4. He says this in verses 10 and 11, "Always bearing about in the body the dying of the Lord Jesus." Bearing about in himself the dying of the Lord Jesus. Why is that? "That the life also of Jesus might be made manifest in our body." Death. We must experience some kind of death. What is that death? What is the sentence of death in ourselves? "For we which live are alway delivered unto death." People read this sometimes, I've heard some say, "Oh Paul, he had a death wish. That's all he talked about was death." He's speaking experientially. He's speaking about experiencing Christ in his soul and what death there is. Have you had any death in your soul to something? We're going to talk about what that something is but first we're going to establish Paul used this many times. Many times and this is just the first.

"For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." In ourselves. The Lord must reveal

himself in our soul. That's the purpose of this, to experience death. Death to what? Well, Paul said in 1 Corinthians 15:31, "I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily." Have you ever wondered that? That Paul said, "I die daily"? What does that mean? It's the same truth that has been revealed here in our text, "we had the sentence of death in ourselves." Well Paul, what is it that we die daily to? What is it that we have a need to die daily to? That's the question for you and I today: do we die daily? Can we stand with the Apostle Paul and say that something is being crucified and put to death in us? In the growth and the grace of the knowledge of the Lord, have you experienced death in your soul? Do you have that sentence of death on anything in your life? Paul said, "I have it." And he said "we," and that's what I'm saying, are we part of the "we" this morning? Do we understand what it's like to have this sentence of death pronounced on something in us? Paul said, "I die daily."

In 2 Corinthians 11:23, he said, "I am in deaths oft." I'm often in deaths. Well Paul, we know that you are not a cat with 9 lives, we know that you went through very many physical things in this life and that's the thing, we know Paul when he testified of what he's been through: through shipwreck; through beatings; through the snake biting him. Through all of these physical ailments, we look at those physical things that happened to Paul and none of us wishes those for ourselves but the spirituality in Paul where the Lord brought him because of being in deaths oft, that's something we desire but you're not going to have one without the other. You're not going to have and I'm not talking about we all have to be bitten by snakes, I'm talking about the measure that the Lord gives each one of his children to produce this death in themselves and there would be no life without this death. Paul in 2 Timothy 2:11 says, "It is a faithful saying: For if we be dead with him, we shall also live with him." That's what we're talking about. We had the sentence of death in ourselves. Galatians 2:20, we know that he said he was crucified with him. Galatians 6:14, we know that he said that the world was crucified unto him. Crucified is death. That's our question this morning. That's where we are brought: what is this death pronounced on?

Now, I'm going to leave that right now and pray the Holy Spirit before we go into these things brings to your soul right now, "Lord, what have you pronounced death on in my life?" What have you pronounced? Have you gone through any death in your life? Have you had any death to something in this world? Something that lies within? Has there been any mortification in you? Has there been any crucifixion in you? And I'm speaking spiritually here and the first thing I want to examine today is our righteousness. Our righteousness. Do you have the sentence of death on your own righteousness? Has that been pronounced by the Lord to you about your own righteousness? When the Lord brings that word to you that he said, "Except your righteousness exceed that of the scribes and the Pharisees"? Do you understand how high that righteousness bar is that he set? Because we look at the scribes and the Pharisees and we look at them down at the end of our noses and we look at them and we say, "You know, we don't ever want to be like you." What, you don't want to study the Lord every day? You don't want to study who God was? You don't want to be taken out of this world and put to study the Scriptures over and over again? "Oh well, maybe I'm not saying that." No, we don't want the high-mindedness that comes from it. We don't want the high righteousness that comes from it.

We don't want to be righteous in ourselves, at least I hope you don't because if you don't, you've had the sentence of death pronounced on your righteousness.

Isaiah said it this way in Isaiah 6:5, he said, "Then said I, Woe is me!" Remember, this is when the Lord revealed himself to him and when he saw the Lord. He says, "for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." I am a man of unclean lips and we say, "No Isaiah, you are the one given the Gospel in the Old Testament. You saw Christ. You preached Christ before the disciples preached Christ." Then what can he possibly mean? Why can he say that, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts"? There is the key. There's the death to our righteousness is when we see the King, the Lord of hosts. When we see his righteousness being something so far superior to anything that we can make on our own, for any testimony of our righteousness. What is righteousness anyway? Merit. Justice. The things that we try to bring forth in our life to justify ourselves. If you're not justified in the righteousness of Christ and his finished work, you're left wanting. You're left to your own righteousness. You're left to your own righteousness to exceed that which the Lord said we are not physically able to do and we can't.

