

To Live is Christ

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[0 : 00] Well, good morning. If you want to open up your Bibles to Philippians chapter 1, we'll be reading verses 20 through! 26 today.

And if you don't have a Bible with you, but you want to use a Pew Bible, it's on page 998 in the Pew Bible. So if you want to use one of those, feel free. As you turn there, I want to introduce the text. It's one of the most popular passages in the book of Philippians, maybe one of the most popular verses in all of Scripture. This verse 21, Philippians 121.

And it introduces a topic that nobody really likes to talk about, but one that's necessary to talk about, and that's death, right? Nobody wants to talk about death. And yet, here we are facing death, right?

We all face death. Ever since sin entered the world, 100 out of 100 people will die, right? Like, I'm sorry to tell you, but everybody in this room, at some point or another, you'll breathe your last on earth.

[1 : 05] I will too. So with that, we have to talk about death. We have to talk about what happens when we die, and what happens after we die, and the hope that we have in Christ.

Christ, you know, I was going to talk about something else, but as we were singing that final song, There is a Fountain, I want to share a little bit about the background of that song.

And so, I don't really recommend being on your phone in the church service, you know, on Google, but I had to pull up the last verse. So I was over there on my phone for a minute. So if you saw me, please don't judge me. It was for this.

So William Copper is the man who wrote that song. His name is spelled C-O-W-P-E-R, but it's pronounced Copper, okay? He was a hymnist.

He was friends with John Newton, the guy who wrote Amazing Grace, and a very well-known poet and hymnist in his day. And at some point in his life, he experienced a bout with insanity.

[2 : 03] He was convinced that he was condemned to hell and was actually put into an insane asylum for a period of time. And then after that, he struggled with depression, severe depression, where he would have to go back to an institution for a period of time until he would get better.

And this was a constant struggle in his life. But during this period of time, after he began this, after the struggle began in him, he came to faith in Jesus Christ.

And part of what helped him work through his depression was writing hymns. And so with one of these bouts of, as he was coming out of one of these bouts of depression, he wrote the hymn, There is a Fountain. It's a beautiful hymn, and I love that we sang it today.

There's a, those verses that we sang are all beautiful. Redeeming love has been my theme, and shall be till I die, shall be till I die. You know, the dying thief, he was blessed to see this in his day. And even though I'm as bad as that thief on the cross, I'll experience that grace too. And then there's the final, the final verse is actually the fifth verse of the song. And it's a personal verse that he wrote about his own experience.

[3 : 12] And so Copper wrote, When this poor lisp, I'm not going to sing it, stammering tongue lies silent in the grave. So he, because of his bouts with depression and things like that, he couldn't speak very well.

His speech was inhibited with a really dramatic stammer and lisp. So he didn't have a very good speaking voice. So he wrote, When this poor lisp, stammering tongue lies silent in the grave, then, in a nobler, sweeter song, I'll sing thy power to save.

I'll sing thy power to save. This man was facing this depression, he was coming out of this depression, and he was just reminded and encouraged by the hope that he had in Christ. So whenever he faced the possibility or the prospect of death, he wasn't shaken so much as

encouraged that one day he would die, he would be in the Lord's presence, and there, more beautifully than he ever could here on earth, he would sing of the Lord's power to save. And that's the hope that we have as Christians. And so as I'm, you know, thinking about that hymn, and thinking about his testimony, it really kind of comes to bear on what we're reading today in Philippians chapter 1.

How does Paul have this confidence that he has in death or facing death? So let's read together. If you want to stand, you're welcome to. Philippians 1, I'm going to read 20 through 26.

[4 : 36] It says, That's a verse that we're all familiar with, I'm sure.

Now, if I live on in the flesh, this means fruitful work for me, and I don't know which one I should choose. I'm torn between the two. I long to depart and be with Christ, which is far better, but to remain in the flesh is more necessary for your sake.

Since I am persuaded of this, I know that I will remain and continue with all of you for your progress and joy in the faith, so that because of my coming to you again, your boasting in Christ Jesus may abound.

Let me pray for us. God, thank you for your word. Thank you for the hope that we have as we face certain death on this earth, and the hope that is rooted in your son Jesus and his life. We love you and praise you, and it's in Jesus' hand that we pray.

Amen. So this idea of to live is Christ. Paul, for me to live is Christ and to die is gain.

