

Main Idea: By looking at Paul’s testimony in Philippians 3:7-11, we discover that knowing Christ affects us in three tangible ways.

- I. Knowing Christ affects the way I look at my accomplishments (7).
 - A. Paul used to think he was a good guy because of his performance (4-6).
 - B. Paul’s view of himself changed when he met the risen Christ.
- II. Knowing Christ affects the way I look at my values (8-9).
 - A. Paul said he lost everything for Christ.
 - B. Paul said he gained everything because he had Christ.
 1. What matters is knowing Christ.
 2. What matters is experiencing Christ’s righteousness.
 3. What matters is faith in Christ.
- III. Knowing Christ affects the way I look at my goals (10-11).
 - A. Paul’s aim was to know Christ.
 - B. Paul’s aim was to know Christ’s resurrection power.
 - C. Paul’s aim was to know the fellowship of Christ’s suffering.
 - D. Paul’s aim was to experience the resurrection.

Take Inventory: How important is knowing Christ to me?

1. What can I do this week to know Christ better?
2. What can I do this week to help others know Christ better?

When it comes to life, Christ is the object of it all. That’s our summer sermon series in a sentence. Not *an* object, but *the* object. Romans 11:36 reminds us, “For from Him, and through Him, and **to Him are all things. To Him be the glory forever.**”

Colossians 1:15–16 says, “He is the image of the invisible God, the firstborn of all creation. ¹⁶ For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and **for him.**”

But what’s involved in making Christ the object of it all in our lives? Thankfully, the Lord Himself gives us the answer through a host of verbs in the New Testament. We’re looking at twelve of them, one per week.

It involves **abiding in Christ**, as we’ll see next week, the Lord willing, in John 15:1-4. There’s **suffering with and for Christ**, according to Colossians 1:24-29, which is our text in two weeks. There’s **resembling Christ** (Romans 8:28-29), **remembering Christ**, **loving Christ**, and more. This is what it looks like when Christ is the object of our lives.

Today we’ll find our verb in Philippians 3, in a message entitled, “**Knowing Christ: The Object of It All.**” Let’s begin by reading our text.

Scripture Reading: Philippians 3:1-11

It would be one thing if only mindless, gullible people believed in Jesus. But the fact is, there was a man who was so convinced that Jesus was a fraud that he made it his personal mission to get rid of Jesus’ followers. He hunted them down like dangerous criminals. He arrested them and threw them into prisons. He authorized their execution. And then *he himself met Christ.*

He was on his way to Damascus one day, intent on capturing some more of those dangerous Christians, when a brilliant light blinded him and knocked him to his knees.

** Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ For a previous look at this passage, see the message at WBC on 3/31/13, “If We Really Believe in the Resurrection of Jesus.”

And a voice confronted him, saying, “Saul, Saul, why do you persecute me (Acts 9:4)?” To which Saul replied, “Who are you, Lord?” Only to receive the shock of his life, when the reply came, “I am Jesus, whom you are persecuting (Acts 9:5).”

Jesus? Jesus is a dead man. That’s why I’ve been hunting down his deluded followers. How could Jesus be speaking to me now?

Saul of Tarsus was hardly a candidate for faith. He would as soon believe in a supernatural rock as in the risen Savior...until that risen Savior met him personally.

“Get up and go into the city, and you will be told what you must do,” said Jesus. And that’s what Saul, later to be known as Paul, did. He, as the result of the amazing gracious work of the Spirit of God, believed in and began to obey the risen Jesus.

Today, we’re going to hear three testimonies. At the end of this service, Ryan will share his story of sovereign grace. Then this evening, Preston will do so. But first, it’s our privilege to examine the testimony of a man who previously killed Christians.

Things change when you come to know Christ. Perhaps no one is more qualified to illustrate this reality than a man who once insisted Jesus was a hoax until Jesus confronted him personally. Indeed, things change when you get to know Christ.

