

# 04 Golden Age Conference

by Bob Beers

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*Bob Beers emphasizes the joy of living for Christ and the hope of eternal life in his sermon at the Golden Age Conference.*

**Duration:** 41:05

**Scripture:** Luke 16:19, Luke 23:34, 1 Corinthians 3:13, Philippians 1:21, Philippians 3:10

**Topics:** "Conference"

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## Description

In this sermon, the preacher emphasizes the concept of there being no more tears in heaven. He expresses joy and gratitude for the fellowship and ministry experienced at a conference, but also acknowledges the sadness of saying goodbye to fellow believers. The preacher highlights the idea that in heaven, there will be no more separation or goodbyes, and therefore, no more tears. The sermon also briefly mentions the absence of other earthly experiences such as thickets and honey. Overall, the message conveys the hope and assurance of eternal joy and unity in the presence of God.

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## Transcript

Could we turn this morning to the book of Philippians? Philippians chapter 1 and verse 21. We all know this verse, I'm sure. And I would like to add my hearty thanks to each one, Brother Harold and all the others that have been involved in making the camp what it has been and what we've enjoyed the last several days.

This is a little bit of heaven on earth for me. I enjoy it. And it's been a real joy to meet so many new friends.

And like our Brother Wilson said, if it's an acre for each friend, well, we've got a lot of acres this past weekend. And we do thank you, dear folks, for your graciousness in coming out to hear the ministry and in praying for us. And we pray that you'll continue to do so.

We need your prayers very much. But we do thank the staff and each one that's volunteered to come down and make this a real time of blessing. Philippians chapter 1 and verse 21.

For me to live is Christ and to die is being. My dear brother this morning, our dear brother, when he got up to sing that song, the tune that he used amazingly was, My Son That Passed Away was his favorite little part. He loved that above everything else.

And it was sung at the graveside. I've got a mansion over the hilltop. And our dear brother added a beautiful clover to that.

He's coming back. And we'll see him again. Oh, how precious that the Lord is coming back.

And so it seems strange to the world when we say, for me to live. And to live is in the emphatic in the Greek. For me to live.

And that, beloved, should be the very essence of our life. Not just the object. It should be the very essence, the very outworking of the Spirit of God in our lives as believers.

As those who have tasted and seen that the Lord is good for me to live. Now, present perfect tense. Oh, that we might take that into perspective and into reality.

Myself included. And realize that our moment by moment objective, no matter what it is doing, should be to do it as unto the Lord. To do it by the Spirit's power to the best of our ability.

It matters not who's looking on. The Lord is looking on. And so Paul says, for me to live.

That was life's purpose for Paul. For me to live in Christ. That's for now.

And to die is gain. Now, it seems cynical to say that, doesn't it? To die is gain. But it is, you know, for the believer.

The worst thing that can happen is we can die and go to be with the Lord. And that's the best thing that can happen. That's the best thing that can happen.

It's wonderful. That's why we can say, I shall not care what man shall do unto me. I'm going home to God.

Now, there are negatives there. But even the negatives in the Christian life are blessings. If you look over at Revelation chapter 21.

Revelation 21. We'd just like to bring a few words of encouragement to our hearts this morning. To encourage us to go on to the Lord.

In Revelation 21. And I saw a new heaven and a new earth. For the first heaven and the first earth were passed away and there was no more sea.

No longer any sea. The Gentile nations are over. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven.

Prepared as a bride adorned for her husband. It is not every wedding an absolute time of total enjoyment, anticipation, and just the fulfillment of that waiting. Are we waiting? Are we anticipating? Are we preparing? As a bride prepares for her husband.

But the Lord is prepared. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And then we have the negatives.

And God shall wipe away all fear. There are not one single one of us here today that have not known tears from the time we were a wee lad or a wee lassie for what we are today. We've known tears, haven't we?

We have tears when we separate from those we love.

We have tears when we bid goodbye to some of the saints of God that are going to another area. We have tears when we come to the graveside. We have tears as we think of those of our loved ones who reject the offer of salvation.

Tears. And we even have tears, and I have many of them, as we get before God in our faith, and we realize his holiness and who he is. And we come to him in prayer.

Oh, how can we help? But have tears as we remember Calvary. Tears of joy in anticipation of what's before us. But they are tears, and the doctors can't even tell us really what causes tears to fall, how they come about.

