

“How to Lose Your Religion”

Philippians 3:4-11

Those of us who’ve grown up in the south are familiar with certain phrases that might puzzle and perplex just about anyone else. Do you know what I’m talking about? Who’s ever heard these phrases:

- “Now, you just hold your horses!”
- “She’s madder than a wet hen!”
- “I’m fixin’ to jerk a knot in your tail!”

I could keep going. But what about this one, which I know you have probably used at some point—“I’m about to lose my religion!” Have you ever heard that one? A person will say it when they’re mad or upset about something. Well, in our text this morning, Paul explains for us how there came a point in his life where he ‘lost his religion.’ That doesn’t mean that he lost faith, but that he ‘lost’ his self-righteous attempt at gaining God’s favor. He renounced it.

One of the books that I have in my library is by Fritz Ridenour and is entitled, “How to Be a Christian Without Being Religious.” In the preface to the book, he says this:

“Being a Christian is not about obeying laws and rules. It’s not about being ‘religious’—that is, trying to find God or please Him through your own futile efforts. Being a Christian is knowing—deep in your soul—that through His marvelous grace God has reached down and found you, and all you have to do is trust Him with your life.”

Are you a religious person? Because of the baggage that is associated with the word ‘religion’ in our day, we now try to avoid that label as much as we can. We

live in a secular culture that claims there is no such thing as absolute truth, where all ideas are seen as equal. Religion is frowned upon while spirituality is upheld. We say things like this, “Christianity is not a religion, it is a relationship.” And I most certainly agree with the notion that the Christian faith is indeed a relationship with God through faith in Christ. But not to be the devil’s advocate, I want to push back against the popular idea that this word religion is a bad word. Some people have come to see all religion as bad. While there is bad religion, even the Bible says that there is an undefiled and sincere form of religion. For instance:

James 1:26-27 — “If anyone thinks he is religious and does not bridle his tongue but deceives his heart, the person’s religion is worthless. Religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.”

“Religion” — *ceremonial observance; the adjective form of the word (religious) means to be ceremonious in worship*

The word ‘religion’ in English comes from a Latin word that means to bind, as in bound to obligation. It carries the idea of revering something. It is the idea of veneration, bound in a sense of obligation. ‘Religious’ people are bound and obligated to something which is ultimate.

The fact of the matter is that everyone is religious. Every religion points to something that is ultimate. Your religion points to what really most matters to you. It’s what you put your faith in and stake all your hope in and becomes the basis of all your decision making. It is something ultimate that affects the way in which you live. Everyone serves something as their ultimate hope and meaning

in life. And therefore by that definition, everyone is 'religious.' But the issue is whether or not a person has come to embrace the truth and thereby be changed by the truth. True religion is not merely outward observance but inward transformation of a person.

In Philippians 3, the apostle Paul is dealing with those who are religious, but not truly righteous. It is entirely possible for a person to profess religion, to claim to know and serve God, to give verbal assent to all the right things, and still be lost in sin. That's what we can call 'bad religion.' It is the profession without possession, religion without relationship, works without worship. We looked at the first three verses of this chapter last week, and we'll pick up where we left off. Paul warns the church against the dangers of legalism that tries to add its works to the gospel. The Philippian church was being undermined by a group of people known as the Judaizers who taught a works based system of religion that contradicted the gospel of grace. In their argument, salvation was Jesus 'plus' something else. In no uncertain terms, Paul calls them out on it and says that we who trust in Jesus Christ are the true circumcision, who worship by the Spirit of God, glory in Christ Jesus, and put no confidence in the flesh.