Let’s take a moment to set the backdrop. When Paul wrote Philippians, he who had imprisoned Christ-followers was now himself incarcerated in Rome as a Christ-follower (1:13). He wrote this letter to say thank you to a church he loved dearly. He had personally led many of them to faith in Christ (see Acts 16:12ff) and had just received financial support from them (see 4:14ff).

He also wrote because this special church was under attack. Paul says in 3:2, “Watch out for those dogs,” referring to legalistic teachers who were trying to undermine the saving gospel of Jesus.

“Believing in Jesus isn’t enough,” said the Judaizers. “Paul’s message is wrong.”

How does Paul defend his gospel? With a testimony in chapter 3. *His* testimony. And his testimony makes it clear that knowing Christ became THE object of his life, as it should for us. As we meditate on Paul’s reflections in Philippians 3:7-11, we’re going to see that knowing Christ ought to affect us in three tangible ways.

I. Knowing Christ affects the way I look at my accomplishments (7).

Listen to Paul in verse 7, “But whatever gain I had [NIV ‘whatever was to my profit’], I counted as loss for the sake of Christ.” The simple fact was this.

A. Paul used to think he was a good guy because of his performance (4-6).

That’s the point he just made in verses 4-6 (NIV), “If anyone else thinks he has reasons to put confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; as for zeal, persecuting the church; as for legalistic righteousness, faultless.”

For the first thirty years or so of his life, Paul was a man convinced he was on his way to heaven. And he had solid reasons, which he rehearses right here.

He was born into a religious family—his parents circumcised him when he was eight days old. He had solid spiritual connections—he belonged to the chosen nation, of the tribe of Benjamin. And he took his faith seriously—as a Hebrew of Hebrews. He was a devout law-keeper—a Pharisee, in fact, a separated one. And he didn’t just talk the talk. He was willing to do unpleasant things—like persecuting the church. And not only did he know his Bible inside and out, but *kept* it—as for legalistic righteousness, faultless.

There was no doubt (in Paul’s mind) that he was a good man on his way to heaven. Until that day on the road to Damascus.

B. Paul's view of himself changed when he met the risen Christ. “Whatever *gain* I had,” he says in verse 7, referring to his religious background, his connections, his performance, “I counted as *loss* for the sake of Christ.”

Loss. Not just a deficiency, not just an inadequacy, but a negative, a *loss*.

Wiersbe said it well, “Like most religious people today, Paul had enough morality to keep him out of trouble, but not enough righteousness to get him into heaven!” And as long as he trusted in his own morality and goodness and religious performance, it did keep him out of heaven (as it does anyone else).

But then he met the risen Christ, and everything changed. From that day forward, Paul loved to talk about Christ.

“For to me to live is Christ,” said Paul in 1:21, “and to die is gain.” He loved talking about what his Savior did to rescue sinners like him.

Knowing Christ changed everything for Paul. It changed the way he viewed prison chains, as he shares in chapter one, for his chains, though painful, opened many doors for people to hear about Christ. It changed the way he viewed other people too, as he shares in chapter two, where he links his counsel for good relationships to a high Christology.

Are you struggling with any difficult people in your life? Here's the solution, says Paul. Think about your Savior.

“Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death— even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (2:5-11).”

Think about it. It wasn't bad things that kept religious Saul from Jesus, but good things. He literally had to lose his religion in order to gain God's salvation. And that's what happened the day he met Christ.

Ponder that again. Paul had to lose his religion to gain salvation. For him, it was Judaism. For you, it may be the religion of positive thinking, which is huge in our day.

What you're about to hear next may unnerve you a little, for it certainly goes against what we're hearing in society. Listen carefully to this critique of positive thinking by Nicolas Ellen, a pastor and biblical counselor in Houston, in his message, “*The Negative Behind Positive Thinking*.”²

When they [those in the positive thinking movement] talk about human dignity, they're saying it imposes this idea that one has value or worthiness imputed to him and should be treated according to that worthiness. There is this idea that people have a right to something. They deserve something. They say, “I'm valuable. I'm worthy.” The Bible says that we are reckless sinners in need of a Savior. It's hard to talk about sin when people think they're basically good. Evangelizing is difficult because we live in a culture that really thinks that they're okay. A lot of people, including Christians, get offended when I tell them that the gospel is only good news for wicked people.