But here we have that blessed negative. There will be no more tears. Oh, what a volume that sells us.

There will be no more of those things that separate. There will be no more saying goodbye. There will be no more standing at the graveside.

There will be no more tears over some of our loved ones that have disappointed us, some of our loved ones that have done those things displeasing to the Lord, and they break our hearts. No more tears over a brother or sister that has become hardened in heart and turned away from the Lord. And if we're really shepherds, how many tears we have.

Oh, those that have cared for God's people know what tears are. Oh, dear ones, when those who are concerned about the sheep, and they come and they take a word of God, and they seek to instruct, and they seek to correct, and they seek to encourage, realize it's done with a heart of love, particularly when it comes to those difficult times of correction or discipline. I don't believe there's any true servant of God that's a faithful shepherd that ever does any correction with any joy.

There's joy when the correction has produced fruit of righteousness, but in the meantime there's a broken heart, and a true servant, whether it be a man or a woman who cares and loves about that person, sheds tears. But, beloved, there'll be no more tears. We're going to see them, and we're going to be like them, and there'll be no more tears.

A blessed negative. No more goodbyes. I can remember as a lad up in Maine there at the Thompson farm.

We used to go there every summer. And so many of the Lord's people came through, or they'd come to the house, our own home at home, where Mother and Dad kept all the Lord's servants. And, you know, it used to always shake me as a young man, as a teenage, as a younger child, that Christians would gather and they'd sing, God be with you till we meet again.

Man, that was always the saddest thing in the world for me, to see the saints of God standing around singing, God be with you till we meet again. Surely we want God to be with each one, but boy, that's sad to say goodbye to God's people. But up there, we'll all be together, and we'll never say goodbye.

There'll be no more tears. There'll be no more sickness. There'll be no more pain.

There'll be no more heartache. No more tears. Couldn't we not sing, be with Christ again? No more tears.

And then we find also that there'll be no more death. While it's a joy to stand at the graveside of our dearly beloved brother or sister in Christ, it's gone unless a testimony to the glory of God. Celestia, there's time.

There's hope. We'll never see that individual on this earth again. All those memories, all that love that's been shared, all the preciousness of knowing that individual is wiped aside.

Gone. All that's left is memory. Because death is near.

And then there's other times we stand at the graveside, and as far as we know that dear person, whether it be a dear relative, or just someone we've had acquaintance with. Perhaps they have loved ones in the assembly of God's people. And when we say the assembly, the word in the Word of God, I might express that in case there's some that are not familiar with that.

That is not an ecclesiastical term as used by the world. Assembly simply means a gathering of the people. The same word was used of the mob that was around Paul.

It's the same word, assembly. It was a group of people. And when we say, when we use the word assembly from the platform here, we're saying just those that were gathered to the name of the Lord Jesus Christ, Christians, gathered together.

So that's what we mean. It's not an ecclesiastical name as we have those that take the assembly of God. That's an ecclesiastical title of a group of people, of the assembly of Christ.

Those are ecclesiastical names given to groups. So when we use the term, beloved, we're simply speaking of God's people gathered together in a local testimony, a representation of a universal testimony. So if you've misunderstood that in any way, please don't.

And so we find then that there may be those that are in the family of God, in the local testimony, in the local assembly, and they have loved ones. And all of the saints of God have been praying for them and praying for them that they get saved. But because of their willful hard-heartedness and pride, as far as we know, sometimes they never come to the Lord Jesus Christ.

And then we stand at their graveside and they're gone. And as far as we know, they're gone into a lost eternity. Oh, that causes tears, tears of real heartache, because someone is now beyond the reach of God.

They've gone into eternity. They've gone into a lost eternity, separated forever, not only from their loved ones, but separated from God into a place of torment. And there's tears, that there'll be no more death.

Why? Because each one present with God has life eternal, and will be with a giver of life in his life. And there'll be no more death. And we thank God for that.

And then, neither shall there be any more pain. We've all known pain, haven't we? From headaches on down to the arthritis, and especially as we get older, the arthritis and the broken legs and this and that, if you've been like me, you've broken this and broken that, and there's been pain, hasn't there? And then there's the worst pain of all, the pain of heartache. Oh, that's the worst pain.