Now, as we take up our text from verse 4, Paul says that if anyone has reason for confidence in the flesh, it was him. He had a very impressive religious resume in which he once boasted. But there came a point in his life where it all changed as he came to understand how none of that could provide him any true standing with God. For that, he was desperately in need of grace. And the same thing is true for anyone to be saved. There is nothing by way of human accomplishment that you or I could do to earn favor with God. If that favor is to be had at all, it must come as a gift of God's grace received through faith. Salvation isn't Jesus plus something. No, it is Jesus plus nothing else. There's something in us that is

under the assumption that we must do something, that we must contribute something. Surely, I can do something by which I commend myself to God. And so we set out to try and impress God by our behavior, by our credentials, or by our good report card. But it is no better than the fig leaves behind which Adam and Eve tried to hide their nakedness from God. The law lays bare our sin, exposes it for what it is, and it reveals that we've all fallen short. But the gospel is the wonderful news that God has done something in Christ to atone for our sin. All of the work that is necessary for my salvation has already been accomplished by Christ. The only thing left is for me and you to receive it by faith. And that's what Paul writes about here in Philippians 3, presenting his own life as a personal testimony. We must put no confidence in the flesh, and he illustrates this from his own experience. How do you lose your religion? Notice how it first of all involves:

1—Rejecting what is ACHIEVED by flesh (3:4-7)

“Though I myself have reason for confidence in the flesh also. If anyone else thinks he has reason for 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; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless. But whatever gain I had, I counted as loss for the sake of Christ.”

There's something within us all that admires achievements. We live in a world that celebrates high achievers. There are awards and accolades given to those who finish at the top of their class. There is a Grammy for someone who's made some outstanding achievement in the music industry. There is the Emmy for someone who's achieved something in the television industry. There is the Oscar for someone who's achieved something in the film industry. There's a

Heisman Trophy for the most outstanding player in college football. The Lombardi Trophy for the NFL team that wins the Super Bowl. And on and on we could go.

There is certainly nothing wrong with being a high achiever who wants to do your best. Human achievement results in earthly reward. And all of that is well and good and serves a purpose. We reward on the basis of personal merit and hard work. That's the basis for a capitalist society such as ours. But the real rub comes when a person looks for their achievements to provide them with a sense of lasting joy or satisfaction. There's always one more trophy to win.

Now if ever there was an accomplished man, it was Paul, the ultimate high achiever. If ever there was a man who could put confidence in the flesh, it was him. Nobody had a bigger religious trophy case. He present us with his list of religious credentials in this text. Had they given out an award for outstanding achievements in the area of religion, Paul would have come in at the top of the class. His wall would have been covered in degrees, honors, and other impressive accolades. And at an earlier time in his life, this resume was a source of his pride. It was what he boasted in, the thing in which he placed his confidence. It set him apart from his Jewish peers and made him a somebody in their eyes.

For the better part of his young life, he had lived under the impression that his earthly achievements qualified him for heavenly rewards. As if he were earning God's favor on his own merit. He looks back on his former life and says, "If you all think you have something to boast about, I had more reasons than anyone." He's not padding his resume trying to make it appear more impressive. We might could say that he saw himself as the quintessential Jewish man if ever there was one. Notice that Paul gives several identifiable markers which

previously provided him with confidence for believing that God would accept him. And you can lump them all into two basic categories—inherited, earned. We will move quickly through each of them. You will find them right there in the text beginning in verse 5.

Marker #1—Ritual (“circumcised on the eighth day”)

Paul says in verse 5 that he was circumcised as an infant, just as the law of Moses had required Jewish males. And like his contemporaries in first century Judaism, this had become a thing of pride which set them apart from Gentile unbelievers. But it had been reduced to nothing more than ritualism. The Old Testament said that circumcision as an outward sign is of no value unless it is a sign of a spiritual attitude of faith in and submission to God. But the Jews of Paul’s day had made it all an outward show of religion in which they were proud.

Deuteronomy 10:16—“Circumcise therefore the foreskin of your heart, and be no longer stubborn.”

Deuteronomy 30:6—“And the Lord your God will circumcise your heart and the heart of your offspring, so that you will love the Lord your God with all your heart and with all your soul, that you may live.”

Jeremiah 4:4—“Circumcise yourselves to the Lord; remove the foreskin of your hearts.”

Ezekiel 44:7—“...uncircumcised in heart and flesh.”

Marker #2—Relationship (“of the people of Israel”)

Then notice he says that he was of the nation of Israel, a proud member of God’s chosen people. He was not a convert to Judaism, but had been a Jew from birth.

He grew up in the right neighborhood, around the right people. And as if that were not enough, he goes on to say he was of the tribe of Benjamin.