[5 : 47] And I included verse 20, even though we went over it last week, because it really sets the scene for what we're talking about today. This idea of him, his eager expectation, what he expects to happen in his imprisonment is that regardless of if he lives or die, Christ will be highly honored in his body.

That's his goal. That's what he had set before him. And then to express that even further, he says, for me to live is Christ. For me to die is gain. Okay?

So how do we get to that point? And so to get there, let's talk about something that I think, as we go through this text, we'll see, which is the way that we live on earth directly impacts how prepared we are for death.

The way that we live on earth directly impacts how prepared we are for death. We've all known people who face death, and they frankly didn't face it well. The terror of death, the uncertainty of death, that's an uncomfortable thing to see in somebody.

And likewise, I'm sure we've all known people who have faced death very well, very courageously. Knowing what lied before them, they faced it well, expecting and hoping that Christ would bring them safely home.

[6 : 54] Right? And so that's, the way that we live on earth directly impacts our preparation for death. So, let's talk about the believer's ultimate calling, because I think that's what Paul's talking about here, when he says, for me to live is Christ, and to die is gain.

And remember, the scene is set with verse 20, that his hope is to highly honor Christ in life. So the believer's ultimate calling, point blank, period, is to glorify Christ Jesus.

Our ultimate goal and aim in life is to bring honor and glory to the name of Jesus. No matter what we do on earth, no matter what we talk about, no matter what we see, no matter what we say, our ultimate goal is to bring honor and glory to the name of Jesus Christ.

And Paul lived this way. That's why he's able to say this, for me to live is Christ and to die is gain, and mean it sincerely. He lived this way. Everything in his life was for the purpose, was done for the purpose of glorifying God most greatly.

If you remember in Galatians chapter 2, Paul said, I have been crucified with Christ, and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

[8 : 06] So Paul, he didn't, you know, see his own life as his life anymore. He saw himself as a vessel to be used by God in any way that God saw fit.

So in his life, he lived in the way the crucified Christ, the risen Christ, would have him live. That was his goal in life. This mentality gave him great confidence as he faced potential death.

He hoped that he wouldn't be ashamed and that he would honor Christ, and this wasn't just a blind hope, it was his expectation. It's what he expected to take place, was that Christ would be highly honored.

And what was the basis for that expectation? Right? Like, we can all say, I think, man, I hope that whenever my time comes, and I know I'm going to die, I hope I face it well.

And we mean it in that, you know, the same way I hope the Titans win today, right? Like, I don't really have any control over it, but I hope it happens. But Paul, whenever he says he hoped, his hope was that he would highly honor Christ in his body, he means I fully expect to highly honor Christ in his body, right?

[9 : 16] He fully expected to honor Christ. And what was the basis for that? What was the courage that he lived with? We've talked about the courage that Paul lived with as he faced prison and things like that.

And it's from that courageous life in Christ that we get this most familiar and beloved passage, courage for me to live as Christ and die as gain. You see, for Paul, it didn't matter whether he lived or he died.

He knew that he was going to bring honor to Christ Jesus either way. He was determined that his whole life was completely for Christ. Many people in this room have faced the prospect of death. Many of you have been diagnosed with life-threatening, you know, diagnoses, right? You've been given a diagnosis and a timetable for how long you might have to live.

Some of you have experienced that. Some of you have had loved ones who have experienced that. And when we face death, how do we face it with the resolve that Paul did? How do we face death in a way that glorifies Christ?

[10 : 22] When we know that things are coming to an end for us on earth or for someone that we love, how do we face that with this resolve, this hope, this expectation of the glory of God?

And when we consider this, we have to ask the same question because Paul asked, you know, Paul was steadfast. He was ready for death. He was prepared for that. I mean, he literally, he's like, yeah, if I die, that's totally fine.

That's actually more advantageous for me personally. So I'm totally okay with dying, right? That's what Paul said. And how did he do that? Well, it begs the question, who do we live for, right? Who or what do we live for? Do we live for ourselves? Do we live for sports? Do we live for excitement? Do we live for anything other than Christ? If we live for anything other than Christ Jesus, then I'm just telling you, death becomes a lot more daunting.

If we don't live for Jesus Christ, then when we die, that's a little bit more scary than it probably should be. It's more scary than it needs to be.