To no individual. I remember my sister, brought up in a Christian home, a godly home as I was, as my brothers were. You know, she was 28 years of age before she came to know the Lord Jesus Christ.

I thank God he saved me at eight. But she was brought up in the same home, and don't you think he had heartache? Oh, I can remember to this day my father and my mother on their knees in their bedroom, and I can hear them praying for us children. Reveal us.

And oh, whenever they came, my sister Jack, there was always fear. Why? Because there was a heartache. She was rebellious and rejecting the Christ of God.

Heartache. Oh, that's the worst thing in the world. There's no pain in all the world like heartache.

And we could go on and give example after example, but we read here, that neither shall there be any more pain. And why? For the former things are passed away. Oh, to die is absolutely gay.

That's why Paul could say, I'd rather go and be with Christ, which is very far back. It's ease for the believer. But while we remain here, we have to remember those who have never tasted and seen that the Lord is good.

They've never come to that place as we reminded this morning. Who is your beloved? What is he more than all others? Oh, he's the cheapest among thousands. He's above all the others, but they've never seen that.

And beloved, it's our privilege and our responsibility, and it should be our heart's desire to go to the outermost parts of the earth and to tell others of our blessed Lord Jesus Christ, that they too, not only can have eternal life, but that they might know the joy of the Lord. They might know the joy of salvation. And do we know the joy of salvation? It's so easy to have all the form of godliness, but to neither power thereof.

We need to know that we're in Christ now. We're in the heavenly, in the person of Lord Jesus. And these other dear saints of God are enjoying the Lord.

But then there are those that are outside of Christ. And oh, I realize more and more every day as I go into homes where there's brokenness, where sin has come in, particularly with young people. And parents say, what can I do now? Well, the problem is the child's 16 or 17 or 18 years old is 16 or 17 or 18 years too late.

I thank God I cut my teeth my very first hearing the hymns and the word of God before I could even speak from other quarters underneath. And we need to reach them and give them the joy of knowing the Lord Jesus Christ, adding another family by the Spirit of God to the family of God. The Lord added daily, such as should be saved, and that gives us another one to fellowship with, doesn't it? We gain too, as well as that individual.

The whole Church of God gains, but best of all, the Lord Jesus Christ gains, and God the Father. So we have the negative gain, but then there are positive gains. Let's turn over to the 23rd verse of Philippians chapter 1. The Apostle Paul expresses perhaps the very desires of our own hearts at times.

Philippians chapter 1 and verse 23. The Apostle Paul says by the Spirit of God, For I am in a strait between two, having a desire to depart and be with Christ, which is very far better. Nevertheless, to abide in the flesh is more needful for you.

Oh, the Apostle Paul, who had gone through so much, who was in prison, oh, he says, I'd love to just depart and be with Christ. That's my heart's yearning and my heart's desire. And that should be our desire.

And it really is if we stop and think about it. If our eyes are on the Lord, it has to be. I told you about having an ulcer.

And I didn't finish. When the doctor came in a couple of days later and he said, Bob, everything's fine. We find out you had a swollen ulcer.

You don't have cancer at all. We thought you had cancer. I said, I know, doc.

I found out about it. And when I went back to visit him at the office, he said to me, he said, Bob, you know, I looked at you when I told you that and you really looked absolutely disappointed. I said, disappointed? That's putting it mildly.

I was prepared to go home with the Lord and you told me I'd have to stay in this miserable earth. Wouldn't I be disappointed? Of course, it was a great time to give him the gospel. But dear man, as far as I know to this day, it's never come to know the Lord Jesus Christ.

But certainly, we long to be with the Lord Jesus Christ. But on the other hand, it's needful for us to remain because he's got us here or it wouldn't be needful. Isn't that true? For each one of us, we're here because it's needful.

That's not pride. That's submission. It's needful for us to remain.

You and I. Taken from the dust as we're reminded this morning in prayer, made heirs to the throne of God, it's needful for us to remain because if it wasn't needful, he'd have taken us home already. Now we have to know what is, why is it needful for us to remain? That's for each one of us before the Lord. As Brother Wilson was just saying a few minutes ago, you know, I was just in an assembly.

Dear saints of God, I had a wonderful time. And without even knowing about it, I ministered on Christians. I'm not speaking for one another.

