

**Confidence Beyond the Grave**  
**Psalm 16:1-11**

There's no doubt this morning that there's something that mankind is all too familiar with, we've all experienced and we maybe even currently still possess, and that is fear, the concept of fear. And some of you, it's a simple concept. It's easy. You walk into a room in your house, and you see a little thing crawling on the ground, and you become a different person. And that is what fear does to you; it transforms you. Others, it takes a little bit more, might take a little bit more of a threat. According to some, this might be objective or subjective; it depends. For some of you, it comes in a different size, maybe it's a fear of other people for different reasons, maybe it's social fears. Sometimes it's physical harm and danger that can befall you, and for that reason, we have people that have businesses and devote time to how you can protect yourself from others. We actually have alarms that we install on things and locks that we implement and put in place on our cars, on our houses, on our prized possessions. It's because of fear. We have these fears, fear of what might happen, fear of pain, fear of suffering, fear of loss, fear of the unknown.

Now, while there's many different types of fears and types of phobias that even exist that plague people, of all the lists of fears and phobias, there's no doubt that the one that tops it all is the fear of death. All different surveys will say different things based on who they ask and what people are thinking. The reality is when it comes down to it, every single person has to deal with this fear. The fear of death. Death is coming; it's inescapable. The statistics are undeniable; so many people get robbed, so many have hardship come their way, but death plagues a hundred per cent of those that have existed. Death is the top fear that mankind has wrestled with and not known what to do with it. In fact, our culture has basically tried to write their own commentary on it, and it might vary depending on where you are in the world and what time you're existing and living. But in current culture and practice, it's very common in the west here to have people try and ignore death, just push it off, keep it at bay, pretend like it doesn't exist; keep telling yourself you're young, and it's not coming. It's way down the line. Others try and just embrace it with more of jokes, laughter, making light of it, just try and use comedy and humor to talk about death while really never actually dealing with it. These are many of the different practices that have

kind of come to form and shape, as far as how mankind has dealt with this fear of death.

But we know of a different response. You and I can look into Scripture, and we can see how the people of God have responded to this fear of death. And over and over again, we've seen it affirmed time and time again that the people of God have a different response to this fear of death and that is confidence, hope, despite this number one fear that mankind has encountered. And you might already have examples coming to your mind. You think of Christ, how He was willing to give Himself up, lay down his life and obey. You think of the apostles, how each and every one of them embraced the mission that was set before them, believed everything that they experienced and saw and heard from Christ, and went out and embraced their martyrdom. They were willing to die for what they believed, and they did not fear. In fact, they would rejoice when they were beaten and persecuted. And so it goes; you can find throughout the New Testament these examples, and you can even look into the Old Testament. The men of old, the prophets of Israel, the men of God who came up and they were faithful, and they confidently confronted death. They were willing to go to their deaths for the sake of God. This is what we find, and as you go through, not just Biblical history, church history, we could go through and talk of all the missionaries, all the peoples in the last two thousand years that have faithfully been witnesses to Christ and how they live in hostile parts of the world, and they themselves have been killed, martyred, but because they had this confidence in what they believed, and they welcomed death. They had no problem with it.

To learn such death-defying confidence, we could turn to all these examples, but today, I want to turn our attention to King David. I want to look back a thousand years before the time of Christ and look at King David. How did he confront death? How did he have confidence despite this fear of death? And that's what we find in Psalms 16. So, join me in looking at Psalms 16, and we'll read through the chapter before we begin here. Psalms 16:1-11; "Preserve me, O God, for in you I take refuge. I say to the Lord, 'You are my Lord; I have no good apart from you.' As for the saints in the land, they are the excellent ones, in whom is all my delight. The sorrows of those who run after another god shall multiply; their drink offerings of blood I will not pour out or take their names on my lips. The Lord is my chosen portion and my cup; you hold my lot. The lines have fallen for me in pleasant places;

indeed, I have a beautiful inheritance. I bless the Lord who gives me counsel; in the night also my heart instructs me. I have set the Lord always before me; because he is at my right hand, I shall not be shaken. Therefore my heart is glad, and my whole being rejoices; my flesh also dwells secure. For you will not abandon my soul to Sheol, or let your holy one see corruption. You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore.” As you can tell just from reading this Psalm, the very end of it, the very end, you see this unwavering confidence, this hope, this boldness encouraged, that David has, and so that is the death-defying confidence that we’re going to look at it today.