Later Isaiah said this from 64:6, he said, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." What is that? What is that, Isaiah? That's the sentence of death on your righteousness. And this one was a prophet. The Lord anointed his lips to speak and his tongue to speak the truth of God and at the end of Isaiah 64, now, this isn't early, this is later after he had been raised up so many times to preach, at the end he's brought to the end of himself again just like he was at the beginning. It's the same work of the Holy Spirit all the way through to debase the creature. That's what we're talking about today, being stripped. What is being stripped? It's having the sentence of death in ourselves, Paul says. That's the way he put it. Do you have that sentence of death in yourself? And that first one is to our righteousness as I said.

"And we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Do you see that? Do you hear what he's saying? "My confession to you, Lord, is that my sin takes me far away from you. My thoughts, my carnality, my ability to go out in that world every day and live in that world takes me away from you. My ability to reason in this life and to reason what's good and bad for me has been death to me." That's what Isaiah said. Everything is filthy. All of the righteousnesses, notice that's plural, all of those things that I build up, there's a sentence of death upon them. That's our examination this morning.

You know, we get so polluted in this life and we get puffed up by knowledge and we get puffed up by things that we learn and we get puffed up by things that we do and all of a sudden we're spinning this robe that's an incomplete robe because it's mixed with sin and the robe that the Lord robes his children with from head to toe is his finished, righteous robe. It's a complete salvation in a perfect obedience. A perfect obedience that you and I could never attain to but yet we try. That's the question. When Paul has been "pressed out of measure above strength insomuch that I have despaired even of life." What are you

saying, Paul? "I've been brought and I've been stripped and I've been beaten but it's been for my good. Let me tell you why: because it's stripping me." We have the sentence of death in ourselves and why is that that we don't trust in ourselves? I have this sentence of death in myself and in my righteousness. May the Lord put that to death in each one of us today. May he pronounce the sentence of death on your righteousness as you sit in that seat right now and show you that it is nailed to the tree and show you where its rightful place is.

But we'll move on. The second thing I want to mention is something he mentioned up here "above strength." We must have the sentence of death upon our own strength. You know, I venture to guess this and it has to be true because this is our fallen nature: that sometime in your life you believed you had the strength to do something toward your salvation. You believe that you had the strength to do something to affect someone else's salvation. You believe that you have had a strength to pray more, to do more, to help more and to help God along in the salvation of your soul. But have you had the pronouncement of death upon your strength? Have you had the Lord say, "Without me ye can do nothing"? Do you know what that is? That's a pronouncement of death upon your strength, "Without me ye can do nothing." "What do you mean, Lord? I have no ability?" That's what he said. "You mean, Lord, I can't do this without you?" That's what he said. Have you ever been brought there because I'm not talking about brought there in your mind and I'm not talking about there a mixture. The mixture is saying, "Yes, Lord, I know that without you I can't do anything but that doesn't mean this and that doesn't mean that. That means I have this ability to do this." That's not the death in yourself of strength. The death in yourself of strength is to show you that without him you can do nothing. And not only that, to be brought to where David was brought to see that it's the Lord who performed all things for him. To bring where he brought Hezekiah, he said, "Lord, undertake for me. I'm undone. I can't do this. Lord, undertake for me."

But we also have what Paul said in Romans 7:18, "For I know that in me." In me. Is this witness in your soul, "that in me (that is, in my flesh,) dwelleth no good thing"? Has he pronounced that sentence of death upon you and your fallen nature and your flesh that it's dead and there's nothing it's going to do and nothing you're going to work out, nothing you can perform?

That's what Paul said, "dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." I find not. Now, you may argue with him. We argue with him every day when we go in our own strength. We argue with him every day when we say, "No, Paul, I've got a strength you didn't have. I've got a righteousness you didn't have. I've got a holiness you didn't have. All of these things I can do in and of myself." Do you know what I would say? Do you know what Paul would say? "You don't have the sentence of death in yourself." You don't have the sentence of the Lord pronouncing death upon your strength.

