

## Paul's Purpose Notes

Phil 1.18-25

**Philippians 1:18-25** What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice. Yes, and I will rejoice, (19) for I know that this will turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ, (20) according to my earnest expectation and hope, that I will not be put to shame in anything, but that with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death. (21) For to me, to live is Christ and to die is gain. (22) But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose. (23) But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better; (24) yet to remain on in the flesh is more necessary for your sake. (25) Convinced of this, I know that I will remain and continue with you all for your progress and joy in the faith,

### Initial Thoughts

Paul's Purpose.

1. EXALT Christ in my body.
    - a. by life / death;
  2. Living is Christ, dying is gain
    - a. living prod fruit
    - b. don't know which to choose
      - i. depart to be with Jesus
      - ii. You need me to stay for prog & joy;
  3. Xst will abound b/c of me
- It seems the whole purpose of this section is to EXALT Jesus in any and every way possible.
  - Paul's whole point of life was to promote Jesus to everyone
    - Gal 2.20
    - He did not have his own life, but was living Jesus' life
    - He fully enjoyed this purpose driven life.

### Commentaries

#### Robertson's Word Pictures

- *Yea, and will rejoice* (alla kai charēsomai). **Note affirmative, not adversative**, use of alla. Volitive use of the future (second future passive) indicative (charēsomai) of chairō. Paul is determined to rejoice in spite of the efforts of the Judaizers to prod him to anger.

- *Shall be magnified* (megalunthēsetai). Future passive indicative of megalunō, old verb, **to make great**, from megas (great). See note on Act\_19:17.
- *In my body* (en tōi sōmati mou). See note on Rom\_12:1. **It is harder often to make Christ great in the body than in the spirit.**
- *For to me* (emoi gar). Fine example of the ethical dative. Paul gives his own view of living.
- *To live is Christ* (to zēin Christos). No copula (estin), but to zēin (the act of living present active infinitive) is the subject as is shown by the article to. **Living is coextensive with Christ.**
- *Gain* (kerdos). Old word for any gain or profit, **interest on money** (so in papyri). In N.T. only here, Php\_3:7; Tit\_1:11.
  - Philippians 3:7 But whatever things were gain to me, those things I have counted as loss for the sake of Christ.
  - Titus 1:11 who must be silenced because they are upsetting whole families, teaching things they should not teach for the sake of sordid gain.
- *To die* (to apothanein, second aorist active infinitive, single act) **is to cash in both principal and interest and so to have more of Christ than when living.** So Paul faces death with independence and calm courage.
- *If this is the fruit of my work* (touto moi karpos ergou). **There is no ei (if) here in the Greek, but touto (this)** seems to be resumptive and to repeat the conditional clause just before. **If so, kai just after means then and introduces the conclusion of the condition.** Otherwise touto introduces the conclusion and kai means and.
- *I wot not* (ou gnōrizō). “I know not.” It seems odd to preserve the old English word “wot” here. But it is not clear that gnōrizō (old causative verb from ginōskō) means just to know. Elsewhere in the N.T., as in Luk\_2:15; Rom\_9:22, **it means to make known, to declare.** The papyri examples mean to make known. **It makes perfectly good sense to take its usual meaning here, “I do not declare what I shall choose.”**
- *I am in a strait* (sunechomai). “I am held together.” Present passive indicative of the common compound verb sunechō, **to hold together**, to hem together as in Luk\_8:45. **“I am hemmed in on both sides”** (Lightfoot).
- *Betwixt the two* (ek tōn duo). “From the two (sides).” **Pressure to live on, pressure to die and be with Christ.**
- *To depart* (eis to analusai). **Purpose clause**, eis to and the aorist active infinitive analusai, old compound verb, **to unloose** (as threads), **to break up, to return** (Luk\_12:36, only other N.T. example), **to break up camp** (Polybius), **to weigh anchor and put out to sea, to depart** (often in old Greek and papyri). **Cf. kataluō in 2Co\_5:1 for tearing down the tent.**

## Sermon Bible

- **Christ Preached in any Way a Cause of Joy.**
  - I. Because the name of Christ reveals the love of God.
  - II. The preaching of Christ even in the most imperfect form is a witness against the sin of the world.
  - III. The preaching of Christ brings men under the law of responsibility; it reveals the four last things: death, judgment, hell, and heaven; it testifies to the commandments of God, and the law of charity, and the need of holiness.

