

To Live Is Christ, to Die Is Gain (Compilation)

by Compilations

The sermon explores the profound implications of living for Christ and the willingness to embrace martyrdom as a testament of faith.

Duration: 27:36

Scripture: Jeremiah 5:1, Jeremiah 12:3, Jeremiah 29:11, Matthew 5:28, Matthew 6:33, Romans 8:35, Romans 8:37

Topics: "Compilation"

Description

In this sermon, the preacher emphasizes the need for more zeal and a fresh Bible study in the lives of believers. He describes a vision that the prophet Jeremiah had, where he saw the state of the people in Jerusalem and their lack of true faith. The preacher also discusses the theology of dying for Christ and the concept of martyrdom, highlighting the example of Jesus who gave his life as a sacrifice for others. He concludes by sharing the powerful message of Romans 8:35, which assures believers that nothing can separate them from the love of Christ.

Transcript

So, I ask the question, what's the theology of dying for Christ? What's the theology of martyrdom? Listen carefully. He was told by his father to strip himself of the heavenly glory, come down, become a man, not any kind of man, but a slave, to be a servant of everybody and give his life as a sacrifice for them. This is the pattern.

The only way to live is to die. And your problem, we won't die. I was turning over in my mind again today the sixth chapter there of Isaiah.

When Isaiah saw the Lord, what did he say? Oh, my prayer life needs a bit tightening up. Uh, Lord, I need a little bit more zeal. Lord, I need a fresh Bible study.

He is a man of God without a total revelation. The first chapter has another revelation in it, but the revelation was not a vision of death he saw in himself, it was a vision of breath he saw the world. It was a vision of deity he saw the world.

Our midnight is thy smile withdrawn. Our noontide is thy gracious dawn. Thy rainbows arch, our mercies shine, all but save the clouds of sin are thine.

Lord of all life, below, above, whose light is truth, whose warmth is love, before thine ever-blazing throne, we have no lust of other. What happens? The nearer you get to God, you see your own corruption, until he removes that corruption. Read the story of Job, and then finally he says, Woe is me, woe is me, woe is me, I'm unclean.

Peter had known Jesus, he comes near to Jesus, and he says, Depart from me, I'm a sinful man. Now, I don't believe you have to live there permanently. I read part of a new book today that made me sick.

You can just as well be a Mohammedan. Oh, you can, he can deal with your sins of the past, he can take them all and throw them in the sea of his forgetfulness, but you're going to have incorruption, you're going to have corruption inside until you die, that's a lie from hell. You say, well, many of the things inside of me don't die, for the simple reason you won't let God crucify you.

Well, you don't, you need a little bit of sin to keep you humble, I'm not for seizing. The logic is, why not have a lot and be real humble? Tell me one sin that will do you good, tell me one sin that will glorify Jesus in your life. We're not preaching against... Any way to look at the doctrine of non-resistance without... What he's saying, what happens if these people come over to our land? What are you going to do with another Hitler? What are you going to do with Sodom's saint? What are you going to do if this happens, and this happens, and that happens? I'll tell you what I'm going to do, I'm going to die, if need be.

He talks about, for thy sake we are killed all the day long. We are counted as sheep for the slaughter. You're accounted as sheep for the slaughter.

You see, when you start to get into discussion of this, or when you start to think about this, a lot of what ifs happen. What if someone breaks into your house? What if Hitler wasn't stopped? What if these different things would happen? We've got to do this, we've got to do that. We've talked over and over the message of Jesus Christ and the kingdom of God.

And this point is a radical point that the church got a hold of. And now that we've talked about the weapons, I'm going to give you the nuclear weapon of the church. Here it is.

This is the nuclear weapon of the Christian church. You can mark it in your Bible. It's Romans chapter 8, verse 35.

And onto the end. The nuclear weapon of the church. Every what if, every possibility, I think is covered here.

Romans chapter 8, verse 35. Who shall separate us from the love of Christ? This isn't empty doctrine. This is a love thing.

Who shall separate us from the love of Christ? Shall tribulation? Or distress? Or famine? Or nakedness? Or peril? Or sword? Sword? Sword? For thy sake we are killed. Counted as sheep. Nay.

In all these things. All what things? Well, being counted as sheep for the slaughter. Swords, peril, nakedness, tribulations.

Nay, in all these things. In all these things we are more than conquerors. I'm going further.

We are more than conquerors. Nay, in all these things we are more than conquerors. We are more than conquerors.

Through Him that loved us. Loved, Lord? Yes, loved us. Nay, in all these things we are more than conquerors.

Through Him that loved us. For I am persuaded. I love with all my heart.

And I am persuaded that neither death, nor life, living a hard life, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature that leave anything out, shall be able to separate. There is the Atomic. Let me tell you something, the cross is foolishness.

I'll tell you what I found out. You can't live wrong and pray right. Dear Madame Guillen said, Lord, I've enjoyed your presence in this cell.

It was food they give to dogs. She had no bed on which to lie. She had nobody on which to speak.

It was solitary. I've so enjoyed your presence here, she said. I'll paraphrase her saying, that if heaven is overcrowded, if a standing room only, give somebody my place in heaven, and I'll go to hell.