And you know what I found out afterwards? That there were three sisters in that meeting. Can you imagine that? Who had been the best of friends, but because of a silly, childish misunderstanding, they weren't speaking to each other. There may be someone here this morning and you feel like, I'm justified.

I was wrong. Maybe you were. How do you understand before the Lord Jesus Christ when he said, why weren't you speaking to your brother? Why weren't you speaking to your sister? Why did you hold yourself aloof? You're only a sinner saved by grace, just like the other person.

What are we going to answer? What can we say? Dare we stand before his holiness and righteousness? And in his presence. I didn't like the way she parted her hair. Or I didn't like the way he spoke to me.

Or he wronged me. Or she wronged me. Can we not commit it to the Lord? Who is wrong more than the Lord? Who is reviled more than the Lord Jesus Christ? Who is murdered by man? Although God delivered himself, let's make that straight.

Just passing by that, you know, whenever man speaks of the Lord Jesus Christ death, he says crucifixion. But you'll never find God the Father ever saying crucifixion for the Lord Jesus. Let him die.

You see, crucifixion intimates a criminal. Crucifixion indicates wrongdoing. Crucifixion indicates the breaking of the law.

And thus, the Lord Jesus died. He dismissed the spirit, not for wrongdoing, but for my redemption. Because he's a son of God.

But we thank God that on the cross, what did he say? Father, forgive them, for they know not what they do. Same book we're in, Philippians chapter 3, verse 10. We signed the little course yesterday.

That I may know him. Oh, it's wonderful to know him, isn't it? Oh, it's just wonderful. The power of his resurrection.

Wonderful to know the power of the resurrection of the Lord Jesus Christ. And it gets a little rough, doesn't it? For a long time, I couldn't pray that. Fellowship of his suffering.

What's a fellowship of his suffering? He was despised and rejected. A man, a man of sorrow, that's what I was going to call you this morning. Are we ready to be despised? Are we ready to be maltreated? He was treated that way when he was righteous.

And we're not righteous. Sometimes we deserve it, because we brought it on ourselves. Sometimes we're children.

Being made conformable to his death. Oh, that's the hard one, isn't it? What is being conformed to his death? Well, part of it, just part of it, is not my will, but I need it. And if we're honest, that's hard, isn't it? Oh, it's hard.

When something is so dear to us, and we want it, we believe it's the best, and we want it so bad, well, we have to pray, and then we have to say, Father, I will be done. So we come to the positive gain. And he says, I desire to be part.

Why do I desire to be part? Well, I'll be with Christ. Is there anything better than being with Christ? Looking on him who was passed. Looking into the radiant face of the man in glory.

We have a man in the glory. Not a ghost. Not a euphorism.

But a man. A physical man who has marks on his hands, and his feet, and his thigh. Oh, the blessed man of Calvary.

Our mediator. And he's with us all the way. Paul says, I'll be with Christ.

What does the Lord say? He says, Behold, I come quickly, and my reward is with me for every man. He's coming quickly, beloved. His reward is with him.

To give every man according to his worth. We need to walk daily. And that's what we've been speaking about here.

Our walk daily. We need to walk daily. With the coming of the Lord Jesus before us.

Because that purifies, doesn't it? Oh, for the believer that doesn't anticipate, and expect, and look for the coming of the Lord. I feel sorry for a believer that lives in that. And there are those that are indifferent to it.

We're reminded that the Lord brought that through men of God in the last two or three hundred years back into reality. It was lost. It was lost.

And you remember Paul had to remind the Thessalonians, He is coming. But because He is coming, don't sit down and say, The Lord's coming, so I'll just sit. That's not what we're here for, are we? We're here to glorify Him.

And if we know He's coming, and we believe He's coming, it's going to purify us. Because we're going to realize there's a judgment seat of Christ before us. And we're going to want circumspectness.

But not only so, it's going to give us haste to go out and preach the unsearchable riches of Christ and to profess the Lord Jesus Christ as Savior. Because the day of rewards is coming. But not only so, it's going to hasten our desire to see the Lord Jesus come.

And we should be anticipating that. You know, I wake up every morning, and the first thing I say when I wake up is, Lord Jesus may be today! And I hope so. And I pray at night, Lord Jesus come tonight.

Oh, to see Him. To be with Him. What a day that's going to be when the church of God, all of us, are taken up.