Marker #3—Respectability (“of the tribe of Benjamin”)

The ten northern tribes had been carried away into their captivity by the Assyrians in 622 BC, never to return. The two southern tribes were Judah and Benjamin, who though they were carried into captivity by the Babylonians, they alone were among those who returned. Benjamin was the tribe from which came Israel’s first king, Saul. A man after whom Saul of Tarsus had been named. King Saul stood head and shoulders taller above everyone else. And so to be a Benjamite was a very respectable thing, meaning that Paul had the right family name and tradition going for him. It means he was a member of the aristocracy of Israel.

Marker #4—Race (“a Hebrew of Hebrews”)

Ethnically, he was a Hebrew of Hebrews which meant that his race was unmixed with any Gentile. He spoke Hebrew and followed Hebrew customs. And there had been no compromise in his family with Gentile customs or creeds, but he was pure Jew through and through. (Acts 22:2-3)

Marker #5—Religion (“as to the law, a Pharisee”)

When it came to legal observance, he had been a member of the most strict group known as the Pharisees. The word means ‘separate ones.’ The Pharisees came into being in 200 BC, and vowed to give their whole life to the studying the Law of Moses. They were strict separatists in every sense, and were highly regarded by the common man as being the most religiously pious and observant Jews in all of Israel. One writer has said:

F.B. Meyer — *“In our day the word Pharisee is a synonym for religious pride and hypocrisy; but we must never forget that in old Jewish days the Pharisee represented some of the noblest traditions of the Hebrew people. Amid the prevailing indifference the Pharisees stood for a strict religious life. As against the skepticism of the Sadducees, who believed in neither spirit nor unseen world, the Pharisees held to the resurrection of the dead, and the life of the world to come. Amid the lax morals of the time, which infected Jerusalem almost as much as Rome, the Pharisee was austere in his ideals, and holy in life.”*

But the problem was that it was all external. (See Matt. 23)

Marker #6—Resolve (“as to zeal, a persecutor of the church”)

As a committed Pharisee, Saul of Tarsus was so zealous in his religious resolve that he ‘persecuted’ the church to the death. The word he uses is in the present tense, which is a way of saying that his persecution of Christians was not a once in a while activity but rather a lifetime pledge. He was a witness as Stephen was stoned to death in Acts 7. He was determined to stamp out Christianity and committed to doing whatever was necessary to keep it from spreading. And his zeal was unmatched. He himself said:

Acts 22:4-5—**“I persecuted this Way to the death, binding and delivering into prisons both men and women, as also the high priest bears me witness, and all the council of the elders, from whom I also received letters to the brethren, and went to Damascus to bring in chains even those who were there to Jerusalem to be punished.”**

Acts 26:10-11 — **“Many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I cast my vote against them. And I punished them often in every synagogue and**

compelled them to blaspheme; and being exceedingly enraged against them, I persecuted them even to foreign cities.”

Marker #7—Reputation (“as to righteousness under law, blameless”)

If legal observance could give anyone standing with God, it would have been given to Saul of Tarsus. When it came to the letter of the law, Paul dotted every ‘i’ and crossed every ‘t.’ To say that he was blameless does not mean he was sinless, but that he kept the outward rules of his religion so meticulously that no one could level a charge against him. But what he could not change was his heart. Outwardly, there was conformity to God’s moral law. But inwardly, he was a law breaker. He says as much in Romans 7:10-11, “The very commandment that promised life proved to be death to me. For sin, seizing an opportunity through the commandment, deceived me and through it killed me.” And so he says that he had this reputation of being a law abiding Jew, but inwardly he knew that nothing could be further from the truth.

Now look at what he says in verse 7, “But whatever gain I had, I counted as loss for the sake of Christ.” When I look back on all that I had achieved, the name that I had made for myself, those very things that I thought were gain I had to count as loss for Christ’s sake. The word ‘loss’ is a very important word that he uses there. It is his estimate of the things he formerly valued and in which he took pride. It is a major shift in the way Paul calculates things. This is a little accounting language for those of you with that background. What he once regarded as his credits are now debits. He thought that he was a spiritual millionaire, but he came to realize that he was spiritually bankrupt. He sat down and did a spiritual audit, and he became aware of the fact that what he had been entering into his ledger in the profit column should actually have been entered in the loss column. All of his fleshly achievements were now counted to him as loss

for the sake of Christ. They were liabilities, not assets. We can't earn spiritual acceptance with God.