[11 : 30] We're more prepared for death when we live lives sold out for Christ. If you know that you've been redeemed, if you know that you've been saved, but you only live that way on Sundays, Sunday mornings and Wednesday evenings, and you don't live for Christ, if you don't live sold out for Christ, a life changed by Christ at all points in time, then I don't expect that we'll have the same confidence that Paul had near the end of his life.

If you live for something other than Jesus, your focus will not be on him when death is close. So our calling to glorify Christ gives us hope and gives us confidence as we face death.

So glorify Christ in everything you do. I was talking with Audrey this week. As I was studying this, I was convicted. I was like, you know, I kind of just like flippantly do things sometimes. I know that's surprising. I don't, you guys expect me to think about everything, right?

No, I don't, right? Sometimes I just like, yeah, whatever comes to my mind, I'll make the joke. You know, like I'm a witty person, so I try to make jokes a lot, probably arguably too much. And so I was talking with Audrey, and I was like, you know, to live is Christ.

Okay, is that true for me? That's a personal example, but is that true for me? Do I live, like, is life all about Christ for me? And, you know, we'd be talking about something, and I would just spout off a joke, and I'm like, that wasn't helpful.

[12 : 54] Like, Jesus wouldn't have made that joke. You know what I mean? Like, Jesus would have been compassionate. Jesus would have taken a compliment. Jesus would have been more kind. Jesus would, but I struggle with using every moment, every word, every thought, to bring honor and glory to the name of Jesus.

I don't think I'm alone with that, but maybe I am, but if that's something that you struggle with too, let me challenge you, because this was a challenge for me this week. Try to be intentional with what you say. Try to be intentional with what you think.

Try to be intentional with what you do, because pretty quickly, what I found was, I'm really far away. I'm not close. I'm not close. But as I was studying this week, I came across a prayer that was prayed by St. Patrick, who's, I mean, not just the holiday, right?

He was actually a real person, St. Patrick. He was a missionary in Ireland. And part of his prayer, this is beautiful, but this is what he would pray. May Christ shield me today.

Christ with me. Christ before me. Christ behind me. Christ in me. Christ beneath me. Christ above me. Christ on my right. Christ on my left. Christ when I lie down. Christ when I sit. Christ when I stand.

[14:02] Christ in the heart of everyone who thinks of me. Christ in the mouth of everyone who speaks of me. Christ in every eye that sees me. Christ in every ear that hears me. Amen. His prayer was that in every single aspect of his life, Christ would be seen.

And Christ would be glorified. That's a challenging thing. But if we live this way, if we live out our calling to glorify Christ, then when we face death, we're able to face death with more courage the same way that Paul did.

So live for Christ. Grow your love for Christ. And live with the goal of honoring him. Living our calling faithfully to glorify Christ prepares us for the prospect of death, prepares us to face death and to do it well.

But this idea of living for Christ, dying, being a gain, more advantageous, it presents somewhat of a conflict. All right?

And so this is what Paul says as we go on. He says, Now, if I live on in the flesh, this means fruitful work for me, and I don't know which one I should choose. Like, he's literally, like, Paul is expressing to this church, he's like, I genuinely don't know which to choose.

[15:19] Like, should I just go on and be with the Lord now? Or should I remain living? I don't know which one I should choose. I'm torn between the two. I long to depart and be with Christ, which is far better. But to remain in the flesh is more necessary for your sake.

So this is the believer's inner conflict. The believer's inner conflict. But look at his perspective. The conflict exists because of his view of Christ and his hope in Christ and salvation at the time of his death.

He faced a legitimate conflict. He didn't know which one was best. It would have been better for him to die and be with Jesus. Obviously, we can all agree with that, right? It's better to be with Jesus than here.

I mean, I love you guys, but I'd rather be with Jesus. You know what I mean? Like, really, I would. Like, personally, that's personally more beneficial, to see Jesus face to face. But is that more beneficial for the church?

Is that more, and that's what Paul's facing here. Is it more beneficial for me to stay here for you, or is it better for me to just go experience this for myself? But notice, too, well, first of all, Paul was not advocating for suicide here.

[16:28] I need to be very clear. He wasn't advocating for taking your own life and just to go be with Jesus, right? Like, I'd rather be with Jesus, so I'm out, is not what he's saying here. What he's saying is he faced the potential for death because he was in Roman imprisonment, and if he were to die, he's like, that would be better, right?

