

Freed from our greatest fear

By Dr. David P Murray

sermonaudio.com

Bible Text: Hebrews 2:14-15

Preached on: Sunday, December 6, 2009

Heritage Netherlands Reformed Congregation

540 Crescent St NE

Grand Rapids, MI 49503

Website: www.hnrc.org

Online Sermons: www.sermonaudio.com/hnrc

Let us turn to the New Testament and the letter to the Hebrews reading chapter two, Hebrews chapter two.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

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; And deliver

them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.¹

And may God bless that reading of his own holy and infallible Word.

Let us read in Hebrews chapter two, Hebrews chapter two verses 14 and 15. Hebrews two at verse 14:

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; And deliver them who through fear of death were all their lifetime subject to bondage.²

If I was to ask you this evening why are you here, what would be your answer? I don't mean why are you here in church, but why are you here in this world? What is the point? What is the purpose? Do you have any sense of plan, any sense of there is a reason for me being here? If so, what would that be?

Well, that is a question that I would like to ask of the Lord Jesus this evening. Why did you come to this earth? Why did you come here? What was the point? What was the purpose? And one of the most staggering answers that we find, first of all, to that question is he says, "I came to die."

Now that is stunning to us because for us we think of death as the end of all our plans. We think of death as what finishes all our aims and all our ambitions. Whereas he states it as his aim, as his ambition, as his purpose. Death was not the end of his purpose. It was his purpose. That is what we find in verse 14.

We read, "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."³

Notice two things here. We are told the children are partakers of flesh and blood. Flesh and blood in the Bible usually represents human nature in all its weakness, human nature in its frailty, in its vulnerability, human nature as affected by sin, affected by pain and suffering, decay and eventually death.

¹ Hebrews 2:1-18.

² Hebrews 2:14-15.

³ Hebrews 2:14.

We are told here that is what the children experienced, the children meaning God's children especially in this context. But it is true of all, isn't it? We are partakers of flesh and blood. That describes our human nature. We don't have a choice in the matter. It is not as if we can decide not to be flesh and blood, not to be frail, not to be weak, not to suffer and not to die. We have no choice in that matter. That is our lot. That is the experience of every human being. The children, you and I, are partakers of flesh and blood.

That is not so startling. What is startling is what it says of Jesus.

“Forasmuch then,” or because, “the children are partakers of flesh and blood, he also himself likewise took part of the same.”⁴ That doesn't mean he took a part of human nature. It means he partook of it in its entirety, in its flesh and blood entirety apart from sin, of course.

And it is linked. It says, “Because the children were weak and frail and vulnerable, because the children experienced pain and suffering and death, he also himself likewise took part of the same.” It is saying he basically, while remaining God, while in no sense diminishing his deity he laid hold on a human nature and held it to himself and united himself to it.

But the difference here is... and what is startling is it was a choice. Unlike us, it was a choice for him. It was a free choice. He didn't have to do it. He wasn't coerced. He wasn't bribed. He wasn't threatened. He wasn't cornered into this. He could have as freely not done this as done it. It was a conscious, free choice. He looked at human nature, at flesh and blood, he looked at weakness, frailty, decay, sickness, mortality, death and he said, “I choose it. I take it.”

And it was an informed choice. Sometimes we make decisions and later on we get more information that makes us wish we had not taken that decision. If only we had known. But Jesus took this decision, he made this choice with full knowledge, with all the information available as to all that it would mean for him. And it was an unchangeable choice, having taken human nature he will never lay it down. He will never separate himself from it. From the moment that he laid hold on that human nature in the womb of virgin Mary, that is his forever and ever and ever. Human nature eternally now united with deity, the dust of the earth sits on the throne of the universe, the heart of a brother beats on the throne of the universe. He took a nature that could suffer and die in order to suffer and die.

And as the apostle makes clear here, the nature that sinned had to be the nature that was taken because that was the nature that had to suffer and die. It couldn't be an angelic nature. That was too high. It couldn't be an animal nature. That was too low. It had to be exactly the nature that had sinned.