If that offends you, that says something about how much you have bought into this movement. If it's an “amen” for you, then you understand that you knew your condition which is why you needed a God. You can only see the grace of God when

² <https://biblicalcounseling.com/resource-library/conference-messages/the-negative-behind-positive-thinking/>

you see how bad you are, not how good you are. This particular movement leads us to get this idea that we're okay, and that makes presenting the gospel even more difficult...

The positive thinking mindset is dangerous because it is a preoccupation with self, and it causes you to trust in yourself...

Always be careful of any movement that makes you the center. We need to discern good and evil and understand that no movement of God will keep you focused on self.

Let's make it personal, starting right here. Christ changes the way a person views self, and specifically his or her *accomplishments*. So what do you think of *your* accomplishments? As sinners, we lean into the notion that God accepts us on the basis of our performance. But a person who's come to know the Christ knows better, and therefore loves to talk, not about his own accomplishments, but *Christ's*.

Is this true of you? Do you love to talk about Jesus Christ and what He did for you? Let me share another testimony, this one's an old song by Augustus Toplady.

*Not the labors of my hands
can fulfill thy law's commands;
could my zeal no respite know,
could my tears forever flow,
all for sin could not atone;
thou must save, and thou alone.*

*Nothing in my hand I bring,
simply to the cross I cling;
naked, come to thee for dress;
helpless, look to thee for grace;
foul, I to the fountain fly;
wash me, Savior, or I die.*

This is the posture of a person who is at peace with God, my friend. Empty-handed. Helpless. Clinging to the cross. Do you know God's peace? We experience His peace when we place our confidence, not in what we have done for God, but in what He has done for us, and specifically in the person and work of His Son.

If I know Christ, it affects, first of all, the way I think about my accomplishments.

II. Knowing Christ affects the way I look at my values (8-9).

Listen to what Paul said in verses 8-9 and pay particular attention to what he valued. "Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ⁹ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith."

Did you catch that? It's one of those, "Did he really say what he just said?" texts.

A. Paul said he lost everything for Christ. *Everything*. "For whose sake I have lost all things." The day he came to know Jesus he lost his family and friends, his job security, his reputation, his standard of living, his purpose for living, and much more. He lost it all. The things that used to be so important to him, his religious heritage, his achievements, his view of all those things changed when he came to know Christ.

In fact, he called *dung*. That's what the word "rubbish" means. "I consider them *rubbish*." Litter, trash. The Greek word is *skubalon*. Garbage. A word used to describe a horrible thing like a half-eaten corpse. The fact that Paul uses this graphic word indicates he experienced a fundamental and radical change in his value set.

He says that he lost everything for Christ. But not really.

B. In reality, Paul said he gained everything because he had Christ. He describes it as "the surpassing worth of knowing Christ." Surpassing worth. Greatly exceeding.

Again, talk about a life changing event! Coming to know Christ radically reoriented everything for Paul, externally and internally. And the outward changes were fueled by inward changes, including Paul's values which were transformed the day Christ invaded his life.

When this man experienced salvation, three values moved to the top of the board in his life. This will happen in our lives as well, if we're thinking as saved people ought to think.

1. *What matters is knowing Christ.* Verse 8 again, "I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord." Literally, Paul says, "because of the excellency of the knowledge of Christ Jesus my Lord." It could go either way. The "knowledge of Christ" could refer to Christ knowing Paul, or Paul knowing Christ, and both are vital.

"I never knew you," Jesus will say to many on judgment day, including people who thought they knew Him (Matt 7:23). It's vital that Christ knows us personally. And if He does, we'll certainly want to know Him. Indeed, nothing matters more.