But if he were to live, it means fruitful work, right? And this is the other thing, too, is Paul didn't have the retirement mindset, no offense, that we have in America, which is if I retire, I get to go to the beach and go to vacation and do whatever I want, right?

I mean, there's a lot of y'all who retired who work harder than I do. I get it. But my point is, Paul didn't have the retirement mindset that is prevalent among us in our country, right? This American dream, work really hard, save your money well, retire, and then count seashells on the beach, right?

That's not what Paul had in mind here. He had in mind, if I live, I'm going to keep on working, and I'm going to see more fruitful work. If God keeps me alive, then I'm going to keep going. I'm going to see more people come to faith.

It means fruitful work for him. He wanted to be useful for the kingdom. That was his goal, was to honor Christ, and honoring Christ meant being useful in the kingdom of God, telling more people about Jesus, disciplining more believers, right?

[17:46] Showing the love of Christ in everything that he did. So that was the one option. I'd like to do that. I'd like to keep living. I'd like to keep serving. But the other option is to go be with Jesus.

And he says, I long to depart and be with Christ, which is, the CSB says far better, but Paul says that it's more like, it is very much, much better, right?

He kind of like overemphasizes just how much better it is to be with Jesus. It would be way, way, way better for him to go be with Christ. But look at the way he says that he would like to go be with Christ.

He doesn't say, I'd like to die at the hand of the Romans. I'd like for Caesar to judge me and my head be chopped off, and then I guess I'll be with Jesus. He says it much more beautifully than that. He says, I long to depart and be with Christ.

That word depart, it's used in another place by Paul in 2 Timothy chapter four, verses six through eight. This is now after his time in Rome, he was most likely, Paul was released from prison, okay? [18:48] And then from there, he went out and lived and did ministry for another few years. And during that time, he wrote the letters we have, 1 and 2 Timothy, Titus. And this 2 Timothy was probably the last letter that Paul wrote.

And in it, he describes to Timothy that he is actually facing certain death. It's no longer a possibility. He knows what's coming for him, okay? He knows that death is on his doorstep.

And this is what he says to Timothy, for I'm already being poured out as a drink offering, and the time for my departure is close. I've fought the good fight. I've finished the race. I've kept the faith. There is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me, but to all those who have loved his appearing. So Paul uses that word departure there.

It's the same root word as when he says depart here in Philippians, okay? He longs to depart. That word doesn't just mean, I'd like to go, you know, get out of here, be with Jesus.

[19:45] There's like this illustrative meaning behind that word. It's tied to sailors. And when they have to loose their ships, the moorings to sail off into the sea, the departure of a ship into the sea is the idea carried here.

So that as the sailor leaves from one shore, right, he looses the ropes, he sails off, and then eventually there comes a time when you're on the boat, I've never been on a cruise or anything, but some of you have, you know what I'm talking about, where you don't see where you left anymore, and then eventually you do see the shore where you're headed to, right?

And that's what Paul's talking about here. He longs to gently sail away, where at some point he'll lose his life on earth, but he'll stop seeing this place that he came from, but he'll look forward and he'll see the shore of heaven.

He'll be called home. I think it's a beautiful picture here that he's painting with his words. The idea is it's not painful for me to die. It's not gonna be bad for me to die.

It's pleasant. It's a journey from one place that I've known to the next place that I'll know even better. So he longs to depart and be with Christ.

[20:56] It's way better for him to depart and be with Christ. And this inner conflict that Paul faced is not uncommon. The more struggles we face on earth, the more death that we experience around us, the more diagnoses that we receive, the more pain that we feel, the more we long to depart and be with Christ.

Right? Isn't that natural? The sin that we live in in this world just points us closer to Jesus because it reminds us how far off we are from him. So the more that we experience these things, the more we long to be with Christ.

When you face this conflict of wanting to be with Jesus versus continuing on, how do you decide what is best? This conflict is not uncommon.

It's very common. It's filled with hope, really. The hope of a life with Christ. And it's rooted in the work of Jesus. So how do you decide what would be best?

Not that Paul had any real say in whether or not Rome would execute him, in this case. But the idea is, if I could choose, right? If I could choose to be with Christ or if I could choose to stay, how do we settle that in our minds?

[22:15] Because this is, again, this is a common experience. I'd rather be with Jesus than be here. So how do I settle what I do while I'm here? The answer is that we view our lives, the entirety of our beings, as being subject to whatever Christ Jesus deems best for us.