What was it? I think it was Toplady who said, "Nothing in my hand I bring, simply to thy cross I cling." What does that mean? It means, "I'm empty, Lord. What do I have? What do I have?" Well, what do you have? Do you have something that would help your life

along with God? Have you got works you can count on? Can you look back in your life and talk about what kind of good child or adult or good things you've done in your life? Do you have that? Do you hang your life on that today? Because if you do, you don't have the sentence of death that must take place before the sentence of life comes.

Yes, we must experience the death of ourselves in our righteousness, the death of ourselves in our strength and then the death of ourselves in our wisdom. Our wisdom. And if you remember what Paul said, he said, "The Lord was made unto us wisdom and righteousness and sanctification and holiness," and all of those things and now we know why, that Christ must be that for us. Well, we just heard that we must die in righteousness, we must die in strength, and now we must die in wisdom. There was a time that we thought and I hope, once again, we must ask the Holy Spirit to instruct us in this: is there or was there a time that you believed you could easily understand the word of God? Is there a time in your life that you believed, even up to now, that you could pick up this word and you knew all wisdom and you knew everything that the Lord has to say in this word? That you could teach it in that way? That you could make others understand it in that way? And if you do, there is a reason because the Lord has not pronounced the sentence of death upon your wisdom. Upon your wisdom. Your ability to come up to where his ways are not our ways. Your ability to ascend up to the highest heaven. Paul was taken there. Taken there. He didn't get there on his own and notice, he didn't stay there. Can the Lord bring us unto that beautiful communion where it's just him and me? Yes he can but we're not going to get there by ourselves. We're not going to get there in more prayer. We're not going to get there in more works and actions or reading, studying. We must have the pronouncement of death upon our wisdom.

1 Corinthians 3:18 says, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." You say, "Oh no, fool? I don't want to become a fool." Do you know what that means? Bankrupt of your wisdom in total dependency upon his. 1 Corinthians 4:10 says, "We are fools for Christ's sake, but ye are wise in Christ." The children of God are wise in Christ because he has made unto them his wisdom.

But what must die first? What must die first is the sentence of death upon your wisdom, upon your righteousness, upon your strength and lastly, upon your holiness. This one is tough. We must have the sentence of death upon our holiness. On all our prayers. On all our Bible reading. On all our attending to services. On all of our speaking of the Lord. On all of these things. We must have the sentence of death in ourselves put upon our holiness. What does that mean? Is it wrong to pray? Heavens no. The Holy Spirit brings the child of God to the throne. Is it wrong to teach the word of God? No. Is it wrong to teach from ourselves? Yes. Is it wrong to put forth our own holiness? Yes. What does this mean? Well, maybe what Daniel said will help us a little bit. In Daniel 10:8, Daniel said this, "Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption." Do you know what that means? Your comeliness, the things that we all say that we do. The things like, "I pray. I do. The Lord leads me to pray. Oh, I read my Bible. I've read this. I've done this. I've attended this place." Daniel said, "All of that comeliness, all of those things that I did,

bowing myself to the Lord, what did I see in it? It turned to corruptness." But why did the Lord do this? "And I retained no strength," Daniel said. I retained no strength. None at all.

Now, hold your finger here and turn back with me and I'll give you a minute there to get to the end of Habakkuk, chapter 3. We have a couple of places to go today, this being the first one. Habakkuk, right after Nahum and right before Zephaniah. But this is when the power of God was seen for Habakkuk and let's just start in verse 16 and all of this up to this point, Habakkuk is seeing the power of God displayed before him and in 16 he says, "When I heard," when I heard, when I had ears to hear, "my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself." This is a prophet of God. This is one who said "thus saith the Lord." But all of that didn't matter now. You don't see Habakkuk running up to the Lord and going, "But listen, I'm a mouthpiece. I'm a prophet. I've done this. I've done that." No, there is a holy stripping of that holiness and he's trembling at something. He's trembling at the power of God. He has this sentence of death in himself right now upon anything in himself.

"Rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops." This is all soul work, experiential soul work in Habakkuk's life. He sees that and then he comes to see, look how the Lord doesn't leave him there.

Verse 17, "Although the fig tree shall not blossom, neither shall fruit be in the vines," stripping, "the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls." That's destitution. That's being brought to the end of self, self-reliance and that's where Habakkuk is brought to.

