

**Sermon Title: The Triumph of Saturday and Sunday, The Final Week, Week Eight**

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**Sermon Questions:**

1. Have you ever felt the jubilation of a triumph? Tell those stories. What did it feel like?
2. Recite the Apostles Creed together. Possibly replace the word hell with death, and the word catholic with universal. Those are the correct meaning of those words in this creed. Discuss what it means that Jesus descended into death.
3. Read 1 Peter 3:18-19 and Revelation 1:17-18. How do these verses explain Jesus' victory over death?
4. Have you lost a loved one or been to a funeral? How is your grief different if you know they are with Jesus now?
5. What would it be beneficial for you to speak the Victory of Jesus over in your life? Anxiety? Fear? Addiction? Hopelessness? Demons?

**Transcript**

He is risen. He is risen. Indeed, that there were at least three families that left that petting zoo with the list of buying a new bunny last week. That's how that went. So there are moments in life that are so euphoric, so filled with triumph and jubilation that.

That you just sit back and you. You roar and you celebrate. It's. It's beyond words in a. In a sort of victory.

So I realized last night did not go the greatest, but a moment like this. So two weeks ago or week and a half ago, the Cats were in the Elite Eight against Purdue. We were down seven at halftime. And as. As halftime broke in the second half, we were clawing back and we got ahead a little bit, but they were pressing.

And there was a moment in the game where Bradley actually got a turnover and he raced down and rather than go for an alley oop, he. He. He pushed it off to Del Orso Deli. And Dele took a three pointer from the side. And everyone.

Everyone watching that game all over the world, because the world are U of A fans all over the world, you knew at that moment that was the game. That was the game. And you just. You just

run like. So that.

That picture of Deli, I just think that's the image I will take away from this season. It has been a boatload of fun. I will share in my own. In my own little life if this is a tiny thing. So eight years old, and I still have.

So this is like my gold medal from it. I still have it because of the memory. So 8 years old, state championship swim meet from Minnesota, and I was the third seed. So I'm in lane three and I wanted to win more than anything. Couple of reasons.

A, My grandparents were there, so my parents, they logged mile after mile after mile to lots of swim meets. But my grandparents did, and they were there. And there was a belt buckle. This will sound goofy, but I was just into the realm where the belt buckles that came off the belts, that was a new thing to me. And there was an AAU swimming belt buckle.

And at that time, I wanted that more than anything else in the whole world. Cost \$8. Way beyond me. And. And my mom said she'd buy it if I won, so I wanted to win.

So I'm at the blocks and I take off. Tim Olson, he was the fastest swimmer in that time. He took off next to me. I came up out of the water. I was about a half a stroke behind him, and I knew.

Cause he was better off the blocks and I knew I had it and I just roared. I finished a full body length ahead. A minute and a half or a second and a half better than the state record time at that time, 1976. And, and, but I think I levitated out of the water. I don't know how I got out of the water.

I was out of the water. I was just like, yes, yes to that. Just victory felt so great. All right, so a Beeson, A Beeson moment. Well, so two fun facts about that.

That state record stood for like 25 years, something like that. B, he swam really slow ever since that. Cause that belt buckle on him, on his swimsuit.

Yes to that. All right, so a Beeson story. This is not nearly as grand and glorious, but. So my favorite sport growing up was baseball. I loved baseball and I was pretty decent at baseball.

And if you know baseball, you kind of. It tops out at what they call major leagues, which is at the 12 year old is kind of the final of that. So this is little Johnny Beeson over at what we used to call Dennis Weaver Park. Now it's James D. Craig Park. And so the final game of my little league career.

And I was a scrawny little kid. And so I, you know, I was okay at hitting but had never hit a home

run. And little did I know my dad was praying for me that I would hit a home run before my little league career was over. So the game is drawing near a close. I come up to bat.

Ball one outside, ball two in the dirt. And then comes a knee high fastball which I throw all myself at. I hit. And I don't watch because that's not something someone who hits singles and doubles does, is watch the ball. I just sprint out of the box and it's the second baseman who, who's standing there like this as I sprint towards second and I realize what's going on and I look and the ball's not in the park.

It cleared the fence.

And not knowing like what a home run trot is, I don't slow down. I'm just sprinting all the way around the bases until I finish. And my dad greets me with the greatest, you know, jubilation. You did it, son. You did it.

You hit a home run. Jubilation celebration. This is what Easter is about. In fact, we're gonna walk through two events of sorts this morning. We've been walking through a series looking at each day of the week of Jesus, last week on earth before the resurrection.