Romans 8:7-8—“For the mind that is set on the flesh is hostile to God, for it does not submit to God’s law; indeed it cannot. Those who are in the flesh cannot please God.”

1 Corinthians 15:50—“Flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.”

You remember the story of the rich young ruler who came to Jesus and asked, “Good teacher, what must I do to inherit eternal life?” And Jesus said to him, “Why do you call Me good? No one is good but God alone. You know the commandments: Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honor your father and mother.” And the young man said, “All these I have kept from my youth.” Jesus said, “One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me.” But when he heard these things, he became very sad, for he was extremely rich. And Jesus then said, “How difficult it is for those who have wealth to enter the kingdom of God!” None of us can hold onto to our wealth or our score card and think that it will be good enough for us to inherit eternal life, as if God will somehow be impressed by our resume. And yet this is the very thing that those who rely on the flesh do. They think that God will accept them on the basis of their own merit. Instead, we must reject what is achieved by flesh. And then notice a second thing here in the text that involves:

2—Receiving what is ACCEPTED by faith (3:8-9)

“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 Christ 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.”

Once you reject what is achieved by flesh, you are free to receive what is accepted by faith. That’s what happened in Paul’s life. Meeting Jesus Christ forever changed his life. All of his values were reversed. The things that had been important to him were no longer of any consequence. The things that had been gain to him he now counted as loss. Before, he measured the success of his life in terms of his physical ancestry, his religious orthodoxy, his zealous activity, and his personal morality. But then Jesus got a hold of him. He says, “There came a point when I stopped polishing all of my trophies, laid them aside, and instead clung to an old rugged cross!” Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. By faith, he received:

A surpassing knowledge of Christ

Verse 8 in older translations says, “I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.” The word ‘excellency’ or ‘suppressing worth’ refers to something that is far better. He’s saying that in Christ he found something ‘far better’ than religious knowledge or a ritual could ever give. He’s gladly exchanged all of that for personal, intimate knowledge of Christ. A believer is a man or woman who ‘knows’ the Lord. The word does not simply refer to knowing about Him, but knowing Him in the fullest sense through relationship. Jesus said as much in John 17:3, “And this is eternal life, that they know You, the only true God, and Jesus Christ whom You have sent.” We should make it our number one goal to not simply know more about God, but to know Him in the truest sense. We need knowledge about Him for the reason of knowing Him.

Paul knew a lot about God as far as the legal facts were concerned. However, it wasn't until the Damascus Road experience when he met Jesus that he truly began to know God! Notice how he refers to Jesus as 'my Lord' in verse 8 which implies personal possession. He's not just the Lord, but my Lord. It means his knowledge of Christ is personal and close. Can you say the same thing?

A secure position in Christ

And then notice he says in verse 8, "For His sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in Him." One of Paul's favorite ways of describing believers is that of being 'in Christ' and is found 87 times in the New Testament. To be 'in Christ' is to say that we have been brought into union with Christ who is our life. It has nothing really to do with practice, but everything to do with position. Your position as a believer is to be in Jesus Christ. To be lost is to be in Adam, but to be saved is to be in Christ.

1 Corinthians 15:22—"For as in Adam all die, so also in Christ shall all be made alive."

By nature we are in Adam; we are not in Christ. Therefore, unless we are placed into Christ and we remain in Adam, then we will die in our sins. So that the coming of Jesus and the atoning death of Jesus on the cross is in order to provide an atonement for sinners who are delivered from their position in Adam to their new position in Christ. The Bible says it this way:

2 Corinthians 5:17—"Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come."

J.B. Phillips paraphrases it this way: “For if a man is in Christ he becomes a new person altogether—the past is finished and gone, everything has become fresh and new!” Jesus came to do all that Adam failed to do, and He came to undo all that Adam did in the fall, so that by His death and resurrection Jesus dealt with the guilt and the power of sin. And now when we come to believe in Christ, then all of salvation’s benefits and blessings apply to us, having been placed in Christ.