## Vincent Word Studies

- *Shall be magnified in my body.* **Through my bodily sufferings Christ shall appear more glorious, and that even if I die.**
- *To me.* Emphatic. Whatever life may be to others, to me, etc
- *To live is Christ* (τὸ ζῆν Χριστὸς) Lit, the living is Christ. Compare Gal\_2:20. **He has no thought of life apart from Christ.**
- *Yet what I shall choose I wot not* (καὶ τί αἰρήσομαι οὐ γνωρίζω). **Καὶ rendered yet has the force of then.** If living in the flesh be, etc., then what I shall choose, etc. Wot is obsolete for know. **In classical Greek γνωρίζω means: 1, to make known point out; 2, to become acquainted with or discover; 3, to have acquaintance with.** In the Septuagint the predominant meaning seems to be to make known. ... The sense here is to declare or make known, as everywhere in the New Testament. ... **If I am assured that my continuing to live is most fruitful for the Church, then I say nothing as to my personal preference. I do not declare my choice. It is not for me to express a choice.**
- *I am in a strait betwixt two* (συνέχομαι ἐκ τῶν δύο) **The picture is that of a man pressed on both sides.** Lit. I am held together, so that I cannot incline either way. Betwixt two, lit., from the two. **The pressure comes from both sides.** Note the article, the two, the two considerations just mentioned, departing or abiding in the flesh.
- *Having a desire* Lit., **the desire: my desire**, as expressed in Php\_1:21, **for death with its gain.**
- *To depart* (ἀναλῦσαι) The verb means originally **to unloose, undo again.** .... **Of loosing a ship from her moorings: of breaking up a camp.**....Paul's metaphor here is the military one, **to break camp.** Compare 2Co\_5:1, where the metaphor is the striking of a tent.

## John Wesley

- Philippians 1:22 *But if I am to live is the flesh, this is the fruit of my labour* - **This is the fruit of my living longer, that I can labour more. Glorious labour! desirable fruit! in this view, long life is indeed a blessing.**
- *And what I should choose I know not* - That is, if it were left to my choice.

## Jamieson-Fausset-Brown

- *Christ* — not Paul, “shall be magnified.”
- *life, or by death* — Whatever be the issue, I cannot lose; I must be the gainer by the event. Paul was not omniscient; in the issue of things pertaining to themselves, the apostles underwent the same probation of faith and patience as we.
- *to live is Christ* — whatever life, time, and strength, I have, is Christ’s; Christ is the sole object for which I live (Gal\_2:20).
- *to die is gain* — not the act of dying, but as the Greek (“to have died”) expresses, the state after death. Besides the glorification of Christ by my death, which is my primary object (Php\_1:20), the change of state caused by death, so far from being a matter of shame (Php\_1:20) or loss, as my enemies suppose, will be a positive “gain” to me.
- *For* — The oldest manuscripts read, “But.” “I know not (Php\_1:22), BUT am in a strait (am perplexed) betwixt the two (namely, ‘to live’ and ‘to die’), having the desire for departing (literally, ‘to loose anchor,’ 2Ti\_4:6) and being with Christ; FOR (so the oldest manuscripts) it is by far better”; or as the Greek, more forcibly, “by far the more preferable”; a double comparative.
- *for you* — Greek, “on your account”; “for your sake.” In order to be of service to you, I am willing to forego my entrance a little sooner into blessedness; heaven will not fail to be mine at last.

## B.W. Johnson

- *What then?* So anxious is he to have Christ preached, that, whatever may be the motives of men, whether their zeal is only a pretence or in truth, still if only Christ is preached, he will rejoice.
- *That in nothing shall I be ashamed.* Whatever may come, whether his bonds lead to death or life, his trust is that the Spirit will give him such boldness that Christ shall be magnified. There is no anxiety about himself, only that he may glorify Christ.
- *For to me to live is Christ.* Should he be suffered to live, his life would be for extending the kingdom of Christ, but personally, to die would be gain; a release from sufferings and an entrance upon eternal joys.
- *Yet what I shall choose.* He can hardly tell whether he would choose the gain of death, or to continue to live in order that he may work for Christ.
- *Having a desire to depart.* His feelings would lead him to choose to depart from the flesh (see Php\_1:24), and to be with Christ. Note that with Paul to depart from the flesh, the body, is followed by going immediately to Christ.
- *Nevertheless.* Though it is better to depart and dwell with Christ, the brethren need him in the flesh. That is the reason why he is in the strait (Php\_1:23).