I've enjoyed you so much on earth, I believe I could go through an eternity in hell, because I've enjoyed all the riches in Jesus Christ. You're not going to pray a prayer like this, Lord, kill me if need be from the village in which I live, because you've been here for ten days, or ten weeks, or ten years. You're not going to pray because your head gets overloaded with theology.

It's the intimacy. Every time I see a lost man, I say, that man is robbing. He's not only going to hell, he's robbing Jesus Christ of a useful intellect, and a useful mind, and a useful heart, and a useful spirit.

I give my body, he said, I present my body in the living sacrament. I want Christ to be magnified in my body. Through my brain, which is manifest again on the mountain.

Through my brain, through my heart, which he did by writing all the epistles. Through my zeal, he had more zeal than a hundred other men. Through my poise, that I keep upright in every hellish thought.

Through my poverty, I don't own a thing. Through my pain, I won't squeal, though at times I feel I'm torn up with hell inside. Stay with it.

If any man ever lived to the total capacity of his possibility, surely it would be a possible fall. He had more tribulation than that. But he gloried in it.

He had a form. He didn't send a letter round, a petition. He went on journeys, but he didn't say, I want you all to promise me five dollars a month.

Isn't it amazing how John the Baptist got on without a newsletter? Oh, I hope some of you young folk rewrite the record books. God knows I do. We older folk missed it.

You've got a new world in front of you. You've got the most hellish world to live in that ever has been. You wait till five years from now, see what it's like.

A decade from now, see what it's like. Bible knowledge won't take you through in itself. Reading your Bible won't make you a saint.

It's got to get into your bloodstream. God has to put you on the gridiron and test you and try you. And see your strength and your weaknesses.

And weaken you where you're too strong and strengthen you where you're too weak. If you've any sense, you'll pray that every day. I do almost every day.

Lord, weaken me where I'm too strong. Strengthen me where I'm too weak. Don't give me burdens equal to my strength.

God, no, don't have. Oh, please have pity. But give me strength equal to the challenges.

You know, we're infants. If all you need is a bit of grace to get through today. And you don't like your roommate that you have or something.

Heaven help you. She doesn't like you anyhow. But it's a case of getting down to the issue and saying, God, this is a new day.

I don't want to leave it soiled. I want to walk in light. I want to walk in purity.

I want to walk with purpose. I want to walk with power. I want to walk with poise.

I want to walk with purpose. If need be, I'll walk in pain because you give me grace anyhow. They despised God's word.

They despised the word of God. They did not take seriously God's word. That's how it is with Christians today.

For example, the Lord has said, that if a man lusts after a woman with his eyes, he deserves to go to hell. Matthew 5. But there are very few Christians who take that seriously. Do you know what the Lord told Jeremiah? Now, Jeremiah was the prophet during the last 40 years.

During the last 40 years before Israel, God's message to save a nation from going into captivity, but they did not listen. I want to show you one verse in the book of Jeremiah. Jeremiah 5, verse 1. The Lord told Jeremiah, Jeremiah 5, verse 1. Roam to and fro through the streets of Jerusalem, and look, and take note, and seek in our open squares, if you can find one man, one man, in all the city of Jerusalem, among all these religious people, see if you can find one man, who does justice, who seeks truth, faithfulness, and I will pardon the whole city.

So, I think we're going to see the rise of signs and wonders, as a substitute for doctrine, taking precedence. Serve God. For a servant of serving God, and collect a salary.

Fall in the category described in Micah. In churches, in Christian organizations, all over. They will not serve, unless you pay them.

Go into all the Christian organizations in this country today, and ask the people who are working there, how many of you will continue to work here, if you don't get a salary? They get a salary, and they're interested in that, and they're increment. They're not serving God. They are in the category described in Micah.

And so, Christendom, even those who call themselves believers, in many of these cases, are in Babylon. False prophets flourish. Then he goes on to say about the false prophets, the idols speak iniquity, and I'll tell you this, there are a lot of such diviners, in charismatic circles, in Pentecostal circles today, who are seeing lying visions, and tell false dreams, who seek to speak about a vision, and a dream, in the church, forgetting honor, forgetting a name for themselves, and try to imagine, that they've seen a vision.

Imagine that they've seen an angel. And even imagine, that they've seen Jesus Christ, come and speak to them in their room. I've heard people say that.

That they saw Jesus speak to them in their room. Jesus has not. Even though Jesus said it.

No apostle saw Jesus. Stephen saw him in the right hand. Paul saw him up there on the Damascus road.

None of them said Jesus came in the 20th century, but it's a fulfillment. False dreams, lying visions. How do we know that it's a lying vision? It does not lead people to godliness.

It just leads to the exaltation, of the comfort in vain. Therefore the people wander like sheep. That is the result of all these.

Condition of the people. They wander like sheep, afflicted, without a shepherd. Do you see the result, of following these types of leaders? Sheep without a shepherd.

That's how it was in Jesus' days. We read in Matthew 9.36. He looked around. He saw the people like sheep without a shepherd.

There were people in those days. He's against all these false shepherds. And I will punish the male goats.

The male goats are these. And he will make them like his majestic horse, in battle. God allowed Paul to inculcate that expectation.

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