A superior righteousness from Christ

Look at what he says in verse 9, “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 righteous-ness from God that depends on faith.” The law could never give him righteousness. Far from being a ladder to climb, the law is a mirror which is intended to show. It shows me how sinful and very much in need I am of grace. It shows me the righteous and holy character of God and that which He expects from humanity made in His image. But the law cannot give me the righteousness which God demands. It is only God’s grace that can do that. So that in Christ, God bestows upon me all the righteousness of His Son. Jesus takes my sin and gives me His righteousness (imputation).

3—Realizing what is ATTAINED by fellowship (3:10-11)

“That I may know Him and the power of His resurrection, and may share His sufferings, becoming like Him in His death, that by any means possible I may attain the resurrection from the dead.”

How do you lose your religion? It involves rejecting what it achieved by flesh, receiving what is accepted by faith, and then realizing what is attained by fellowship. Notice how it is:

Fellowship that is personal

Verse 10 says, “That I may know Him.” Now that he has met Jesus, Paul has a brand new lease on life. Life is no longer about himself. Rather, he has been saved to enjoy fellowship with God. His newfound pursuit in life is to know Christ more and more. Yes, he came to know Christ when he first got saved, but now he lives with the goal of knowing Christ better and better. It is not second hand knowledge, but personal fellowship.

Fellowship that is powerful

He goes on to say in verse 10, “That I may know Him and the power of His resurrection.” There is a new power now.

“Power” — *word is dunamis and speaks of explosive power*

Think of the word ‘dynamic’ and what it means. That is the idea here. It is the same word he uses in Romans 1:16 to say the gospel is the power of God unto salvation. It is the dynamic or the power that changes a person’s life. It is the dynamic of God for salvation, the power of rescue which is in operation in the life of a man or woman who believes.

Power is awe-inspiring. Nobody can stand beside Niagara Falls and see its mighty torrent plunging over the rocks with out an overwhelming feeling of being very small. Or when I stop to consider the power of the sun, at this very moment, it is 93 million miles away and is basically a gigantic fusion reaction. Every single second, the sun is producing about 650,000 times as much energy as the Earth consumes in an entire year, and that energy gets put to good use. For without the sun’s power, Earth would live in total darkness. There would be no wind, no rain, the plants wouldn’t grow, and the planet would be incapable of sustaining

life. Power is awe-inspiring. But let me tell you, there is a power which is far greater than the power of sun. And it is the power of the resurrection of Jesus. It is the dynamic for my spiritual life and growth.

Fellowship that is painful

Paul finishes in verses 10-11 and says, “I want to know Jesus Christ and the power of His resurrection, and may share in His sufferings, becoming like Him in His death, that by any means possible I may attain the resurrection from the dead.” To share in His sufferings is to say that Paul has discovered fellowship with Christ through even the most painful experiences of life. In the good times and in the bad times, all he wants is Jesus.

All of us will know pain to some degree, and it seems there are a few who know pain and suffering unlike the rest. And prosperity theology doesn’t hold up under such weight, but collapses. “Your Best Life Now” doesn’t mean a thing for the man or woman who’s walking through the fire. But to understand you can have fellowship with Christ under such circumstances as One who is with you in the fire, that is a game changer. Sorrow and pain turns out to be one of life’s great fellowship enhancers. The fact of the matter is that I’ve grown the most when I’ve hurt the most. And so Jesus becomes more than a historical figure—He’s my fourth Man in the fire, a Friend who sticks closer than a brother. It was Robert Browning who wrote:

*I walked a mile with pleasure,
She chattered all the way;
But made me none the wiser
For all she had to say.
I walked a mile with sorrow,*

*And never a word said she;
But O the things I learned from her
As sorrow walked with me!*

At some point or another, sorrow will walk its mile with you, but Jesus has promised to walk with you through sorrow. Like Paul, He will be there beside you in the prison so that you too can know something about the fellowship of His sufferings. There's no other way for us to grow.