And typically you skip over Saturday. I mean, people know Jesus was crucified on Friday and he rose again on Sunday. But we tend to skip over Saturday. We're going to join into the story on Saturday first and then go to Sunday with the empty tomb, because on Saturday we'll piece this together. But on Saturday, Jesus takes the football after the touchdown.

He spikes it and he roars over all of the universe. And there are demons shuddering in a cell as he roars a victory. It is triumph. And that triumph then explodes into the triumph of Sunday morning when everybody gets to see the empty tomb. So that's where we're heading.

So normally at this point, we're going to turn into God's word. And I promise you, we're going to get into God's word today. But before we do so, we're actually going to do something a little bit different. We're going to go back to an ancient creed that speaks of this grand victory. Now this, the, the roots of this creed go all the way back to the second century A.D. so in some form, this has been spoken by God's people, recited by God's people for like, 1900 years.

It was finally kind of brought together in about the 6th century AD and I'm going to have us read that. It's called the Apostles Creed. And you might have grown up in a tradition where you said this regularly. This might be brand new for you, but this speaks of the, the essence of the condensed version of what Christianity is. So I'd invite you to say this creed with me.

Let's say it together. I believe in God, the Father Almighty, creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin

Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. On the third day, he rose again from the dead. He ascended into heaven and is seated at the right hand of God, the Father Almighty.

From there, he will come to judge the living and the dead. I believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and a life everlasting. Amen. Amen. He is risen.

He is risen indeed. Amen. I want to touch on a couple of questions, if that's new for you. That might immediately pop to mind. The first is this.

What's going on with that little statement here? We are a, a Protestant church, an evangelical church, and we're saying the Holy Catholic Church. What does that mean? Well, we're speaking, and Roman Catholics would agree with this. The Catholic there is a little c. Catholic, which means universal.

We're confessing that we aren't just one little church. We are part of the people of God, spread across the globe, spread across the generations and the millennia. We are the Holy Catholic, universal church. Now, the second piece in there that might spring to mind as, like a little head scratcher. What's going on there is.

After we see that he died, it says he descended into hell. Now, what is going on with that? You might have. You might be sitting here like. I'm pretty sure I know the Easter story.

Pretty sure I know that story. I don't remember that part of the story. Well, I want to take us to the passage to begin today that speaks of that reality. And actually, there's a couple of passages in scripture that go there. We'll touch on a few of them today.

But I want to begin with Peter's referencing this over in First Peter, Chapter 3, where he speaks of this incredible reality, a triumphal reality. Here is Peter speaking over in 1 Peter, chapter 3, starting in verse 18. For Christ also suffered once for sins, the righteous, for the unrighteous, that he might bring us to God, being put to death in the flesh, but made alive in the spirit, in which he went and proclaimed to the spirits in prison. There we have it. Jesus Christ died, accomplishing for us the work of bringing us back to God, reconciling us to God.

And then he went, Peter says, and he proclaimed to the spirits in prison. Now, Greg's going to explain a little bit more about that, but before we do, I just want us to have this picture. Another sports reference. I apologize for those who aren't into sports, but this is what you got here on Easter morning. This is the visual I want you to imagine.

You're. Your team is down by three points. Your quarterback goes back as the time is running

out, he throws a Hail Mary into the end zone. Your receiver catches it, comes down with it, securing victory. And now the quarterback makes a beeline to the opposing team's bench.

And he flexes. Yeah, right. This is the. The proclamation of Jesus Christ following his victory. It is a proclamation of triumph over the demonic forces, over the evil forces that thought they had won, but indeed they had lost.

Even just to clarify, in our minds, the statement that says he descended into hell is probably better spoken. He descended into the realm of death, the realm of the dead. Now, by Old Testament standards, the realm of the dead had three chambers in it. So let's just absorb this. So you had the realm of the Dead.

So where people went when they died, this was the basic understanding. This changed in Christ, but this is the basic understanding that the righteous went to Abraham's bosom. Abraham's bosom is the title in a sense from the Old Testament that becomes paradise. So when Jesus says to the thief on the charge, I will see you today. Today you'll be in paradise.

So you have Abraham's bosom. Then next to that you have Gehenna. That is where the lost go. And then you have the abyss. That is where fallen angels are.

