

The Secret of Victory Over Sin (Continued)

by L.E. Maxwell

The sermon emphasizes the importance of understanding our identity as 'born crucified' and embracing the power of the Cross to break free from sin's dominion and live a new life in Christ.

Scripture: Psalm 37:4, Isaiah 59:2, Romans 5:11, Romans 11:15, 2 Corinthians 5:18

Topics: "Reconciliation", "Atonement"

Description

The preacher delves into the concept of Reconciliation, describing it as the change from enmity to friendship between individuals, emphasizing the restoration of broken relationships. In the New Testament, Reconciliation signifies God's restoration of the world to Himself through Jesus Christ's work on the cross. The sermon highlights that reconciliation is the result of Christ's sacrificial death, showcasing the significance of the Cross where God's wrath against sin was poured out. It is emphasized that God reconciles sinners to Himself, showcasing His unchanging love and the need for repentance and trust in Christ.

Transcript

IT MEANS EVERYTHING to me, as a Christian, that I was "born crucified,"--born all over again through death, the death of Jesus Christ. When I was saved, I accepted death as my only deliverance.

My sins deserved eternal death

But Jesus died for me.

Christ died in my place. I was indeed a dead man but for Christ. He died my death. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness" (I Pet. 2:24). I must be either "dead in sins" or "dead to sin." If I am lost in Adam, I am "dead in sins." If I am saved through union with Christ, I am "dead to sin." When I accepted Christ's death for my sin, I could not avoid accepting my own death to sin. Christ died, not only for sin, but unto sin. I am committed to the cross. To attempt any other position is to involve myself in an infamous moral contradiction. My only logical standing is one of death. I have been "born crucified." It is a first principle of the Christian life.

This is no mere mechanical thing, no mere legal fiction. I am actually and vitally joined to Christ. But, like every other Bible truth, it calls for my hearty consent. That Christ indeed "liveth in me" is a glorious truth. If I am saved, that is no mere cold, lifeless imputation. It is a fact. But it is a truth that calls for my most

cordial "Amen." That I may realize His indwelling, I am commanded to reckon myself dead unto sin but alive unto God in Christ Jesus. Such reckoning is not make-believe or, as someone said, "Trying to make yourself believe what isn't so." However, the reckoning of a lively faith implies more than is usually realized.

Reckoning, in order to be real, includes self-renunciation. Our reckoning is doomed to failure unless we renounce self. In the power of Christ's death I must refuse my old life. On the basis of Calvary and of my oneness with Christ in His death, I must refuse to let self lord it over me. I must choose whether I'll be dominated by the hideous monster self, or Christ. The life that "Christ liveth in me" must have a happy "yet not I" at its very heart. How can I have the benefits of Christ's death while I still want my own way? Self must be dethroned. I am indeed promised newness of life, but only on the basis that I put off the old. If Christ went into the abysmal depths of self-emptying and self-renunciation, I must sink my old self-life into harmony with His ignominious departure. Let me with Samuel Rutherford "put my hand to the pen and let the Cross of the Lord Jesus have my submissive and resolute Amen."

When we thus begin to renounce self we shall find that this will generally be done through our submission to someone in the family or business circle. Home missions are good; foreign missions are better; but "submissions" at home and abroad are best of all. There are some women who will find practical victory at home through submitting to that husband's temper; some men through accepting the lashes of that long-tongued wife; others through embracing that seeming handicap or infirmity. Often we can believe for victory only around some such practical obedience. There self is renounced. Reckoning without the practical renunciation of self proves mere make-believe. It is just more self-righteousness, more self-effort.

Reckoning also includes rejection of sin. Paul says: "Reckon ye also yourselves to be dead indeed unto sin," and then adds, "Let not sin therefore reign." We should not let sin reign. That we already know. But better still, we need not let sin reign since we died and passed through death into resurrection beyond sin's dominion. Sin has no claim over those united to the Crucified, and sin "shall not have dominion" over those who yield themselves entirely to the Holy Spirit. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). But as long as we have any controversy with the Holy Spirit we cannot escape sin's dominion. The Spirit of God is specific and the Scripture is plain. The "offending" member is to be done to death--not pampered, or even prayed about. It is indeed good to pray for blessings, and to cry out for clean hearts, but not when God says "cut off" and "pluck out." God has truly cut us off from all evil at the

Cross. He now says: It is yours to break with sin--let not sin therefore reign.