And there'll be clowns in heaven, all right, but I don't think it's going to be the clowns that are up there that we look at. It's going to be the clowns of saints. Call to meet Him.

And forever to be with the Lord. And we're going to be rewarded. And I'm afraid we're going to be ashamed too.

You understand, people? The wasted hours, the wasted minutes, the indifference, the lack of day-to-dayfulness, and the lack even in what we do, because we've done it for ourselves, rather than to please Him. You know, it's so good, and the Lord's people are so gracious, the dear sisters. You know why they make such good apple pies when they have the preacher over? Because they're doing it for the Lord.

That's why they're the best. They're doing it for the Lord. Oh, let's learn to do what we do, as unto the Lord.

And I really do appreciate God's wonderful people for doing so much of that. They make me feel ashamed. Then we shall enjoy bliss.

What does He say? Enter into the joy of the Lord. We're going to enter into all the joy of the Lord Jesus. Happenings cause happiness.

But we can lose happiness so quick, but when we can rejoice and have joy in the middle of the deepest trouble. Why? Because joy comes from the Lord. And we're going to enter into the joy of our rest.

What is the joy of our rest? By the person of the Lord Jesus. Think of it. It's going to take all eternity for our blessed Lord Jesus to reveal Himself to us.

And we can't understand eternity. I like to sing when we sing that hymn, Amazing Grace, How Sweet the Sound, That Saved a Wretch Like Me. But I've been there 10,000 years.

10,000 years? 10 million years. 10 million. Can't understand 10,000.

I can't understand 10 million either. But just think of it, beloved. Forever and ever and ever and ever and ever.

The things we've been enjoying together at this conference don't even fill a single one. We've just rejoiced. That's a blessed ministry we've heard from our brother Wilson.

We've rejoiced at the things we've shared together. We've rejoiced at the fellowship. Just think about the fellowship.

It's been wonderful. And in heaven, the fellowship we've enjoyed here doesn't even scratch the surface, beloved. And for all eternity, that's going to be our portion.

Enter into the joy of my Lord. Oh, the joy of the Lord. He shall see the trouble of the soul and shall be satisfied.

And that joy that is His is going to be ours. That's immeasurable. Not only is He going to share the throne, He's going to share the joy.

Surely we can say, for me to live is Christ, to die is Him. Living for Christ is running the race. As our brother Wilson says, you could go off into so many things here, we could be there all day.

It would be so easy, wouldn't it? As we get into the Word of God, there's no end. Oh, I just think if we started, I would say to my brother, Brother, what have you got to add to it? And he would suddenly say, Brother, what have you got to add to it? Why, we could just go on and on and on and on, couldn't we? Just rejoicing in the joy of our Lord. And that joy is proven out in the simple thing of our fellowship here.

That joy is proven out as we gather this morning in remembrance of the Lord Jesus Christ. Who else celebrates a death and rejoices at the same time but believers? Why? We have arisen Christ. And we're going to enter into the joy of that.

For me to live is Christ and to die is Him. All the positives are super positive, aren't they? The negatives are positive. Not a very good battery, is it, to have two positives? You know, down in Miami, there's an area there where the lightning has hit so many times that the ground has picked up a positive charge.

It's about a four-mile square area. And both the power company and the telephone company have to bring a great big copper grounding from across the street into that area where we pick up all kinds of side tones. You see, it's been so charged that it's become positive.

Well, that's the way the Christians are. Even the negatives are positive. We don't have any negatives.

We have the Lord Jesus Christ. And He's all together lovely. For me to live is Christ and to die is Him.

Oh, we ought to be hungry and thirsty to see the bright morning star. Oh, thank God for the bright morning star. And He's in our hearts and He's on the horizon.

And I just, as Brother Wilson mentioned, the sun comes right up behind us. Son of God. The Lord Jesus Christ.

Yes, oh yes. And we're going to see Him. And beloved, I tell the saints of God, His footstep's not on the door anymore.

The door's wide open. And He's coming. Momentarily.

Thank God. Then beloved, for that in view, we need a purifier light. In confession before God, is there any of us sitting here at this moment that if the Lord Jesus Christ come, He'd find us with us, between us and our brethren? Oh, God forbid.