- *And having this confidence.* Rather, "Being fully persuaded of this." Sure that he is needed on earth by the churches, he has no doubt that he will be delivered from his present danger and abide and continue, **live to further their faith.**

### F. B. Meyer

- **He was prepared to live or to die, that Jesus might be magnified.** He was willing to remain for a little longer outside of heaven, if that would better serve the cause he loved. His main argument for consistency of life on the part of his converts was **that the success of the gospel might not be impeded.** It seemed good to suffer, if only it were on the behalf of Christ. Oh that we might experience a similar absorption in the great interests of the gospel!
- **It is clear from this paragraph that death is not an unconscious sleep. It is gain. It is a loosing from anchorage so that the soul may go forth on the broad ocean of God's love.** It does not interrupt our conscious fellowship with the Lord. The moment of absence here is the moment of presence there. To die is therefore gain.

### Matthew Henry's Concise Commentary

- Death is a great loss to a carnal, worldly man, for he loses all his earthly comforts and all his hopes; **but to a true believer it is gain, for it is the end of all his weakness and misery. It delivers him from all the evils of life, and brings him to possess the chief good.** The apostle's difficulty was not between living in this world and living in heaven; **between these two there is no comparison;** but between serving Christ in this world and enjoying him in another. **Not between two evil things, but between two good things;** living to Christ and being with him. See the power of faith and of Divine grace; it can make us willing to die. In this world we are compassed with sin; **but when with Christ, we shall escape sin and temptation, sorrow and death, for ever.** But those who have most reason to desire to depart, should be willing to remain in the world **as long as God has any work for them to do.** And the more unexpected mercies are before they come, the more of God will be seen in them.

### Preacher's Homiletical

- Php\_1:18. *Whether in pretence, or in truth, Christ is preached.*—**St. Paul evidently thinks the imperfect knowledge of Christ preferable to heathen ignorance of Him.** The truth is mighty enough to take care of itself, without any hand that shakes with nervous apprehension to steady its ark. St. Paul is beforehand with our method of keeping a subject before the notice of the public. **The policy of "never mentioning" was what St. Paul regarded as fatal.**

- Php\_1:21. *For to me to live is Christ*—The word of emphasis is to me, whatever it may be to others. If this be not the finest specimen of a surrendered soul, one may seek long for that which excels it. That life should be intolerable, nay inconceivable, except as the ego merges into Christ's;
- Php\_1:22. *But if I live in the flesh, this is the fruit of my labour* (see R.V.).—"The grammar of the passage reflects the conflict of feeling in the apostle's mind. He is tossed to and fro between the desire to labour for Christ in life and the desire to be united with Christ by death. The abrupt and disjointed sentences express this hesitation" (Lightfoot).

## Pulpit

- *What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached*; rather, only that, as R.V. (comp. Act\_20:23). What is the result of all this preaching? Only that Christ is announced, that the story of Christ is told. The motives of the preachers may not be good, but the result is good; the gospel facts are made more widely known, not only by those who preach in sincerity, but even by means of those who strive to promote their own party ends under the pretense of preaching Christ.
- *But that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.* After "boldness" (literally, boldness of speech) we should expect the active form, "I shall magnify." St. Paul, in his humility, prefers the passive, "Christ shall be magnified." Boldness of speech was to be his part, the glory should be Christ's. Whatever the issue might be, whether a life of Christian labor or a martyr's death, it would be well. The apostles were not omniscient, says Bengel, in relation to their own future lot; they lived in faith and hope.
- *For to me to live is Christ, and to die is gain. . . . The life of Christ lives, breathes, energizes, in the life of his saints.* His flesh, his incarnate life is their meat; his blood, the mystery of his atonement, is the drink of their souls. He abideth in them, and they in him. And yet death is gain; the state of death, not the act of dying, is meant (the infinitive is aorist, τὸ ἀποθανεῖν), for the dead in Christ are at home with the Lord (ἐνδημοῦντες πρὸς τὸν Κύριον) in a far more blessed sense than the saints on earth.
- *But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not; or perhaps, as Meyer, "I make not known."* St. Paul wavers between his own personal longing for rest in Paradise with Christ, and the thought that the continuance of his life on earth might conduce to the spreading of the gospel.
- *Having a desire to depart*; having my desire set towards departing εἰς τὸ ἀναλῦσαι). The word occurs again in 2Ti\_4:6, Ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως It is used of a ship, to loose from its moorings; or a camp, to break up; comp. 2Co\_5:1, "If our earthly house of this tabernacle were dissolved (καταλυθῆ)." Probably here the metaphor is taken from tent