Right? So if Christ leaves us here on earth, then we have to be committed, like Paul, to fruitful work, to being faithful, to being obedient, to serving, to sharing with others, to disciplining young believers,

using your gifts in the church, right?

Your spiritual gifts, using your gifts in the church to grow the body of Christ. We have to be committed to the mission of Jesus Christ. That's how we settle this conflict.

That's how Paul settled this conflict. He was settled on the fact that if it was more glorifying to God for him to die, he was okay with that. And if it was more glorifying to God for him to live, he was okay with that too. And notice how different this is presented here than like the struggle that we see on TV shows and movies when it comes to like, you know, working out deals with God, right?

Paul's not negotiating with God here. He's expressing to his friends in Christ this inner conflict of wanting to be with Jesus versus wanting to live and do fruitful work. In TV shows and movies, when people have conversations with God, it's, hey God, if you get me out of this mess, I'll do, I'll live for you, right?

[23 : 42] And then the joke always on the TV shows is God gets them out of it and then they're like, okay, thanks, and they forget about it completely, right? That's the joke. I think it's a joke because it happens a lot. I think it's a joke because it's actually pretty common.

But Paul's not negotiating with God. He's expressing a serious struggle that he had and he was settled on the fact that regardless of what God chose to do, God would be glorified. So, as we struggle here on earth, we can't lose sight of the work that God has for us because we're only looking to what we have waiting for us in heaven.

We should live with one eye towards heaven, right? We should live with heaven mindsets, right? With the mindset of Christ is returning one day and that'll be a glorious thing. With the mindset of when I die, I will be in his presence, right?

We should celebrate that, but we have to also keep our focus on what God has for us here on earth. So, don't lose focus on what God has for you.

That's what Paul did. He didn't lose focus. If you look at what he says next in verses 25 and 26, he says, since I'm persuaded of this, I know that I will remain and continue with all of you for your progress and join the faith.

[24 : 54] So, he's persuaded of the fact that it would be better for himself or better for them if he stayed in the flesh, if he kept on living and that convinced them. So, since he's persuaded, he will remain.

He will remain for them and continue with all of you for your progress and join the faith so that because of my coming to you again, your boasting in Christ Jesus may abound. In order to come to this conclusion, Paul had to think selflessly.

It would have been more beneficial for him if he had gone to be with Christ, but he wasn't interested only in what would be beneficial for himself. He was interested in what would bring the most honor and glory to Christ and the conclusion here is that it would be more glorifying to Christ if he kept living and encouraged the saints and kept using his gifts with the church and kept preaching Christ and reaching the lost and planting churches and all those things that Paul did so faithfully.

He had to determine what was most beneficial for the kingdom of God and thankfully, because we have, again, a couple extra books of the Bible here, 1 and 2 Timothy and Titus, thankfully, Paul continued on God revealed to him the need to continue on.

And one of the most cool connections here is that Paul's commitment to serve the saints, and that's what we're talking about here, the commitment to serve is for the progress and joy in the faith for the church in Philippi.

[26 : 19] And if you remember back in verses 12 through 20, last week what we talked about, that his imprisonment was not a bad thing, it actually led to the progress, the advancement of the gospel.

So just like Paul's imprisonment led to the progress of the gospel, the gospel going even further, so will his freedom lead to the progress and advancement of the gospel, to the gospel going further.

That's a man whose whole life was dedicated to whatever God had for him. And that's the type of way that you and I need to live as well. So, live with a heart and a hope for the future life and eternity with Christ.

Study what that's going to be like. Look forward to the day that you're in Christ's presence. But serve faithfully while God has you here on earth so that God will be highly exalted.

Christ will be highly honored. And notice what happens too as a believer, as a Christian, commits to serving faithfully. One, it comes from a desire to see the gospel progress or advance, right?

[27 : 22] But then two, it brings joy to others. Paul stayed because it would bring more joy to the church in Philippi. But it also provided more opportunities for God to be praised, for him to be glorified.

He says in verse 26, so that because of my coming to you again, your boasting in Christ Jesus may abound. Paul knew that if he visited this church again, they would boast in the work of Jesus all the more.

They would glory in the work of Christ to free Paul, to bring him to them. So if we are committed to serving faithfully while we're here on earth, then we'll see the joy grow in greater number and we'll see people praise God, people glorify God.