But before we can get there, we have to build because that’s what David does. He helps us see how he can be there, how it’s possible for anyone to have this same kind of confidence in the face of this greatest fear that mankind faces. So, to begin this, we see in the first four verses these commitments. We have to build this foundation before we can move on to see how this confidence appears and manifests. It all is built upon this foundation of David’s commitments, what he’s committed to. Again, in verses 1-4, he states, “Preserve me, O God, for in you I take refuge. I say to the Lord, ‘You are my Lord; I have no good apart from you.’ As for the saints in the land, they are the excellent ones, in whom is all my delight. The sorrows of those who run after another god shall multiply; their drink offerings of blood I will not pour out or take their names on my lips.” David, here, just rolls out these commitments that he has, and as you can tell, they are perfectly centered around God. That’s what we find in the first two verses, his commitment to God. His commitment to God is so evident.

This is how he begins. He says, “Preserve me, O God, for in you I take refuge.” The occasion for this Psalm... While we don’t have the details, we don’t know at what point in David’s life this was written. It could’ve been a time of basic fleeing and running from King Saul who was the king at the time, and David and this promise of himself becoming king next, based on what God had said. And David had to run into the wilderness. He had to go hide in caves in the desert. He had to run away and flee for his life. Is it during this time that David writes this Psalm? We don’t know. Is it later in his reign when he’s the king, and one of his sons, Absalom, tries to usurp the throne and kick David out of the capital of Jerusalem? We’re not sure. We don’t know the details of what is happening in David’s life, but suffice it to

say, turmoil, distress, trial, suffering of some sort, potentially life threatening; and what does he do? He doesn't think twice; he calls out to God. This is his commitment; "Preserve me, O God, for in you I take refuge." He declares again, as he has done in so many other Psalms, that God is his rock. God is his fortress. God is his refuge. He's committed to God. This is his devotion. There's no competition here.

In verse 2, he says, "I say to the Lord, You are my Lord; I have no good apart from you." If you look at this verse, in verse 2, you see the Lord stated twice, but it's two different words in Hebrew. The first, "I say to the Lord...", that is the Hebrew word Yahweh. That is the title for the God of Israel, Yahweh the God of Israel, the One who appeared to Moses in the burning bush and told him I'm going to raise you up to free My people from Egypt, to bring them out and make Israel My nation and bring them to the Promised Land. That is the name Yahweh the God of Israel, and David is saying I say to that God, I say to Yahweh, you are my Master, You are my King. You are my Lord. His allegiance is clear. There's no wavering here. This isn't a time for David to consider his options and take a step back and think there's the Philistines and they have the fish god, and there's the Assyrians, and there's the Egyptians, and the Pantheon there. And what do we have? ... the sun god, the moon god, the god of the waters, the god of the winds; and let's see, maybe I can dabble in a few. What's the best setup here? ...not at all.

David's commitment is clear. He's not off track. He's on point; "I say to [Yahweh]...", no one else; "I say to [Yahweh], You are my Lord..." Personal relationship, "...I have no good apart from you." He acknowledges and recognizes that anything that he has that you can call good, anything that is a blessing in David's life, has one source and that is God alone. David doesn't have this mixture of feelings of there is some nice things that God did for me when I slayed the giant and when I led some military victories. But there's some other things that I did; I brought some of my own abilities here. That's not what he's saying. He's saying all that is good, all that has been given to me, all that I have, is all from You God. He reaffirms. In the midst of trial, in the midst of this life-threatening situation, what does he do? He just reaffirms his commitment to God. It has to be in place. You can have no confidence of any sorts in such a situation as this if you are not committed to the one true God, the God who's in control of it in the first place. This is David's commitment to God.