⁴ Ibid.

And the reason he took this, the reason he took this human nature was partly to live in it, but mainly to die in it, to experience death in it. Imagine that. The infinite in his human nature becomes finite. The every blessed one becomes a cursed one. The Creator becomes a creature. The omnipotent one becomes weak and frail. The all knowing one becomes ignorant and not knowing. The eternal died.

And we ask: Why?

He didn't chose just to die full stop. He didn't choose to take that human nature, suffer in it and die in it just for nothing, just for the experience, just out of curiosity. What this verse brings before us is it was for the children.

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.”⁵

You sometimes see, don't you, a mother and she is just pouring herself out for her children. You look at her. She is getting up at six in the morning in order to get all the clothes ready for school and the breakfast made and then all day, every hour, every minute of every hour it is washing dishes, it is washing clothes, it is tidying up, it is preparing meals, never a moment sitting down for herself. Supper time comes and then it is clean up and tidy up and on it goes till eight, till nine, till 10 o'clock. And then it is bedtime. She closes her eyes for a few hours. The alarm goes and up again it goes, same again, day after day, week after week, month after month, year after year.

Why do you do this? Why do you sacrifice your time, your talents, your energy, your career? Why do you do it, mother?

“It is simple. It is for my children.”

You ask the father who is working every hour of the day to try and bring an income, who is sacrificing his own leisure time and Saturday, say, to spend time doing childish things. You ask a father, “Why do you do this?”

“It is for the children. It is for the children.

That is the motivation. That is the driving force. That is what impels and motivates the sacrifice.

If we are to ask Jesus at every state of his journey: Why? He breathes, “For the children. For the children.”

Why a human womb? For the children.

Why an animal's feeding trough? For the children.

⁵ Ibid.

Why 40 days in the wilderness? For the children.

Why all that stress, anxiety, fear, fatigue, exhaustion? For the children.

Why the mockery, the persecution, the harassment, the intimidation? For the children.

Why sweating great drops of blood? He gasps, "For the children."

And as the nails are driven into his hands and his feet and as he is crowned with thorns what is going through his mind? "It is for the children. It is for the children. It is for the children."

And as darkness envelops him and God forsakes him and his senses, he keeps this in front of him continually, "For the children, for the children."

This was his great motivation.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same."⁶

Can you put your own name in place of the children and so bring yourself to worship this great Savior?

For me, for me, for me because I am flesh blood he took flesh and blood, because of me the womb, because of me the trough, because of me the wilderness, because of me the blasphemy, the mockery and so on. Because of me the nails. Was that what motivated him?

He came to die.

Secondly, he came to disarm. He came to disarm.

"That through death he might destroy him that had the power of death, that is, the devil."⁷

This is worrying, isn't it, on the face of it. You mean the devil is the power of death? You mean the devil has got power in my death, over my death? This is worrying on the face of it. I cannot want the devil, the power of death in my life. In what sense does the devil have power of death?

Well, we know he doesn't have total power. We know he has a limited power. You read, for example, in the book of Job chapter one and verse 12 when the devil came to ask permission to attack Job. The Lord says to Satan, "All that he hath is in thy power; only upon himself put not forth thine hand."⁸

⁶ Ibid.

⁷ Ibid.

⁸ Job 1:12.

The devil asked for the power to kill Job. God says, “I will give you a lot, but I won’t give you that.”

And he fails, of course. And in chapter two he comes back to ask for more. He says:

Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

And the LORD said unto Satan, Behold, he is in thine hand; but save his life.⁹

You see again? It is a limited power. It is a delegated power. God alone has the last word on when we die and how we die. Our arrival time and our departure time are on his timetable, not the devil’s. How we arrive and how we depart, again, is in God’s timetable. It is God who decides where when how we die.

So in what sense does the devil have, as it said here, power of death?

Well, there are various ideas. One idea is that he is God’s executioner as it were. You can watch the executioner bringing down the guillotine. You say, “Well, he has got great power.” But, no he doesn’t. He is simply acting on orders. This is really how the devil is presented in the book of Job, isn’t it? He is on a leash. He is on a chain. He is allowed to go so far and sometimes God will say, “Bring down the guillotine.” And he uses the devil. In that sense the devil is God’s executioner and he is out there tonight doing that work.