And again, that's our goal, to glorify Christ. Living for Christ. Living for Christ prepares us for death. But I want to wrap this up by just addressing a couple of thoughts here on death. Death is unwelcome. Death is unwanted. Unfortunately, it's not unfamiliar.

[28 : 27] Right? We know death. We've experienced death. We've been touched by death. We've been affected by it. But death alone isn't the only thing worth considering here when we look at this text.

John Chrysostom, who was a preacher in the 300s A.D., a long time ago, but he's a great preacher. But he wrote, whenever he, this is one of his sermons, as he was talking about this passage, he said, he was quoting Paul, it is good for me to depart and be with Christ.

And then he says, for even death is a thing indifferent. Since death itself is no ill, but to be punished after death is an ill.

Nor is death a good, but it is good after our departure to be with Christ. What follows death is either good or ill. Death in and of itself, if it was just that we closed our eyes and had no more consciousness and we were done, it wouldn't be of any significance to us one way or the other, like at all.

Right? But what happens after death is of significance, it is a matter worthy of considering. We have to understand that after our life on earth ends, there is something else waiting for us.

[29 : 46] For those in Christ, it's good, it's life with him, it's union with Christ. Dietrich Bonhoeffer, he was in Nazi Germany, he was a German, but he was a pastor and he was a spy, he was kidnapped and put into a prison camp and the day he was going to be executed, he was called for to be executed and he said, this is what he reportedly said to one of his fellow prisoners, this is the end, but for me, the beginning.

He knew that his death was the beginning of life. Right? Death on earth isn't final. Bonhoeffer had hope that whenever he was hanged by the Germans, he would be present with Christ.

And he has that hope from scripture. 2 Corinthians 5.8 says, in fact, we are confident and we would prefer to be away from the body and at home with the Lord. To be absent from the body is to be present with the Lord and that's what Paul's talking about here.

So if you're in Christ, death on earth is the beginning of eternal life. So live for Christ while he has you here on earth and look forward to the moment that your faith becomes sight. And what a glorious thing that is.

What a hopeful thing that is. On the other hand, if you don't have a relationship with Christ, what happens after death is no good at all. It is very bad. Let me explain.

[31 : 00] If you do not have a relationship with Christ, the Bible says that you're still in sin. Romans 3.23 says that everyone has sinned, for all have sinned and fall short of the glory of God.

And there's a punishment for that sin. In Romans 6.23, it says that the wages of sin is death and that death isn't just a simple death on earth which we're all going to face, a physical death, but it's an eternal death, a separation from the love of God for all eternity.

2 Thessalonians says when he takes vengeance with a flaming fire on those who don't know God and those who don't obey the gospel of our Lord Jesus, they will pay the penalty of eternal destruction from the Lord's presence and from his glorious strength.

There's a penalty that needs to be paid for your sin. And if you die without knowing Christ as Lord and Savior, that penalty will be on your own to pay. eternally separated from the love of God, but there's an alternative.

Romans 5, 8 says God demonstrates his own love for us in that while we were still sinners, Christ died for us. So even though you're in sin, Christ Jesus died for your sin. The perfect son of God lived a perfect life and he died on the cross to take the place, to take that penalty for you.

[32 : 16] I said Romans 6, 23, for the wages of sin is death, but there's a second part of that verse says the gift of God is eternal life in Christ Jesus our Lord. So if you don't know Christ, this is a weighty matter because your death on earth isn't final.

There's either life waiting or punishment and separation from God and God does not desire for you to be punished for your sin. He desires for you to trust Christ to take that punishment for you. Romans 10, 9 through 13 says if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. One believes in the heart resulting in righteousness and one confesses with the mouth resulting in salvation. For scripture says everyone who believes on him will not be put to shame. For everyone who calls on the name of the Lord will be saved. You can be saved from the penalty and punishment of sin if you put faith in Jesus Christ.

Today we're going to have this time of invitation and I'm going to ask that you stand and sing with us, but will you please consider whether or not you have a relationship with Christ, whether or not you have life waiting for you after death.

[33 : 26] And if you don't, would you please come talk with me? Let me explain to you the joy of salvation in Christ Jesus, the life that you can share. So you can share with the same mindset of the apostle Paul when he says for me to live is Christ and die to die is gain.

For those who have faith in Christ Jesus, death is not as scary as it is for the rest. Death is the beginning of life. Let's sing together. You come, let's talk.
Let's talk.