But there's more. In verse 3, we see his commitment to God's people even. It goes beyond this. David is not just delighted to remain loyal in his allegiance to Yahweh, but, also, he joins with others. He isn't in this all by himself as verse 3 states, "As for the saints in the land, they are the excellent ones, in whom is all my delight." He recognizes there are brothers and sisters here. There are others who have not bowed the knee to these other gods. There are others who are committed to Yahweh, as I am, who are loyal, devoted in their commitment to Yahweh. David calls them saints. These are saints. They're holy ones, consecrated ones, ones that have decided that their life is set apart for one purpose; and that purpose alone is God. He also calls them the excellent ones, the noble ones. This is the excellent and most noteworthy and noble cause possible, to be set apart unto God, and he views it as a delight to come alongside with these, his brothers and sisters, these saints and their commitment to God. This death-defying confidence has to have God as the foundation, and commitment and others with you in the process.

And in verse 4, David becomes even more clear in his commitment as he states clearly and boldly; his commitment is to God alone and no one else, God alone, as he states in verse 4 so perfectly, "The sorrows of those who run after another god shall multiply; their drink offerings of blood I will not pour out or take their names on my lips." David wants to make sure this is very clear and needs to be understood. His commitment is only to Yahweh as he's already stated in verse 2, "You are my [Master]." But to make things even more clear, there are other people around me, and they worship other gods. They kind of have a policy of kind of appeasing many and trying to cover all their bases by worshipping all these gods, and David says I am far from that. I won't even go near that type of practice. I will not associate with those people and what they do, at all, because I know their end. You can go that route, but it's more sorrow. You dig a deeper hole for yourself. You don't solve anything. Your fear and anxiety and worry just mounts up and becomes greater than it was before. And David says I will not do that. I will stay far away. In fact, I won't even partake in any of their religious ceremonies. I won't offer any kind of burnt offering or sacrificial offering to their gods. You won't find the names of those gods on my lips. He's blameless, perfect in his example of his commitment, devotion, to God.

How can you have this death-defying confidence? How can you approach the greatest fear that mankind has had to deal with and have the ability to courageously look at it and say bring it on? You have to have this commitment. This commitment must be there. It has to be in place. There must be this devotion to the God who is Creator over all, to the God who controls all life, to the God who has purposed all things. David, you would think this would be a time for him, a time for him to waver, a time for him to be confused, a time for him to question God, a time for him to say God You were good for that time, but now I might need something else. That's not what he does. He calls out to God as his refuge, and he affirms his commitment to God and God alone. This is the confidence that is necessary, a confidence that is based on a devotion and commitment to God alone.

That's where we start, with this foundation of this confidence, but David builds on that in verses 5-8, and that's where we find his convictions, his beliefs. What are the points that he uses as anchor points? What are the truths that he will stake his life upon? He has this commitment and devotion to God, but he elaborates and tells us the truths that he will remain convicted by; "The Lord is my chosen portion and my cup; you hold my lot. The lines have fallen for me in pleasant places; indeed, I have a beautiful inheritance. I bless the Lord who gives me counsel; in the night also my heart instructs me. I have set the Lord always before me; because he is at my right hand, I shall not be shaken." The first conviction we see, really, in verses 5-6, and that is as if David is saying the Lord is my inheritance. The Lord is my everything, the Lord is all that I need. He is my inheritance. And you look at verses 5-6, and just some wording there, there's some metaphoric kind of language that is maybe not the easiest thing to identify with; "The Lord is my chosen portion and my cup; you hold my lot. The lines have fallen for me in pleasant places..." What is this referring to? ...because David concludes saying I have indeed a beautiful inheritance.

David refers to one of the most pleasant and enjoyable times in Israel's history. He's taking advantage of this moment, and he brings the people back. He transports them back in time, and he says, do you remember the feeling? Do you remember how it must've felt when Israel came and after wandering forty years in the wilderness, they came into the Promised Land finally, and they destroyed the nations that were there, and they now had the Promised Land, that land that God promised Abraham hundreds of years ago? Finally, there they are in the land, receiving it, and as the book of

Joshua spells it out, there were all the tribes of Israel, and they all got to receive their portion of the land of Israel; some were up in the Sea of Galilee; some were in the hill country; some were out on the coast. And they got to rejoice in this beautiful moment as they saw what portion of the land their tribe inherited, a moment of rejoicing no doubt - glee, happiness, praise, festivity. And David says I don't need that physical land; that's what God is to me. As happy as these people were to have their own land, to finally no longer be nomads wandering around but to have their own land, as wonderful of a moment that that was, that pales in comparison to what God is to me. God is my inheritance. I don't need a lake house on the Sea of Galilee. God is my inheritance. God is all that I need.