And in a sense, all three of those places are awaiting their final place. In other words, there's going to be a new heaven and a new earth. There is going to be a final condemnation, there's going to be a final abyss. But in this realm of the dead, that is what this place is. And so when it says in the Apostles Creed that he descended into hell, it's not saying that he went to give a second chance to those who'd passed away.

It's not saying that he goes down to be tormented in some fashion. He is going down to declare a victory. He goes down to the spirits in prison, the fallen angels, and he spikes the football. I mean, consider for a moment that it's not just, it's not just human beings who are mocking him on the cross. There is a cosmic mocking of Jesus on the cross.

Oh, if you're so great, why don't you come down from there? If you're the Messiah, why don't you come down from there? And so there is a cackling ridicule of Jesus and he dies. And he enters into death. His body is in the grave, his soul goes down into death.

He fully died, it's not a pretend thing. And as he goes down, he spikes the football and they're all of a sudden silence comes. He's like, you have no idea. You think you won, but I just paid for sin. In fact, you have the keys of death.

Hand them over. I am in charge now. I will hold the keys of death. One of my favorite verses in the New Testament, in Colossians, chapter two, it just speaks of this victory. This says this, and

it's just talking about the death, burial, resurrection of Christ.

But it says he disarmed the rulers and authorities and put them to open shame by triumphing over them in him. This is saying that Jesus, he decloved the demons. He took the power out of death. He took all of its power. He took the keys from them and brought them to open shame.

Not only is there mocking done? He brings them to open shame as the universe sees the they have lost and they just didn't know it. There's an introduction Jesus uses of himself in the Book of Revelation in chapter one that is pretty powerful. Begins with these words. This is Revelation 1:17 into 18 says, Fear not.

I am the first and the last and the living one. I died, and behold, I am alive forevermore. And I have the keys of death. Hades, I have the victory on my side. I have conquered death, I have conquered sin, and I reign victoriously.

And that glorious truth took place on Saturday. Now, it was displayed to the world through the resurrection on Sunday morning. But both are just this victorious roar in which Jesus goes. And it is so good for us to absorb that, to know that, to feel that victory. We've been.

Amen. Amen. We've been walking through this final week as we've been preparing for Easter. And what we've seen over the last few days of Jesus life is the people turning against him, mocking him. We see that escalate on Friday morning as he's brought into trial, as the various groups mock him.

We see that on the Cross itself, as Jesus becomes an object of ridicule. And now the tide is turned. The one who is mocked now turns those demonic forces into open shame. A picture, if you will, if you've ever seen the first Lion King movie, you see Simba get trail. He follows these hyenas and they trap him kind of in their realm.

And they're cackling and laughing at him. He's fallen into our trap. And they're rubbing their paws together in victory, right? We got him. We got him.

And as they laugh then Simba tries to. To give his best roar, to try to stand up against them. And as he begins his roar, his dad, Mufasa comes behind him, the grand lion, and he belts out this roar. And the mockers are silenced and begin trembling in fear and scatter. This is the moment of Holy Saturday.

This is the moment even before the resurrection. Jesus has secured the victory. He has brought his people to himself. He has brought our sins upon Himself. He has purged our sins.

He has brought us into his presence. We are his.

So you could ask the question, well, wait a second. Is the victory of Jesus on Saturday or on Sunday? And the answer is yes. Yes. Jesus secures the victory in that final breath.

It is finished, he says. And he secures the victory again on Sunday morning as he rises again defeating death. He is the one who holds the keys. He is the one who holds the power of life. I want to take us over to Luke 24 as we.

We witness a group of women who think that they've lost. They still love their Savior, but they think that everything that they've been about on this journey has been lost. And instead they're about to hear from an angel that indeed the victory has been secured in Jesus. Let's open up to Luke 24. But on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared.

They thought they were going to care for a corpse. And they found the stone rolled away from the tomb. But when they went in, they did not find the body of the Lord Jesus. While they were sorry, while they were perplexed about this, behold, two men stood by them in dazzling apparel. And as they were frightened and bowed their faces to the ground, the men said to them, why do you seek the living among the dead?

He is not here, but has risen. He is risen. Let me, let me. Let's do that again. He is risen.

He is risen indeed. He is not here. The angel says, remember the text continues, how he told you while he was still in Galilee, that the Son of Man must be delivered into the hands of sinful men and crucified on the third day. And on the third day rise. And they remembered his words.

And returning from the tomb, they told all these things to the 11 and to all the rest. That was Mary Magdalene and Joanna and Mary, the mother of James and the other women were with them who told these things to the apostles. Jesus Christ secures his victory on the cross. In his death, Jesus Christ secures his victory in the empty tomb as he raises again from the dead. He is king of kings.