life; to loosen, to remove the tent, the temporary abode, in the journey to the heavenly city.

- *Which is far better*; read and translate, *for it is by much very far better*. He piles up *comparatives*, as if unable to find words capable of expressing the glory of his hope.
- *Nevertheless to abide in the flesh is more needful for you*. To abide by the flesh (if with some authorities the preposition is omitted), to hold to this human life with all its trials, *is more needful for your sake*.

### Albert Barnes

- *According to my earnest expectation* - The word used here occurs but in one other place in the New Testament; see it explained in the notes at Rom\_8:19. *The earnest desire and hope which Paul had was not, primarily, that he might be released; but it was that, in all circumstances, he might be able to honor the gospel, living or dying*. To that he looked as a much more important matter than to save his life. *Life with him was the secondary consideration; the main thing was, to stand up everywhere as the advocate of the gospel, to maintain its truth, and to exhibit its spirit*.
- *Whether it be by life* - If I am permitted to live. He was not yet certain how the case would terminate with him. He had not been put on his trial, and, whether that trial would result in his acquittal or not, he could not certainly know. *But he felt assured that, if he was acquitted, the effect would be to honor Christ*. He would ascribe his deliverance to his gracious interposition; he would devote himself with new ardor to his service; and he felt assured, from his past efforts, that he would be able to do something that would “magnify” Christ in the estimation of mankind.
- *Or by death* - If my trial shall result in my death. *Then, he believed he would be able to show such a spirit as to do honor to Christ and his cause*. He was not afraid to die, and he was persuaded that he would be enabled to bear the pains of death in such a manner as to show the sustaining power of religion, and the value of Christianity. *Christ is magnified in the death of Christians*, when his gospel is seen to sustain them; when, supported by its promises, they are enabled to go calmly into the dark valley; and when, in the departing moments, they confidently commit their eternal all into his hands.
- *For to me to live is Christ* - *My sole aim in living is to glorify Christ*. He is the supreme End of my life, and I value it only as being devoted to his honor - Doddridge. His aim was not honor, learning, gold, pleasure; *it was, to glorify the Lord Jesus*. *This was the single purpose of his soul - a purpose to which he devoted himself* with as much singleness and ardor as ever did a miser to the pursuit of gold, or a devotee of pleasure to amusement, or an aspirant for fame to ambition. This implied the following things:
  - (1) *A purpose to know as much of Christ as it was possible to know* - to become as fully acquainted as he could with his rank, his character, his plans, with the

relations which he sustained to the Father, and with the claims and influences of his religion; see Php\_3:10; Eph\_3:19; compare Joh\_17:3.