David is stating this so beautifully and perfectly, it's as it has been stated elsewhere in Psalm 73:25-27 by another psalmist; "Whom have I in heaven but you? And there is nothing on earth that I desire besides you. My flesh and my heart may fail, but God is the strength of my heart and my portion forever." Go ahead, round up all the possessions and amazing, valuable items that you can find on this planet, parade them right before me; none of them compare to what I have in Christ; none of them compare to what I have in God. The goodness and the amazing features of heaven and anything that earth can create and bring up, I don't care. It's all about God and Him alone. This is David's conviction. This is his belief. He is committed to God, and he believes that all he needs is God. He doesn't need more than that to exist. He doesn't need more than that to function. He needs God, and that's it. That will be sufficient. That will be enough.

He spells out another conviction in verse 7 back in Psalms 16, and that is my Lord is my instructor. The Lord is my teacher. The Lord is my counselor as he says in verse 7. We look back at Psalms 16:7; "I bless the Lord who gives me counsel; in the night also my heart instructs me." David, continuing to speak of all that he needs and all that he believes necessary for this life, goes on to say that God is his everything. God is his inheritance, and God alone is his teacher. He does not need to wander off and talk to others. He doesn't need to find counsel in the wise men of the ancient Near East. He doesn't need to look after and find all the sacred texts of other religions and people that exist. David has his instruction. He has his teaching, and it's from God, and he needs nothing else. David, although not having all of Scripture as we do, he still had God's Word. He had what God instructed Moses and the people of Israel, and David loved it; he cherished it. He meditated on it day

and night, and it says (he alludes to) here in the second half of the verse; "...in the night also my heart instructs me." This beautiful picture of memorizing God's Word, not only speaking of it as he went through his day and carried out his kingly duties and remembering what God had commanded His people, but also at night when he goes down to rest, recounting, remembering, reuttering what God has said, keeping God's Word on his mind, on his lips, on his heart.

David doesn't need anything else. He has God; that is all that he needs. He has God's Word; that is all that he needs. And his third conviction, we see in verse 8. It's where we find the Lord is my intent. The Lord is my passion. He is my focus. This is what he states in a memorable verse in all of Scripture. In verse 8; "I have set the Lord always before me; because he is at my right hand, I shall not be shaken." This is David's conviction. There's many ways to live life. There are many ways to get through and cope with the things that come, the difficulties, the trials that come up. There are many ways to function, but David says I'll give you the answer; you set the Lord always before you. That's what I have done. I have set God always before me, always on my mind. The pursuit and the object of all my affections and desires is God and nothing else. He is my intent. He is what I search after. He's not just all I need. He is all that I want. All that my soul can hunger for is found in God alone. This is David's conviction. He doesn't need something else. It's sufficient. God alone is sufficient. His commitment is to God. His convictions, they lie in God.

And it's from this that we can understand why the authors of the New Testament will continue to repeat this point. It's why the authors of the New Testament will say fix your thoughts on Christ our apostle and high priest whom we confess. Think on heavenly things; don't think on earthly things. Think on where Christ is seated at the right hand of God. Look to Him, the author and perfecter of our faith. The New Testament will constantly say this over and over again; set God before you always. He's all you need. He's all you want. Don't look outside of that.

This is David giving us the very... You could say, the very foundation of his confidence lies in a commitment to God. It has to start there; and then he builds on that with these truths that because God is his only commitment, from that you have these beliefs that he has lived by and championed - that all he wants is God, and all he needs is God, and God is his teacher and no

one else. And it's from that that we can then arrive at this confidence that David has in verses 9-11. Verses 9-11, this is what we find, David's death-defying confidence, his confidence that is able to allow him to encounter and confront the greatest fear of mankind, death itself. Verses 9-11; "Therefore my heart is glad, and my whole being rejoices; my flesh also dwells secure. For you will not abandon my soul to Sheol, or let your holy one see corruption. You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore." This is where we get to dive into the thick of David's confidence and see how it can be true for us as well. In verse 9, we see that David is a man who is familiar with this. He's experienced this. He's not pointing towards something abstract and ethereal, mystical, out and beyond; he's talking about something that he lives. He lives this very confidence.