He is Lord of Lords. And there is no power that can stand against him because he is our risen king.

A beautiful and yet sorrowful thread in the midst of this Easter season for me has been a dear saint at new life who went to be with the Lord. And I'll back up a little bit. This is someone like, for my generation, you look up to. He's a very simple man. He loves his family, takes care of his family.

In fact, a sweet moment at the hospital with us, I said, I don't even know all of your

circumstances, but I know. And I mentioned his wife's name. I know she's taken care of. And he just had tears going down the side of his face. So just a few weeks ago, he was fine.

I run on the loop around Tucson in different places, but on Tuesday we Passed each other essentially every Tuesday for more than a year, a couple of years, we would pass each other on loop. He would be going for a long walk. He walked quite a bit, and I would pass him. And sometimes it'd be just a quick passing hello and a greeting. Sometimes I'd stop and I'd walk with him for a while.

And just a week or so, two weeks ago, he started to kind of feel disillusioned. His mind was playing some tricks on him. Disoriented. Disoriented. Disillusioned.

I like creating words. It's a word. It's just not the word you were looking for.

That word is not here. It's risen. I like doing that, too.

These are some of my best strengths.

But he was slipping and went to get things tested. And over the next few days, it was discovered he had five tumors on his brain and a tumor on his right lung. And it was a week ago Saturday, they got the full report that, you know, five tumors, tumor on his lung. And it's not only not operable, but none of this is really treatable in any way. And I told his bride, I said, you know, my prayers, as hard as it can sound, my prayers are shifting with that news.

Not for healing or strength in this world, but Lord Jesus, take him home. Take him home in peace. Take him home in glory. Less than 24 hours later, he went to glory Sunday morning, Palm Sunday last week. And tears and sorrow and loss are appropriate.

Tears and sorrow and loss are a reality of living in this broken world. I don't want to diminish that. But in the midst of that, I have to say I'm a little jealous. Like he's in glory, he is set free from all of the sufferings of this world. Face to face with Jesus, personally, for Easter, I think that is a pretty great gift.

And his family agrees with that. So there's this dance between rejoicing in his freedom and the suddenness of a shock here in this world. At essentially most memorial services that I'm a part of, at some point, I go to 1 Corinthians, chapter 15.

It is a remarkable passage talking about the resurrection, talking about this victory of Saturday, specifically in regards to death. Listen to these words. So it is with the resurrection of the dead, what is sown is perishable. What is raised is imperishable. It is sown in dishonor.

It is raised in glory. It is sown in weakness. It is raised in power. It is sown a natural body. It is raised a spiritual Body.

If there is a natural body, there is also a spiritual body. Behold, I tell you a mystery. We shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound and the dead will be raised imperishable and. And we shall be changed.

When the perishable puts on the imperishable and the mortal puts on immortality, then shall come to pass the saying that is written. Death is swallowed up in victory. O Death, where is your victory? O death, where is your sting? This is a practical thing.

I don't know your circumstance. It could be you've walked through loss this year. It could be this is the first resurrection day without a loved one. Here's the thing. The mourning and the tears are very appropriate and good.

I'm not going to say they're not. But in the midst of that, if someone knows Jesus Christ. Death. Death is just a myth. It's just a whisper.

It's just a passing in which we don't die. We go from this world into the next world. We just jump into eternity. Death has no sting in it. Why?

Because Jesus Christ died so that we would not have. We die in Christ. We're raised with Christ. There's glory. There's glory and freedom in that.

It is a good thing. Amen. Amen. So we have a little tradition here at New Life. We've done for years, and maybe even you're at Gladden and you're thinking, did we miss out on that tradition?

Well, here's the thing. We sing. We love to sing an old hymn together on Easter morning. And on this day of resurrection, we love to proclaim his resurrection with this old hymn. And we've saved it to now because we want you to hear this hymn called up from the Grave.

We want you to hear this hymn. We want you to sing this hymn with gusto, with meaning, with hearing the victory of Jesus in the beauty and the power of his resurrection. So would you join us as we sing? Lo, in the grave he lay Jesus, my Savior Waiting the coming day Jesus, my Lord up from the grave he rose With a mighty triumph for his foes he arose A victor from the dark domain and he lives forever with his saints to reign he arose he arose Hallelujah. Christ arose we're doing a second verse this year.