Listen to 18 now, "Yet I will rejoice in the LORD, I will joy in the God of my salvation." The child of God is not left without hope. He may be stripped, he may be pressed out of measure, Paul said, even to despair of life but he didn't take life. He didn't despair to the point that he didn't have life because there's a life principle in his soul, it's the Holy Spirit. He's got life in him.

"The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places." That's what the Lord does. Look at that: from being totally destitute, from looking at himself and he says, "Oh, my belly trembled. My lips quivered. Rottenness is in my bones." Rottenness. "I see myself and what I am. I see what sin has done." And look at all this destitution in 17, look at all this desolation. There's just nothing around. There's nothing good, except the Lord and that's when he's stripped all the way down to see the Lord and the Lord builds him back up in him. He strips us of all of that corruption. He strips us of our righteousness. He strips us of our strength. He strips us of our wisdom. He strips us of our holiness.

Now, let's go back to our text in 2 Corinthians 1:9 and 10. So that will suffice today, Lord willing, "for we had the sentence of death in ourselves." I think we can understand now

what Paul is saying in light of this passage and that he was pressed out of measure, above strength and he's despaired even of life which tells us something. This is going on in the soul and sometimes those are the things when the Lord's providence comes in our lives, it's more soul work for us. We don't see it while we're in it most of the time, it's when we're brought out of it. Paul has been brought through it. That's what he said, "I've been brought through it. I see the goodness of the Lord now because we had the sentence of death in ourselves," and there is a reason why the sentence of death must be pronounced there, "that we should not trust in ourselves." Wow. That's the design of the providential trial? Yes. Is that the design of the providential affliction? Yes. Is that the design of the providential stripping room? Yes. "That we should not trust in ourselves." It's the sentence of death on ourselves. That's what's needful in the child of God's life. That's what he must have. Destitute of self-confidence. Destitute of self-will. Self, "I'll do this." Selfism. Proverbs 28:26 says, "He that trusteth in his own heart is a fool." He that is led away of his own self is a fool. I hope the Lord speaks that to us today.

Like I said, hold your finger here and we're just going to turn over one page again to 2 Corinthians 3 and look what Paul wrote in 4 and 5. "And such trust have we through Christ to God-ward: Not that we are sufficient of ourselves." Well, Paul, how did you get there? How did you get there? Well, he just told us over here, "Because I had the sentence of death in myself that I should not trust in myself." Then over here he says, "Not that we are sufficient of ourselves to think any thing as of ourselves." He's been stripped of his dependency upon self. "But our sufficiency is of God." Is he sufficient for you today for righteousness? Is he sufficient for you today for strength? Is he sufficient for you today for wisdom? Is he sufficient today for you for holiness? I can't answer that for you. It's a soul work. It's what the Holy Spirit must testify to your soul, that Christ is sufficient and he is made unto you all of those things and he has set up a kingdom in your soul and he reigns there and he has taught you that these things are wicked and he has weaned you from those things and he's teaching you. We're going to see that, that it's a constant need of the Lord. It's a constant need of the stripping. It's a constant need that we should not trust in ourselves.

Paul said in Philippians 3:3, "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Can you say that today? That you have no confidence in your flesh? Boy, what a life that would be for us, wouldn't it? If we lived every day dependent upon our Lord? That's where peace is. That's where, "I made them to lie down in my green pastures," is. We strive with one another because of this very thing: we're not made to rest. Everyone is struggling around, "This is what I've got to do. This is what I've got to do," and when that comes up against sheep that are resting, there's a problem. There's a big problem. We're in dire need of the Lord to make us to lie down in that green pasture, to reveal to us that he is our all-in-all, that he is everything to the child of God.

Now, back to our text to the last part. "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead." We should not trust in ourselves, then what are we trusting in? What is faith apprehending? What is faith of

the Son of God apprehending? What is it apprehending? His finished work. His salvation. His resurrection life.