- (2) **A purpose to imitate Christ - to make him the model of his life**. It was a design that his Spirit should reign in his heart, that the same temper should actuate him, and that the same great end should be constantly had in view.
- (3) **A purpose to make his religion known, as far as possible, among mankind**. To this, Paul seriously gave his life, and devoted his great talents. His aim was to see on how many minds he could impress the sentiments of the Christian religion; to see to how many of the human family he could make Christ known, to whom he was unknown before. Never was there a man who gave himself with more ardor to any enterprise, than Paul did to this; and never was one more successful, in any undertaking, than he was in this.
- (4) **It was a purpose to enjoy Christ**. He drew his comforts from him. His happiness he found in communion with him. It was not in the works of art; not in the pursuits of elegant literature; not in the frivolous and fashionable world; but it was in communion with the Saviour, and in endeavoring to please him.
- *And to die is gain* - Compare Rev\_14:13. ... The word "gain," here, means profit, advantage; and the meaning is, **there would be an advantage in dying above that of living**. Important benefits would result to him personally, should he die; **and the only reason why he should wish at all to live was, that he might be the means of benefiting others**; Php\_1:24-25. But how would it be gain to die? What advantage would there be in Paul's circumstances? What in ours? It may be answered, that it will be gain for a Christian to die in the following respects:
  - (1) **He will be then freed from sin**. Here it is the source of perpetual humiliation and sorrow; in heaven he will sin no more.
  - (2) **He will be freed from doubts about his condition**. Here the best are liable to doubts about their personal piety, and often experience many an anxious hour in reference to this point; in heaven, doubt will be known no more.
  - (3) **He will be freed from temptation**. Here, no one knows when he may be tempted, nor how powerful the temptation may be; in heaven, there will be no allurement to lead him astray; no artful, cunning, and skillful votaries of pleasure to place inducements before him to sin; and no heart to yield to them, if there were.
  - (4) **He will be delivered from all his enemies** - from the slanderer, the calumniator, the persecutor. Here the Christian is constantly liable to have his motives called in question, or to be met with detraction and slander; there, there will be none to do him injustice; all will rejoice in the belief that he is pure,



- (5) **He will be delivered from suffering.** Here he is constantly liable to it. His health fails, his friends die, his mind is sad. There, there shall be no separation of friends, no sickness, and no tears.
- (6) **He will be delivered from death.** Here, death is always near - dreadful, alarming, terrible to our nature. **There, death will be known no more.** No face will ever turn pale, and no knees tremble, at his approach; in all heaven there will never be seen a funeral procession, nor will the soil there ever open its bosom to furnish a grave.
- (7) **To all this may be added the fact, that the Christian will be surrounded by his best friends; that he will be reunited with those whom he loved on earth; that he will be associated with the angels of light; and that he will be admitted to the immediate presence of his Saviour and his God! Why, then, should a Christian be afraid to die?** And why should he not hail that hour, when it comes, as the hour of his deliverance, and rejoice that he is going home? Does the prisoner, long confined in a dungeon, dread the hour which is to open his prison, and permit him to return to his family and friends? Does the man in a foreign land, long an exile, dread the hour when he shall embark on the ocean to be conveyed where he may embrace the friends of his youth? Does the sick man dread the hour which restores him to health; the afflicted, the hour of comfort? the wanderer at night, the cheering light of returning day? And why then should the Christian dread the hour which will restore him to immortal vigor; which shall remove all his sorrows; which shall introduce him to everlasting day?
- *For I am in a strait betwixt two* - Two things, each of which I desire. I earnestly long to be with Christ; and I desire to remain to be useful to the world. The word rendered "I am in a strait" - συνέχομαι *sunechomai* - means "to be pressed on or constrained, as in a crowd; **to feel oneself pressed or pent up so as not to know what to do;** and it here means that he was in perplexity and doubt, and did not know what to choose.
- *Having a desire to depart* - To die - **to leave this world for a better**
- *And to be with Christ* - We may remark on this expression:
  - (1) That this was the true reason why he wished to be away. ...
  - (2) Paul believed that the soul of the Christian would be immediately with the Saviour at death. ...
  - (3) **The soul does not sleep at death.** Paul expected to be with Christ, and to be conscious of the fact - to see him, and to partake of his glory.
  - (4) **The soul of the believer is made happy at death.** To be with Christ is synonymous with being in heaven - for Christ is in heaven, and is its glory. ...
- *Which is far better* - **Would be attended with more happiness; and would be a higher, holier state than to remain on earth.** ... The Greek phrase here - πολλῶ μᾶλλον κρεῖσσον

pollō mallon kreisson - is very emphatic, and the apostle seems to labor for language which will fully convey his idea. It means, “by much more, or rather better,” and the sense is, “better beyond all expression.” Doddridge.