Life is flipped for Paul, but in the right direction. He didn't change religions, He changed in relationship. He met a Person who changed His life! And now his one and only desire is to be in fellowship with the One who gave His life for Paul. And discipleship includes suffering, but Paul says, "I don't run from it, but see the benefits of it." When the rug is pulled out from under me and I fall flat on my face, I have discovered that there is a reason. Because in that I identify with my Savior who knows what it means to suffer. And so I've discovered a joy that is supernatural.

H.A. Ironside — *"Many people have thought that changing their religion was all that God required of them, but it was otherwise with Saul. He had come into contact with a divine Person, the once crucified but now glorified Christ of God. He had been won by that Person forever, and for His sake he counted all else but loss."*

Have you come to the place in your own life where you've lost your religion? So that all else you count as loss for the sake of knowing Jesus Christ. G. Campbell Morgan once said that there's a greater chance for an unbeliever who has not heard the gospel than the man who has become an evangelized unbeliever. In other words, there are those people who come to churches week after week, and

they are evangelized, but they're unbelievers. They've heard the truth, but they have never personalized it. And they are inoculated with an external form of Christianity so as to be immune from the real thing. They fail to realize that the worst form of badness is human goodness used as a substitute for true righteousness.

And why is that? Because it's the highest insult you could ever give God. You're saying in effect, "Your Son didn't do enough. He died on a cross, and He said it is finished, but I need to add to that. I think He needs a little help to finish the job." And it is an insult to the whole redemptive plan of God. Beware of 'sham' religion, my friend.

I love what Chuck Swindoll has written in an article which is entitled, "The Modern Day Religious." He says:

"In Mark 12, we run across several types of Jewish religious leaders, all taking their turns at trying to trap Jesus into saying something that they can use against Him: Pharisees in Mark 12:13-17, Sadducees in Mark 12:18-27, and one of the teachers of religious law in Mark 12:28-34. Of course, they all fail. Each of these types of religious leaders had its own specific types of rules, regulations, and ways of living. The problem is, these religious types don't vanish. Many of these people are sitting in the pews of churches today. Are you a modern-day Pharisee—religious, legalistic, judgmental, opinionated, and harsh with those who don't keep your rules? Most of us are recovering Pharisees. Maybe you don't even realize your pharisaic tendencies at all. The fact is that you may still be lost. You've got all these things you're keeping, all this stuff you're proud of, all these people you're judging. You can be full of religion but still lost. When we come to Jesus, we drop all that garbage and we realize that there's nothing in our hands we bring—there's only a cross we can cling to. Maybe you're a modern-day

Sadducee. You look like you're interested in religion, but you're really interested in politics. You're impressed with the teachings of Jesus, but you're humanistic. You're somewhat religious, but you're more sophisticated. You may be wealthy. Maybe you've grown up in a church, but you're not really sure about the devil and the demons and all that life-after-death stuff. You're far more concerned about your position, your wealth, your possessions. If you're a Sadducee, you're also lost. Of all these types, the people I'm most concerned about are the modern-day 'teachers of religious law,' the modern-day scribes. You may have studied theology. You may have heard about grace or even taught about grace. Folks might think you're a faithful follower. You're sensible. You're intelligent. You're not far from the kingdom, but you're not there yet either. Make sure that you don't let your study of the details of theology replace your need to submit to the Lord Jesus by faith. Those who fall into this category, like modern-day Pharisees and Sadducees, are lost. I fear for you if you are anywhere on this list, because none of us know what a day will bring forth. Today is the day, my friends, to find Jesus. Quit fighting Him. Quit thinking you've got plenty of time. Quit thinking you're bulletproof. Jesus said, 'Come to Me, all of you who are weary and carry heavy burdens, and I will give you rest. Take My yoke upon you. Let Me teach you, because I am humble and gentle at heart, and you will find rest for your souls' (Matt. 11:28-29). Find your peace in a relationship with Him. He's the only One who can forgive you—and He will. He's the only One who can provide goodness and mercy all the rest of the days of your life—and He will. But you must come to Him. So come!"