What is he doing in the lives of many who have engaged in sin tonight, who will die in the act of sin, who will die in their drugs and die in their alcohol and die in their speeding motor cars? The devil is acting as God’s executioner.

Others say he has power of death to the extent that he is the author of sin. And as the consequences of sin is death, therefore, by implication he has power of death. As he incites to sin he has power of death. Every time sin is committed there is a little death in our lives, a little part of us, as it were, dies.

And so as he tempts and incites sin he has power of death in that sense.

Another idea is that he rules in the realm of death, that this is the air he breathes. This is his domain, this is his sovereign area, really speaking of his delight in death.

The British Humanist Association a number of years ago started a movement called funerals without God. There are about 7000 of these a year in the UK. And there is no doubt that there are many funerals without God in the sense that God is not mentioned,

⁹ Job 2:4-6.

God is not prayed to, God is not worshipped, God is not present to comfort. There are, in many ways, funerals without God.

But there are no funerals without the devil. The devil loves funerals because he loves death. He loves death. To us death is so abhorrent. It is so repulsive. It is so hideous. It is so vile. We close our eyes. We hold our noses. We stop breathing. We want to get out of the presence of it. The devil rushes in. He loves the stench. He loves the smell. He loves the sight. He loves death. He rejoices over every death. He rejoices at every bombing. He rejoices at every car crash. He rejoices at every overdose. He rejoices every time there is a corpse. He loves death. That is his realm. That is his air. That is the environment he feels most comfortable in. That is where he exerts his power and his influence.

But he also has the power of death in this sense. He terrifies with death. He scares us with death, doesn't he? And we will come on to that a bit more. He makes us commit sin. Then he makes us feel the guilt of it and the sense of impending punishment. And therefore death becomes a horror to us because we see it as penalty, as punishment and as hastening us on to an eternal death and an eternal punishment.

And I think it was Spurgeon who said the devil comes with our diaries and he flicks back the pages and he says, "Fifth of June, 1972. Do you remember that sin?"

He flicks forward a few more pages, "1990, from the 10th to the 20th of October. Do you remember?"

Or maybe he just keeps flicking and says, "It's on that page. It's on that page. It's all through."

Or maybe he just goes to today's page. "Do you see that? Do you see the sin? Feel the guilt? Fear the death because that is what you deserve and that is what is coming."

The devil has the power of death in that sense, doesn't he? Who among us has not know this. He brings our own death. He brings eternal death in front of us.

But we are told here Jesus came to disarm the devil, "That through death he might destroy him that had the power of death, that is, the devil."¹⁰

This word "destroy" does not mean annihilate in the sense of the devil ceases to be. It is a word for annulling power or disarming. So he is still there. He is still vicious. He is still attacking. But his greatest power, his most successful weapon has been removed from him. He has been disarmed because through the death of Christ sin is forgiven, guilt is removed. The sting of death is extracted.

One of the old Puritans puts it like this. "In coming to redeem mankind Christ made himself a sort of hook to destroy the devil. For in him there was his humanity to attract

¹⁰ Hebrews 2:14.

the devourer to him and his divinity to pierce him. There was apparent weakness to provoke the devil and hidden power to transfix the hungry ravisher.”

Here Jesus presents himself, as it were, like a bait in flesh and blood, the ultimate bait for the devil. The devil is attracted to flesh and blood. He loves to devour flesh and blood. And when flesh and blood is united to deity he has got an especial pull and attraction.

And so when Christ comes to the earth and takes his flesh and blood, the devil smells it. The devil is after him. The devil is hounding him, his humanity. He is pulling in the devil until eventually the devil’s mouth opens wide and then clamps shut on him, on the mouth of Calvary to devour him only to be hooked so that through death Jesus destroys the one who had the power of death, that is the devil.