- *Is more needful for you* - Another object that was dear to the heart of Paul. He never supposed that his life was useless; or that it was a matter of no importance to the cause of religion whether he lived or died. He knew that God works by means; and that the life of a minister of the gospel is of real value to the church and the world. His experience, his influence, his paternal counsels, he felt assured would be of value to the church, and he had, therefore, a desire to live - and it was no part of his religion affectedly to undervalue or despise himself.
- *And having this confidence* - ... The “confidence” here referred to was, that his life was needful for them, and hence that God would spare him.

## Find Important words with synonyms

### Rejoice

- Delight
- Glory
- Overjoyed
- Jump for joy

### Exalt

- Dignify
- Glorify
- Magnify
- Advance
- Boost
- Honor
- 

### Life

### Death

### Life is Christ

### Die is Gain

### Fruitful Labor

- Drive
- Endeavor
- Strain
- Struggle

- 

Hard-pressed

- Stress
- troubled

Progress

- Advance
- Growth
- Improvement
- Betterment
- Boost

Purpose

## **BRIEF OUTLINE**

Hook

Benefit

Content

Paul had a purpose-driven life

His goal was to exalt Christ by any or all appropriate means. If they required his dying, so be it.

He did not fear death

His purpose statement says Philippians 1:21 (21) For to me, to live is Christ and to die is gain.

He had given up on his own life. Galatians 2:20 (20) "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; ...

For us to be successful, we must develop this same purpose and allow it to drive us, too.

We must die to our own selves. See Rom 6.3-11

We replace our life with the life of Jesus. This is not instantaneous, but a long-term commitment.

And it is this 2-part decision that brings purpose to life.

We no longer see ourselves as the important one, but others. That is how Jesus saw people.

And creating other obedience followers becomes our goal in life.

This brings us intense joy that can be repeated many times.

## **Sources of Unhappiness**

- Meaninglessness

- Competition
- Boredom, bored,
- Guilt and Shame, Self-blame
- Fear of public opinion
- Focusing on mistakes & failures,
- Addictions
- Self Comparison, compare, Judging Yourself, Envy
- Thinking you can't change
- Thinking you have to do it all yourself
- Worry
- Grudges
- Lonely
- Materialistic
- Wrong priorities
- Around unhappy people
- No purpose, no goals
- Neglecting relationships
- Don't love yourself
- Live as victim

**TITLE:**

What Drives You?

**ADDITIONAL RESOURCES**

GBN

- Daily Lift May 19, 2018
  - [https://gbntv.org/daily\\_lift/daily-lift-may-19th-2018/](https://gbntv.org/daily_lift/daily-lift-may-19th-2018/)
- What Do You Want to Accomplish in This Life
- 

Online Academy of Biblical Studies

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WVBS

- Coping with Problems: Meaning (Our Christiana faith gives our life meaning)
  - <https://video.wvbs.org/video/coping-with-problems-29-meaning-part-1/>
- Living a Joyful Christian Life: Philippians 1:16-28 (w/American Sign Language)
  - <https://video.wvbs.org/video/lesson-4-philippians-asl/>

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## Search

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We See Jesus, by John Ratliff

La Vista Church of Christ

- To Life Is Christ; to Die is Gain
  - <https://www.lavistachurchofchrist.org/cms/to-live-is-christ-to-die-is-gain/>
- What Is Your Purpose?
  - <https://www.lavistachurchofchrist.org/cms/what-is-your-purpose/>

## WordPoints

- To Live is Christ, To Die Is Gain
  - <https://wordpoints.com/live-christ-die-gain-october-20/>
- Purposefulness
  - <https://wordpoints.com/purposefulness-may-4/>
- Purpose
  - <https://wordpoints.com/purpose-march-19/>

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## The Gospel Message

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Phil Robertson

- Finding Peace of Mind in Christ
  - <https://youtu.be/Y9DUqYZ-QUU>

## Christian Courier

- Three Views of Self
  - <https://www.christiancourier.com/articles/1551-three-views-of-self>

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TimelessTalks.net or my other files.

- Jesus Can Repurpose
  - <https://timelesstalks.net/jesus-can-repurpose/>
- After Life
  - <https://timelesstalks.net/after-life/>
- Your Soul
  - <https://timelesstalks.net/wp-content/uploads/2021/04/YourSoulBooklet.pdf>
- Fear of Dying
  - <https://timelesstalks.net/fear-of-dying/>
- People Can Change

- <https://timelesstalks.net/people-can-change/>