He experiences this. This is real for him, this beautiful experience in verse 9; "Therefore my heart is glad, and my whole being rejoices; my flesh also dwells secure." Funny to think, I wonder how much of, really, mankind and what man is after could be just summed up in that? People being satisfied if they could just find gladness, joy, security. The very needs of mankind, the very desires of mankind summed up right there, and here's David saying it with a genuine and sincere heart. I have this, the very thing that mankind is after and will continue to invent new ways to try and satisfy it. I have it. I've attained it. I have this confidence right now. He experiences it. With this picture of what David is experiencing and this confidence, if we, too, are going to claim that we are followers of Christ and devoted to God alone and thus in this long rich history of those in Scripture that have been devoted to God, then this must be our experience as well. If we are to call ourselves Christians, followers of Christ, then we need to have the same experience here that he's talking about, this contentment, this satisfaction. And I would argue that if we don't, something's missing, something's wrong, and the thing that's missing is not from God. God is who He is, and He hasn't changed-it-up on you. God has done what He has done. He's been good. He's been gracious. He has provided salvation in His Son. It's all there. It's all available to you.

If you're not experiencing this confidence that David has, it's because you have not embraced who God is and what He's done. This is the key. This must be the experience of the Christian. If you have not experienced and if you've not embraced who God is and what He has done, then you not only

still have the problem of physical death and the fear that you have of that, but now you have an even greater problem of eternal death and the fear that is there. You see, because it's so kind and generous and amazingly gracious of God to give us life, it's incredible. He would even do that; that He would breathe life into mankind, and He would let us experience His goodness. But it's so blasphemous that we would turn around and rebel against Him. I mean, it's terrible, it's horrific that we would even treat Him that way. And because of such sin and rebellion against a perfect and holy and righteous God, He has to be just, and He has to be fair, and He has to punish, and He will.

There are some here who haven't experienced that punishment yet, but let's be reminded, there is this fear that mankind has to deal with. There is this fear of death. Your physical body will shut down. Aging will overcome you. You are not invincible, and your moment will come where you have to appear before God and explain why you did not embrace Him for who He is and what He provided in His Son. Think of the grace, not just the grace of life that you've been given, but also the grace of salvation, forgiveness of sins, a clean slate in Jesus. One who is perfect and known as the perfect lamb, innocent, spotless in every way, going to and being punished in the worst way for you. What salvation has been offered to you! Draw near. Cry out to God. Embrace Him. Embrace Salvation in Christ, and then you can overcome the fear of eternal death and God's punishment and wrath, as well as death in this life. You can overcome these things through faith in Christ.

The question still remains we need to answer. How is a Christian that is committed to God and trusting in God, how, on what basis can you have this death-defying confidence? How is it possible that we can deal with death in this life with confidence? This is what David explains for us in verse 10. In verse 10, we find this confidence explained for us - this amazing and profound statement that David makes; "For you will not abandon my soul to Sheol, or let your holy one see corruption." David first states in the first half of the verse, "For you will not abandon my soul to Sheol..." Sheol, a Hebrew word that's just a reference to the grave, the pit, kind of like the afterlife and underworld. It's really not a great place. It's the realm of the dead. It's a bad thing, and David is willing to admit... he admits that his body will fail. He admits that he will not live forever in his physical flesh, but he makes this bold statement. ...but my soul? I can tell you the destiny

of my soul is not in the ground. That's not where it ends. It's not ending there. God will not abandon my soul to the grave That's not it.

And you think, well, that's a wonderful statement. That's a wonderful truth. There's more. But how? We still need to answer how? How is this possible? How is there more? How do we know this? And it's by what David states in the second half of the verse - says you will not "...let Your holy one see corruption." The difference here is that we're talking about someone else. He says, "...your holy one..." This is a title and a term for someone else. In fact, if you were to look at "...your holy one..." and see who that is throughout the Bible, you'd find connections to and realize it's the Messiah. It's God's own Son. It's the promise that God made to mankind, that He would send a Redeemer, that He would send a Savior that would do the amazing work of crushing the head of Satan the serpent. He would take what happened in the garden, which was a complete mess on man's part, and reverse it and restore mankind and bring back life and peace and union with God and paradise, ultimately. This amazing promise of a Messiah to come that would do this and would be King over Israel and would restore it all, He's referred to as God's Holy One.