Christ with this hook captures the devil and removes his great weapon of guilt, the fear of punishment. This is what Jesus did, isn’t it? Death remains, but the sting has been removed because the sting of death is sin and the strength of sin is the law.

So imagine you are in your yard or out in your deck and you see this bee coming. You recognize it as a stinging bee. So do your children. You say, “Keep away,” You try and swat it away or if it lands there is horror and fright and evasive action is taken until the danger is cleared.”

But then you see another bee coming and maybe because you have studied these things you know, “Well, that is not a stinging bee. That is just a honey bee. There is no sting in that one.” And so you are relatively calm. But your children see it coming. And you say to them, “Don’t worry. That one doesn’t have a sting. It can’t harm you.”

[?]

And even you, though you know it is not a thing to let that crawl up your arm and land on you anywhere. You know. Your head is saying, “I know. I know its sting has been removed. But there is still a sense of fear, horror, apprehension.”

And this is really what death is like for the Christian. The sting has been removed. We know it. All penalty has been taken out of death. The sting of death has been removed. The poison of death has been drained away by Christ. He has, as it were, on the cross said, “Sting me with the stings that belong to all my people. Plunge it deep. Drain the poison.” And then he sends that bee, as it were, that death back harmless. He has disarmed the devil.

This is why he came through death. He destroys him that has the power of death.

And, yet, we still tremble, don’t we? We still fear death. Every one of God’s people at least at times. It is like that non stinging bee. We want to be able to let that bee on our hand without a tremor. We want to look death in the face without a fear. We want this greatest of our fears assuaged and pacified.

That is why the third point here is so wonderful, because he didn't just come to die and he didn't just come to disarm. He came to deliver the children from their fears. Thirdly, he came to deliver.

Verse 15, "And deliver..."

And really it is all linked, his dying, his disarming, result in this. Deliverance for them, "Who through fear of death were all their lifetime subject to bondage."¹¹

Who is this talking about? It is an awful condition that it is describing. It is describing a state of slavery, of bondage as people in chains caused by fear, fear of death.

Well, we wouldn't be surprised if this was speaking, maybe of the unbeliever because the unbeliever has lots to fear about death. And though they might try and cover it up, deny it, laugh it away, counsel it away, drink it away, the unbeliever death often rises up and creates a real horror and fear. And we can see that even in the most godless and hardened of lives, at least towards the end.

Words of Gandhi, the guru, when he was in health and strength, in the midst of his life he said this. "I must tell you in all humility that Hinduism as I know it entirely satisfies my soul, fills my whole being and I find a solace in the Hindu Scriptures that I miss even in the Sermon on the Mount."

But when his days of health were passed and he was just before dying he wrote this, "My days are numbered. I am not likely to live very long, perhaps a year or a little more. For the first time in 50 years I find myself in the slough of despond. All about me is darkness. I am praying for light."

Think of the words of Charles IX, the king who ordered the massacres, the massacre of the Protestants on Saint Bartholomew's Day. At the end of his life these were his last words. "What blood, what murders. I know not where I am. How will all this end? What shall I do? I am lost forever. I know it." [?]

There is another man, Sir Francis Newport who started an infidel club in England. Pagan, heathen, anti Christian, devoted their lives to mockery and undermining of true Christianity. At the end of his life his club gathered around his bed and he said, "You need not tell me there is no God. For I know there is one and that I am in his angry presence. You need not tell me there is no hell for I already feel my soul slipping into its fires. Wretches, cease your idle talk about there being hope for me. I know I am lost forever."

Well, that is not a surprise, is it? If you are an unbeliever here tonight, you should be terribly, terribly afraid of dying. You have no reason for comfort and every reason for fear. Could you end like that? Christless, Godless, hopeless?

¹¹ Hebrews 2:15.

If you are an unbeliever and you don't fear like that, that is the very worst state of all to be in. If you have no Savior, however young, however old you are and you can think of death without a tremor, it is time to hit your knees and start praying and ask the Lord to soften your hard heart and give you a tenderness and a sensitivity.

Having said all that, this verse is not about the unbeliever. This is about the children, God's children.