Paul said that nothing mattered more to him than knowing Christ Jesus my Lord. He's not talking here simply about knowing information. There are a lot of people who can spout off facts and verses about Christ, just like a baseball card collector can tell you all sorts of trivia. But knowing information doesn't equate with knowing the person.

Paul said he wanted to *know* Christ. At the end of the verse he said he wanted to *gain* Christ. Then he said he wanted to *be found* in Christ. For Paul, life was all about Christ. Life *was* Christ. He says he lost everything for Christ, but gained everything because he had Christ.

Picture a set of scales. If you could take the whole world with its wealth and power and advantages, with its prestige and accolades and rewards, and place it all in one scale-pan of the balance, and then place Christ in the other, Christ all by Himself would overwhelmingly outweigh everything else in terms of worth.

If Christ is still in the grave, as is the case with every other religious leader, that certainly wouldn't be true. You can't know a dead man. You can know *about* him, but to know him in the present, he must be alive. I want to know Him, says Paul, and that's possible because He *is* alive.

Do you know Him, my friend, *personally*? Be honest. Is Christ real to you? Are you spending time with Him in His Word? Jesus said, "My sheep hear my voice, and they follow Me (John 10:27)." Do you hear His voice when the Bible is opened? And when you hear Him, do you have a desire to follow Him and do what pleases Him?

This is value number one, and everything else flows out of it. What matters is knowing Christ. He is the object of it all. *I consider everything a lost compared to knowing Christ.*

But when this first value is in place, it doesn't stop there. It produces others.

2. *What matters is experiencing Christ's righteousness.* That's verse 9, "And be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ—the righteousness that comes from God and is by faith."

Dear friends, in many ways, this is our biggest need. Righteousness. We cannot enter God's presence (since He is holy and righteous) unless we are righteous. But this is our problem, contrary to the proponents of positive thinking.

We are not righteous. We lack righteousness. The question is, how does a sinner become righteous? There are essentially two answers to that question. There's the answer Paul would have given prior to meeting the risen Jesus, and there's the answer he gave after he met the risen Jesus.

If there's anything that Paul *thought* he had in his BC days, this was it, a *righteousness of my own that comes from the law*. He thought for sure he was okay with God, *righteous* before God, because of what he had done all his life for God. He was a Pharisee. He studied the Book, and lived by the Book, and tried to eliminate those who opposed the Book. He was just fine with God, and was sure of it.

That is, until a person broke into his life on the road to Damascus. The day he met the resurrected Christ was the day he first realized that his so-called righteousness was an empty shell. He was not righteous before God. He was indeed a sinner trying to do righteous things, but still a righteousness-lacking, condemned sinner.

As he looked into the face of the righteous, risen Lord, the brilliance blinded him. And it began to open the eyes of his heart to what he lacked, as he says in verse 9, a *righteousness that comes from God*.

It's not righteousness *for* God, but *from* God. That's what we all need. Righteousness isn't something we accomplish. It's something we receive. And we receive it when we come to know the only truly righteous person who has lived.

Someone has said, "The Christian life is not an imitation of, but a reproduction of Christ." There's a big difference. People have gone to great extremes to imitate Christ. Saint Francis of Assisi, for instance, was the son of a well to do merchant in the 12th century. But he renounced all wealth and reputation as a young man, taking a vow of poverty in order to give himself to the service of the poor and diseased, as did the Lord. So ardent was his desire to imitate Christ that before his death the *stigmata*—the wounds of the crucifixion which marked the hands and feet of Jesus— appeared on his own body.

You will probably never go to such extremes to imitate Christ. But you might try to imitate Him by living a good life, or by giving to charities, or by helping the needy. Yet know this. Imitating Christ will never save you. To be accepted by God, you must receive His Son's righteousness, not merely imitate it.

And how do we receive it? The answer brings us to the third value that governed Paul's life.

3. *What matters is faith in Christ.* It's a package deal. What matters is knowing Christ. What matters is experiencing Christ's righteousness. What matters is faith in Christ. It all goes together.

Notice verse 9 again (NIV), "And be found in him, not having a righteousness of my own that comes from the law, but that which is **through faith** in Christ—the righteousness that comes from God and is **by faith**."