In order to have "a conscience void of offense toward God, and toward men" how long has it been since I had to humble myself and be "put . . . to an open shame" before my family, or my business friend, or my Sunday school class, or my congregation? Dare I say that I have offended none and that the Holy Spirit has not pleaded with me in some such connection to obey Him? Christ was willingly set at naught, willingly classed with criminals. He willingly died to rid me of sin. Let me, then, not pamper, but pour contempt on all my pride. Let me go at once and humble myself. If I will not take my sin to the place of shame, cost me what it may to get rid of it, how can I claim the cutting-off power of Calvary? I am clear out of harmony with the Cross. Confession of sin implies rejection of sin. Its power is broken only as we come into harmony with the Cross. But the Cross is no place of concealment, of hiding, of covering sin. It is the place where we break with sin, the place of exposure, of guilt, of open shame. Let me be willing to lose face and abide by all the consequences. If Christ died to rid me of sin, should I not rather die than retain it? But if we are

not yet sick enough of sin to be rid of sin, we can only bow, and bleed, and hug our chains, until we are "sick unto death" of sinful self. We must be driven out of our unholy duplicity and made to own our double-mindedness.

But God is good. Christ is a jealous lover. He wants every believer delivered. He will not shrink from reducing you to shame and despair if only you may be exposed to the power generated on your behalf at Calvary. You must learn by kindness or by terror. God's sword of providence may be laid successively to every tic that binds you to self and sin. Wealth, and health, and friends, may fall before that sword. The inward fabric of your life will go to pieces. Your joy will depart. Smitten within and without, burned and peeled and blasted, you may finally, amidst the dreadful baptism, be driven from the sinful inconsistency of living for yourself. You may at length be disposed (blessed word--sweet compulsion) to yield self over to the victory and undoing of Calvary. Oh, the glorious power of the Cross! How can we longer hold out against it? All the power generated at Calvary is at your disposal.

In Bone of His Bone, F. J. Huegel tells about the strange lot of certain young ladies employed in a laboratory where contact with radium is inevitable. Upon entering this factory they know their fate is sealed. They will die. After a limited time they are released from their work with a handsome check for \$10,000. Doctors have examined girls who have thus toiled in contact with radium and have found by means of the X ray that a strange fire consuming the life burns in their bones. This most highly concentrated force is killing them. But a still more highly concentrated force was released at Calvary. There Heaven's radium was focused upon the great cancer of humanity's sin and shame. Radium kills. There is no power under Heaven that can stand its concentrated dynamic. "The Cross kills. The man who exposes himself to Calvary soon discovers that a hidden fire burns within his bones." Oh, let me, then, put no limit to its concentrated force. May its death-dealing, yea, life-giving and healing rays penetrate my most secret life, until its hidden fire burns in all the bones of my inmost being. Let the radium of the Crucified be applied again and again. It is a process. But let me not fear to expose myself to the divine treatment. If I am indeed sick of shams and hollow-hearted pretense--if my heart is hot with a veritable "furnace of desire" for deliverance--if my soul thirsts for the wells of living water, the full-orbed message of Calvary will be welcomed with joy unspeakable and full of glory. In all the gladness of Christ's glorious triumph let me say again and yet again: I have been and am crucified with Christ, it is no more I that live but Christ that liveth in me,--liveth in me, even me,--His own death-resurrection life, a life of death to sin and aliveness unto God.

Dying with Jesus,

By death reckoned mine;

Living with Jesus,

A new life divine.

Source: <https://sermonindex.net/speakers/le-maxwell/the-secret-of-victory-over-sin-continued/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net