So, what does David say about God's Holy One? He says You will not "...let Your holy one [the Messiah] see corruption." You're not going to let the Messiah die. You're not going to let Him rot in the grave. You're not going to let Him have a simple life that ends in a simple way like everyone else in a very routine fashion. David says You got bigger plans for Him. I know that. I know that You have amazing and huge plans for Your chosen One, "...Your holy one [the Messiah]..." and that is not to end in the grave. And you think, okay, that also sounds nice, but where is David getting that from? Is he making it up? Is it wishful thinking? ...not at all. We've already talked about how David was instructed by God. He's been meditating on what God had said, and this really ties into what God has already promised to David. If you look back in 2 Samuel 7, you see this covenant, this agreement, this deal, that God makes with David, and it's incredible. It's a beautiful promise that is made in 2 Samuel 7:12-13, and this is also known as the Davidic covenant. God says, "When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever."

That's a key word there, establishing one of David's descendants and "...His kingdom forever." That's a bold statement.

Elsewhere, we see this reiterated in Psalm 89:29; "I will establish his offspring..." (referring to David) "...forever and his throne as the days of the heavens." Again, in verse 36; "His offspring shall endure forever, his throne as long as the sun before me." David already knew this. David knew what God had promised. David knew that God had promised a dynasty and named for David, a kingdom, and that would come about through one of his offspring who would rule over this kingdom forever. So, David knows that there is someone to come, the Messiah, that is to come. He will live forever. David is certain of this because God has said it. If God has said it, then he can believe it with full assurance, and he does. That's why David is able to state back in our Psalm, you will not "...let your [Messiah] see corruption." Because He's got to reign forever; that's what You said. You promised this. Your Messiah, one of my offspring, is going to be on the throne forever, and He will not rot in the grave like everyone else.

It's amazing truth that David knew. And what David does is he attaches himself to this Messiah. He identifies with Him, and it's just like you and I do in the New Testament. We are believers in Christ, and as Paul describes multiple times, we are in Christ; that in the same way that Christ died on the cross, bearing the weight of our sin, we too have died to the flesh and died to our sin. And the same way that Christ rose again, defeating death ultimately, we have a guarantee of our future resurrection, our future hope. We will follow Him. He is simply the forerunner. He is the beginnings of it all, and we too have that same hope. David knew that, a thousand years before it even happened. He knew that he would be attached to this Messiah, and he, too, would experience victory over the grave just like the Messiah would. It's beautiful. David speaks with death defying confidence, bring it on. It does not matter. I know what God has promised. I know the Messiah will come. He will destroy not just sin but death, and I, too, will follow in His footsteps. It's a beautiful confidence that he explains.

In verse 11, to conclude, he continues talking about this confidence and gives us more understanding of what it looks like - this confidence that is exemplified. We get more of a picture of how this looks. In verse 9, we saw how it is currently looking in David's life. In verse 11, we look ahead to the future confidence that is still in store. He states, "You make known to me the

path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore.” David knew the path to life. David knew the path beyond the typical of what mankind experiences, not just the path to the grave, to the tomb, and a typical ending. David knew the path to life as Jesus stated, “I am the way, and the truth, and the life.” David knew this; that’s why he goes on to say, “...in your presence there is fullness of joy...” David knew this is more than... What he was experiencing was only a little bit of what was to come, being in God’s presence, enjoying God, “...fulness of joy...,” and finally, “...at your right hand are pleasures forevermore.” David knew there was more than just this life. Death had lost its power - not able to scare him anymore. Death has no ability to bring fear to a man like this.

And you and I can defy death in the same way, with the same confidence. I invite you to identify with Christ. For that moment when you do identify with Christ and give yourself to Him in the same commitment fashion that David has done, you will find, not just forgiveness of sins and a new heart, you’ll become a new creation, and you’ll have a promise and a hope and a confidence that beats any fear that can be brought your way. Rejoice! We as believers have the solution for these great fears. We don’t need to call it taboo. We don’t need to say death, let’s not talk about that. Let’s just make light of it. Let’s just try and skirt around it. No. We have the solution. We are in Christ when we say halleluiah, death has no power over me because it had no power over my Savior. It’s a beautiful hope and a wonderful confidence we have.