There is how a sinner receives righteousness. *Through* faith in Christ. *By* faith. He acknowledges that he cannot attain God's righteous standard by his own efforts, and deserves eternal judgment for it. But then he looks to Jesus, the Righteous One. He sees Him hanging on the cross in the place of sinners, and he admits. "For me! He died for

me!” And he sees him coming out of that tomb alive, and again cries, “For me! He rose again and offers new life for me!”

I was a young boy of eleven when I heard this amazing news, that what I lacked and so desperately needed, Christ obtained for me. He died in my place, and He rose again for my righteousness. And this forgiveness and righteousness could be mine, not by earning it, but by simply receiving it, *by faith in Christ*. And by God’s grace, I did believe, and He did save.

That’s my testimony of what Christ did for me. Do you have a testimony? Friends, knowing Christ changes everything. It changes the way I look at my accomplishments, first of all. And it changes, secondly, the way I look at my values, for now everything is about Christ.

III. Knowing Christ affects the way I look at my goals (10-11).

In other words, Christ transforms the way I look at my past, my present, and my *future*. What do I want out of life? What am I living for?

Let’s listen to Paul as he identifies his goals in verses 10-11, “That I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death,¹¹ that by any means possible I may attain the resurrection from the dead.”³

Notice the term *that*. This is what Paul wants. This is what he’s living for. He identifies four goals.

A. Paul’s aim was to know Christ. “I want to know *Christ*.” Christ is a title, not a name. It refers to the Anointed One, that God promised was coming throughout the Old Testament. It’s the title of the person that Paul once tried to eliminate from other people’s lives. But now he says, “I want to know Him!”

If we want to know somebody, we take steps. We do everything we can to be with that person. We study them, their likes and characteristics.

Think of a couple that’s dating. They spend time together. Do they do this because they have to do so? No. They enjoy being together. Why? Because they want to get to know each other.

And so for us. If we want to know Christ, we’ll spend time with Him in His Word. And we’ll spend time with Him in the corporate assembly of His Body, the Church, for He makes Himself known to us through His Body the church. These are not activities that we *have* to do, but *want* to do.

B. Paul’s aim was to know Christ’s resurrection power. “I want to know Christ *and the power of his resurrection*.” Notice carefully. Paul not only believed in Jesus’ resurrection, but he also believed that the power that God exerted in raising His Son from the dead was something he could experience. And he wanted to experience it. *I want to know Christ’s resurrection power*.

This isn’t just a nice idea, but necessary. If we’re going to live for our Savior in this sinful world, we’re going to need power, power to say no to temptation, power to overcome habits that have enslaved us, power to make Him known to others.

And what we need, we have. *Resurrection power*.

You say, “I could never become a Christian because I don’t have what it takes.” My friend, I have good news for you. When you come to know Christ, God *gives* you what it takes.

³ NIV “I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, and so, somehow, to attain to the resurrection from the dead.”

It's not our work that merits heaven, but His. And it's not our power that sustains us in this journey to heaven, but His. Yet this power isn't automatic. This is where prayer enters. We have access to His resurrection power, but He wants us to ask Him for it.

I love Paul's prayer for the church at Ephesus, and I pray it for us, WBC family. He says, "I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, and his incomparably great power for us who believe. That power is like the working of his mighty strength, which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms (Eph 1:18-20)."

We don't need great power unless we're trying to do great tasks, right? I don't need much power to walk into the kitchen, pick up a donut, and then lay down on the couch. But I do need power to do the things Christ has called me to do with my life, and so do you.

To say no to the flesh and yes to holiness. To love my wayward child. To overcome evil with good with that difficult person at work or school. To leave my easy chair and serve my neighbor. To do these things, I need power, His power.

And what I need, I have. And what I have, I need to appropriate. Both are true.

First, I have it. Paul says in Romans 8:11, "If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you."

But what I have, I need to appropriate. Every day, every moment, with every opportunity He sends me to do hard things. I want to know His resurrection power.