"But in God which raiseth the dead." What power is needed to believe? Would you believe me if I told you it's the same power that he raised Christ from the dead? You say, "No, I wouldn't." Alright, turn over here to Ephesians 1 with me. You'll see it right here, Lord willing. Ephesians 1:19 and 20, and I pray the Holy Spirit uses this text and really speaks to your soul here about the power to believe. Listen to this, "And what is the exceeding greatness of his power to us-ward who believe." Paul asked that question. What is the power that you and I must have to believe? What is the power that we must possess to believe? You see, easy believism says all I have to do is believe but that's not the case, is it? Paul said, "Such is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." That's how you believe. That's what the faith of the Son of God is. It's a power greater than yours to believe. You can't ascend up to this. You can have a carnal belief, yes, but when tried in the fire, it won't last. The power of Christ, listen to this, "according to the working of his mighty power, Which he wrought in Christ." Which what? The same power that's the power for us to believe. It's the same power. "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." That's the power it takes for you and I to believe. That's why the old writers said, "It would be easier for them to make a world than to believe in Christ to the saving of their soul." Maybe that's always gone over your head, it's gone over mine many a times but now I believe it. I believe it. I believe it when the Holy Spirit says that according to the working of his mighty power, his exceeding greatness. That's how I believe. That's how I cry out, "Lord, I believe. Help my unbelief." By him. By what he has done. That is an awe-inspiring power there.

That is a power, the same power that raised Christ and that's when we go back to our text now and we see that "but in God which raiseth the dead." That's the power that we must have to see this that it is of death in ourselves. To see and to trust in the one who delivers us. It must be all of him. It must be all of him. Let me tell you something: when he says this in 10, "Who delivered us from so great a death," that's not physical. I hope you understand how great this death is. How great this death is. You remember when David committed the sins that he did and remember what Nathan said to him, "The Lord is going to spare you. You will live." He took his son from him but he said, "Your life, you will live." That right there, when we are revealed our sin, we see that we're worthy of death. "Lord, I've done this." That's what Psalm 51 says, "Lord, I've done this against you. I have sinned against you and you alone." And the Lord said, "I have put it away. I have put it away." What a great death it is. But that death is a death that you'll never come back from. If we are outside of Christ, there is no life in it. There is no rescue from it. This is a great death. It's not what's talked about in this world. It's not what's spread out in this world where people take their lives every day because they are thinking they are going to some restful place. It's a great death. It's a horrific death to be outside of Christ but I can't convince you of that. Young people in this room, I can't convince you of that but I know one who can and that's the faithful one of these Scriptures and that's the faithful one who has delivered us from so great a death. He has delivered us. That's what

he has revealed to us in the finished work on the cross. That's what he has revealed to us there.

Is that all, though? No, and he "doth deliver." He delivers even now. He delivers today. He delivers from so great a death even today and he does it by the power of the Holy Ghost to reveal the life we have in Christ Jesus. The life that we have in the one who has performed all things for us. The life that we have in the finished work of Christ. That he died for us. That he rose again for us. That our names were upon him. That we were with him in that. And that we ascended with him on the right hand of the Father. That's life. That's "doth deliver." And guess what? We're going to get into more trouble and we're going to be more polluted by this world and we're going to be more polluted by sin but yet he says "he will yet deliver us." It's continuous. It's the washing and renewing of the Holy Ghost and it's needful because we are polluted every day in this life. Every hour in this life. My soul needs his presence over and over and over again and I hope yours does too. I hope yours longs for his presence. I hope you have recognized the difference in your life when his presence isn't there and you're so cold and dead and lifeless but what life is when he is there, when he has energized the child of God by the faith of the Son of God.

Our last text that we'll go to just for this point is, of course, Hebrews 2:14 and 15. That should be somewhat familiar. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Destroyed him. Do you see that today? Do you see? Have you had that sentence of death pronounced not only on you and all of your creatureness but have you seen the sentence of death put on the devil and the world and all of sin? And do you see it under the feet of Christ?

"And deliver them who through fear of death," now, here's the part we've got to hear, "were all their lifetime subject to bondage." All our lifetime we struggle with the same problem. That's why we need back in our text, that's why we need to be delivered from a great death, doth deliver from a death and will deliver from a death.

May the Lord impress upon us. You know, if this was just death, it's appointed to all men to die but the sentence of death is on all men but not all men will trust in the Lord. Not all men will be taken out of themselves and brought to the throne of Christ to trust in his finished work. It is appointed unto all men to die. May the Lord impress upon us this day the necessity and the need for all of this self to die that we may live unto Christ, that his life would reign in us and the death that he brings, he brings it to all the things that would sever us or get in the middle between us and the life in Christ. To him be all the glory.

Dear heavenly Father and most gracious Lord, bless this time now with thy presence and may you bring power thy word, to the souls of thy children for thy name's sake. In Jesus' name I pray. Amen.