And God looks down on his children. He sees a range, doesn't he, of experiences and reactions and responses to death. He sees some that almost all the time—if not all the time—don't have one quiver. It is very rare. I don't think I have ever met anyone with that 100 percent of the time. But there are some who are blessed with remarkable confidence all life. But then there is a scale, isn't there? There are those who have periodic fears and tremors and then others who, maybe, much of their life is taken up with that even though they are a believer, even though they are trusting in Christ. And then there are those that I think those especially described in this verse who all their Christian lifetime they tremble and fear and worry. They are full of anxiety.

How does Christ react to them? Is he disappointed in them? Does he cast them off as hopeless cases? Does he say, "Well, you have just let me down so badly. Why don't you believe more, trust more, fear less?"

No, this verse tells us he sees it. He sympathizes. And he comes for them when he sees that trembling heart and he hears that cry and sigh. He is attracted to it. He is compelled by it. He draws near to it. His great aim and longing for you is to deliver you from that lifetime of fear of death. He sees every soul of every believer. Every tremor impacts him, at the anxiety, every dark, foreboding. And he takes you to your fears and he says, "What are you worried about? Are you afraid of the actual process of dying? Are you afraid of the moment of death? Are you afraid afterward there maybe is nothing? Are you afraid that maybe there is an unforgivable sin for you?"

And he takes you to his death and he takes you to how he has disarmed the devil and he takes you to that bee stung bee.

Have you ever asked yourself: Why does a Christian have to die? Why does a Christian have to die? If this is true and Christ has died my death and if Christ has taken my guilt and paid the full penalty? Why do I have to die? If the wages of sin is death and Christ has paid the wages, why do I have to die? Why do you have to die, believer?

You want the simple answer? You don't. You don't need to die. Death is the penalty for sin and for you, believer, the penalty has been paid. And that is proven. You think of Enoch. He was translated that he should not see death. It wasn't necessary for him to die. You think of Elijah, likewise. You think of those who will be alive when Christ comes again. You will be transformed without passing through death. It is not necessary for the Christian to die because there is no penalty left to be paid.

So why do I have to die? I don't have to die, but God has deemed it wise that I do die and here is why.

Number one, to have communion with Christ's sufferings. If you were to go and ask people in heaven tonight: When did you learn most about Christ's sufferings for you?

Maybe some will say, some might say, "Well, it was a sermon or maybe one day at the Lord's table."

I wouldn't be surprised if the vast majority said, "I learned most about Christ's sufferings when I was dying myself, when I came to experience that for myself and I began to realize what Christ did for me in an unparalleled and unfathomable way, that he did this, that he passed through this with the sting of death in it as well for me."

What communion and what fellowship in Christ's sufferings there is for the believer in dying.

Secondly, we die to experience Christ's grace in dying. Christ gives us grace in every time of need and never more so in that greatest time of need when we die. And you talk to Christians as they are dying. They will testify to you of the amazing help they are given, the strength, the courage, the faith, the hope, the love.

There was one old lady that Andrew Bonar, the Scottish minister approached on her deathbed and he asked her, "Are you afraid?"

And she said, "I was. But the Lord gave me this verse, 'I... have the keys of hell and death.'¹²" That is what she said. "If Jesus has the keys of death, then the first face I shall see shall be his.

You see the grace that she experienced in dying.

Thirdly we have... we die to be conformed to Christ's image. Many things in our life sanctify us. But there is something about the approach of death that has an accelerating effect on our sanctification. It causes a rapid ripening as the momentousness of our end and what lies ahead comes in front of us in a new, vivid, real way. And I am sure anyone who is a pastor or even elders have seen this or maybe you have seen it with loved ones who have died in the Lord. You have seen then in progressing bit by bit in holiness through their life, but something about these last few days there is just such an acceleration in their conforming to the image of Christ. Their very face sometimes changes. There is a beauty even in the midst of the most ugly death. There can be an amazing beauty on the face as that soul is being rapidly ripened for glory, made ready for the eternal kingdom.