C. Paul's aim was to know the fellowship of Christ's suffering. "I want to know Christ and the power of his resurrection *and the fellowship of sharing in his sufferings, becoming like him in his death.*"

Honestly, I like the power part, but I'm not so keen on the suffering. I like experiencing my Savior's power, but why did Paul say he *wanted* to know the fellowship of sharing in His Savior's *sufferings*?

It's because he knew something that we are prone to miss. He knew that Christ makes Himself known TO us most meaningfully, and Christ makes Himself known THROUGH us most meaningfully, *when we suffer*.

Just think about your own experience. When has Christ manifested His presence to you most meaningfully? When your kids were healthy, and your job was problem free? That's not been my experience. Christ becomes most real during seasons of suffering.

Again, it's not suffering per se Paul wanted. He was no masochist. He wanted to know the *fellowship of sharing* in Christ's sufferings (as the NIV puts it). The ESV says to "share His sufferings."

Paul elaborates in Colossians 1:24, "Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in Christ's afflictions for the sake of his body, that is, the church."

Suffering was not Plan B for Jesus, nor for us. He brought salvation to us through His suffering. We bring His salvation to others through our suffering. This is God's design. When we suffer well, we experience Christ's help, and others see it, and are attracted to Him.

"In all our affliction, I am overflowing with joy," says Paul in 2 Corinthians 7:4.

"Share in suffering for the gospel, by the power of God," he says in 2 Timothy 1:8.

That's what I want to know, says Paul. I want to know Christ, His power, His suffering. And one more goal.

D. Paul's aim was to experience the resurrection. Verse 11 in the NIV, "And so, somehow, to attain to the resurrection from the dead." The ESV says, "By any means possible." Is Paul expressing some doubt here? *And so, somehow?* No, there's no doubt about it. But there is humility.

John Newton expressed the same when he said he expected to be surprised by three things in heaven. One, to see people there he never expected to see. Two, *not* to see people there he had expected to see. And three, to be seen there himself.

Again, not because there is any doubt about it, for all in Christ are eternally secure. But to be in Christ is all of grace, and a heart gripped by grace is filled with wonder.

This is what we're after, beloved, our ultimate hope, to experience what our Savior experienced, *the resurrection from the dead*. This corruptible will put on incorruption (1 Cor 15:54). No more sickness and death (Rev 21:4). Transformed into the likeness of our Savior (1 John 3:2).

At the end of the chapter Paul marvels at what's coming, in verses 20-21, "But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body."

So, knowing Christ is the object of it. Paul's testimony makes that clear. Knowing the resurrected Christ affects, not just what I *say* about Him, but the way I look at my accomplishments, my values, and my goals.

In other words, knowing Christ changes everything.

Jim Elliot said, "Lord, make my way prosperous not that I achieve high station, but that my life be an exhibit to the value of knowing God." He was about twenty when he wrote those words. He died when he was 28, when an Auca warrior put a spear through his body.

It was Jim Elliot who said, "He is no fool who gives what he cannot keep to gain what he cannot lose."

Jesus Himself said in John 17:3, "And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent."

Take Inventory: How important is knowing Christ to me?

1. *What can I do this week to know Christ better?* How about getting up ten minutes earlier tomorrow morning and reading your Bible before doing anything else? How about memorizing this passage? How about reading Jim Elliot's biography?

2. *What can I do this week to help others know Christ better?* Again, how about getting up twenty minutes earlier tomorrow, reading the first ten minutes, and then praying for your unsaved neighbors the next ten minutes? How about inviting to your home that friend who doesn't know Christ, and sharing your testimony with him or her? How about giving a special gift to help one of our missionaries as they seek to make the gospel known in far away places?

Testimony of salvation: Ryan Klaiber

Closing Song: #234 "Crown Him with Many Crowns" (all four verses)

Closing charge: Let the redeemed of the Lord...SAY SO.

Next week: "Abiding in Christ" John 15:1-4