He loved me and gave Himself for me. And He loved you and He gave Himself for you. And we both stand on the same plane, sinners saved by the grace of God and only that, should we have anything between us, it would cause the Lord Jesus sorrow.

When He comes, oh, we should meet Him, but nothing in between. We need to examine ourselves and purify ourselves in the light of His return, so that we can save the Apostle Paul. The reason that it's Christ that died in pain.

Now very quickly, just a few minutes left. What's the condition of this game? There are conditions. And we want to just recall Luke chapter 16 verse 19.

You remember the rich man and Lazarus? Each made a choice. The one was taken to Abraham's bosom, the other lifted his eyes in hell. There's a choice to be made.

Again, if there would be one gathered with us, that you're not sure of your salvation, you're not sure of your position before the Lord Jesus Christ this morning, you have doubts. You look around and you say, boy, these other believers, they're really enjoying this. Oh, it's okay, but, you know, my heart doesn't get on fire.

Maybe. Maybe you're not a child of the King at all. Maybe you've got a profession, but not possession.

Is the joy of the Lord in your heart? Can you say for me to live is Christ? Oh, and to die is gain? To be with Him is very far better? And if you can't say that, if you just say, Lord Jesus, stay away just a little bit longer, then there needs to be an inward look. There needs to be an inspection before God, who knows the hearts of all men, and be sure, oh, let us be sure that we're covered by the precious blood of the Lord Jesus Christ. If you have a salvation that is a bloodless salvation, you don't have Christ.

Oh, without the shedding of blood, there is no remission of sin. You've got to have the blood, and you've got to have repentance, and you've got to come to the cross of Christ and say, Lord Jesus, I am worthless. I am a sinner, and I'm guilty, and I need you, and I thank you.

So that's the first step for the conditions of gain. Now, the next step is right living. Let's turn over quickly, very quickly, to Colossians chapter 3 and verse 13.

Colossians chapter 3 and verse 13, 15, I mean, sorry. Oh, correction. 1 Corinthians, that's another verse I had in my mind.

1 Corinthians chapter 3 and verse 13. Try, folks, but they're not always the most efficient. And we read, Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed through fire, and the fire shall try each one's work of what sort it is.

So we come right back to right living. As a believer, then this should produce in our life the right living. This is a condition for us.

If we're to be able to say, for me to live is Christ, then we can say to die is gain. But if our life is not right before the Lord, and if the Spirit of God is not controlling our life, we wouldn't want to go before the Lord that way, would we? That wouldn't be profitable for us, or horrifying to Him. And so there's a need for the condition of right living.

And then there needs to be the right preparation. Except the man be born again, he cannot see the kingdom of God, except the man be born from above. Must be born from above.

Must be a new creature in Christ Jesus. We want to emphasize that. That is an absolute must condition.

The rich man lived for the world, and he had his purple and his silver and all the rest of it. But he wasn't prepared, and he didn't live a life for the Lord Jesus, because he stayed in trespassing and sin. Now the believer can be saved from his life fire and has nothing.

So there has to be the right preparation. And there has to be the right living. And we have to make the right choice as believers.

Are we willing to say, not my will, but Thine, be done. And if we do that, then we come to that wonderful portion that we've heard so often throughout the conference, and I'll close in reading that with a little comment, John chapter 14. And that is the conclusion of the whole matter.

We were reminded about Peter this morning. Peter had just got done saying, I lay down my life for you. And the Lord said, Dear Peter, Oh dear Peter, you're going to fail so bad, because you're standing in the strength of the flesh.

And you say to yourself, Boy, I've been just like Peter, and I have to say that. So get confident in the flesh, and the next thing you've got to bloody know, because you fell flat on your face. But the Lord Jesus comes along, He says, Oh, He continues, He says, Peter, nevertheless, let not your heart be troubled.

He said that to his disciples. Let not your heart be troubled. You believe in God, believe also in me.

In my Father's house are many of old, and if it were not so, I would have told you. I go to prepare a place for you, and since I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there you may be also. And whither I go ye know, and the way ye know.

Alma says unto him, Lord, we know whither thou goest, and how can we know the way? Jesus says unto him, I am the way, the truth, and the life. We have everything in that little verse. I am the way, I'm the truth, so you can go.

And I'm the way, the law, and I'm the life to empower you to do both. And beloved, He promised, since I've gone away, I will come again. And He's coming again.

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