¹² Revelation 1:18.

Death has a power to sanctify. Dying has a power to sanctify that little else in this life has.

We die also to testify to Christ's glory. It is a wonderful last opportunity for believers to speak of the grace and power of Christ in their lives and how many Christian death beds have been wonderful pulpits for the gospel as weak and dying Christians have said things like this.

You think of this old lady, an old Scottish lady. She was living at a time when there were servants. She asked for the servants to be brought in and she said, "There is nothing but Christ between me and weeping and wailing and gnashing of teeth. Servants, if you have not got Christ, there is nothing between you and weeping and wailing and gnashing of teeth."

Think of Sir Michael Faraday, the inventor of electricity, the godly Christian who was also a scientist. When he was dying journalists came to him and they questioned him about his speculations about life after death.

"Speculations?" said Faraday. "I know nothing about speculations. I am resting on certainties. I know that my Redeemer lives and because he lives I shall live also."

What a testimony to Christ's glory.

I think even of John Wesley. He was once asked, "If you knew you were going to die tomorrow night, what would you do?"

He said, "Why? Just spend the time as I intend to spend it. I would preach tonight at Gloucester, again tomorrow morning. After that I would ride to Tewksbury, preach in the afternoon, meet the society in the evening. I should then go to my friend Martin's house as he expects me. Converse, pray with the family. Return to my room about 10 o'clock, commend myself to my heavenly Father, lie down to sleep and wake up in glory."

We don't have to die. But God in his wisdom has decided we, most of us, will die. To have communion with Christ's sufferings, to experience Christ's grace, to be conformed to Christ's image, to testify to Christ's glory and, lastly, to be hastened in to Christ's presence.

This is the doorway that opens the way to the palace.

Adoniram Judson said this. "I am not tired of my work, neither am I tired of the world. Yet when Christ calls me home I shall go with the gladness of a school boy bounding away from school."

If we only knew what was on the other side of the door we wouldn't be saying, "Me last." We would be saying, "Me, first. Me, first." We would be like that school boy bounding away from school on the last day of term. Relief and release, happiness and joy forever

because he came to die, because he has disarmed the devil. There is nothing of penalty left in death for the Christian. God has now designed it so that it all works for good, that it brings huge blessings into our lives. And so he delivers us from the fear of death that can keep us in bondage all our lives.

You think of the child whose mother offers him a hot drink and the child takes it and he says, "Too hot. It is too hot."

And the momma says, "No. No, it is not. Take it."

"No, no, it is too hot."

And then the mother takes the cup and says, "Look." She sips it.

The child goes, "Ok." And he takes it and he drinks it because the mom said it is ok and proved it is ok and proves you survive. And this is really what this verse is saying. Christ has gone before us. He has passed through it. He has not just sipped the cup of death, he has drunk it to its dregs. He has emptied it of all that is damaging and painful and penalizing. And he has filled the cup with blessing and good and treasure and he says. "Take it. Everything of good is in this and I am the proof of it. I have gone before. I have come through it. I have risen triumphantly. I came to die, I came to disarm and I came to deliver you from the fear of death."

Use these truths, believer to deliver you from all these fears so that when death does begin to crawl up your arm you can look at it and say, "There is no sting."

"O death, where is thy sting? O grave, where is thy victory?"¹³

Christ has triumphed. He is victorious. But if you are an unbeliever, you are facing a terrible death. The sting is being sharpened for you. It is being filled with poison. It will be plunged into you and it will never be removed from you. You will die an eternal death, an everlastingness of dying and death, of dying and death.

You ought to fear. Pray for the fear and then take that fear to the only one who can deliver you from it. Take that fear to the Lord Jesus and say, "Great Savior who came to die, who came to disarm and who came to deliver, come into my life. I need you. I can't face another day without you. I can't face death without you. I can't face eternity without you."

There is one who can transform life and one that can transform death and one that can transform eternity. He is Jesus Christ. He calls you to trust, to believe, to have confidence in his Word and to take him as your Savior alone.

¹³ 1 Corinthians 15:55.