Death cannot keep his prey Jesus, my Savior he tore the bars away. Jesus, my Lord up from the

grave he rose With a mighty triumph for his foes he arose A victor from the dark domain and he lives forever with his saints to reign. He arose. He arose. Hallelujah.

Christ arose.

Amen.

Amen.

What a powerful truth. It's not just a truth out there, it's a truth for you and for me. It's a truth for all who put their trust in Jesus Christ. So we want to bring this to conclusion and offer just some simple application of what does this mean? What does resurrection day mean for us?

And I want to begin here with this very simple promise, this simple declaration, this simple application. Speak the victory of Jesus over yourself. Speak the victory of Jesus over yourself. This isn't just something out there, a cubby in your mind, a thing to believe in. This is something to be applied to be.

To be brought into our day to day reality.

There's a psalm over in Psalm 43, it's the sons of Korah. And I love this because there's this invitation to not merely be held captive to your own thoughts, to not merely be a victim to the thoughts of the world, but to. To speak the truth of God, the hope of God, the promise of God over your life, even in the midst of discouragement and struggles. Let me take us there. This is Psalm 43, verse 5.

It says this. Why are you cast down, O my soul? And why are you in turmoil within me? Hope in God, for I shall again praise him, my salvation and. And my God.

We don't have to be held captive to the negative reals in our mind. A few weeks ago, I sent a line out to a pastor here locally. I'd never met with him. Just wanted to get to know him, connect with him, figure out how I can be praying for his church. And we met and it was just one of those things.

Like, I don't know if I was off or he was off or we were off, but there was like. It started off okay, and then like, the social, like, realities and dynamics just began to break down over the course of the meeting. Like, there isn't anything bad that happened. I just. There's this awkwardness that started happening and I started kind of like battling my own anxiety, like, feeling like he was dismissing me and like he didn't care about me.

And then I started, like. I think I got like, more socially anxious and the whole thing was just

awkward. I don't know, maybe. I don't know if anyone's ever experienced this, right? Maybe I'm the only guy here, right?

So. But like. So it just keeps getting more and more awkward and like, this is on me, right? And so I just kind of like I abruptly bring the meeting to a close because I just sense that he wants to leave. And I'm like, that was just.

I get in the car, I'm like, oh, my goodness, John, you are such an idiot. That was so awkward. Why? What does he think of you? What does he think of new life like this?

That was just a bad impression. And the whole drive, I'm just, like, beating myself up. Have you ever been there? Like, in these negative reels that are just, like, looping, and you're just, like. You're taking punches from your own psyche internally, Right?

Here's the truth.

My identity is secure in Jesus Christ. Your identity, if you are in Christ, is secure in Jesus, the resurrected Lord. And as wonderful as this man is, he does not hold any power over my identity in Christ. What he thinks of me, which probably, you know, isn't great. And that's okay.

Like, he's very, you know, it's a very objectively real opinion that he probably has. That guy sure is awkward.

But it holds no power because Jesus and his empty tomb declares who you are, and it declares who I am. And so we don't. We don't just. We're not victims to negative reels. We're not victims to what our friends think.

We're not victims to what our boss thinks. We. We're not victims to what our neighbors think. We're not victims to even what our friends and our family think. We are secure in Jesus Christ.

And we can proclaim that over ourselves. We can speak his victory over ourselves. Hold fast to the victory of Jesus Christ. His resurrection isn't just an idea out there. It is a truth that ought to infect and transform our hearts in our lives and set us free in him.

Speak. Amen. Speak the victory of Jesus over your life. It could be that we have anxiety, fear, depression. It can swirl in our mind and it can pull down our soul.

And it's good to speak the victory of Jesus. No, no, no, no. I know that God is with me. I know that in the valley of the shadow of death, he is with me. I know he will never leave me.

I know he will never forsake me. I know I am a son or daughter of the King. And you speak

these truths over yourself. Could be that you're facing an addiction, maybe a temptation that just plagues you over and over. You start to speak to yourself internally, how worthless you are.

You can't overcome that. Why do you even bother? You're here again. You just start speaking. No, you can high jump those Myths with the truth of the victory of Jesus Christ in your life.

I do not belong to sin. In Christ. I am dead to sin and alive to God in Christ. I'm a new creation. The old is gone, the new has come.

That temptation, that addiction does not define me. His victory over me defines me. He will not let me be tempted beyond what I can bear. He will be with me and I'm gonna speak. The victory of Jesus over myself doesn't mean that we'll have healing in every circumstance.

It doesn't mean that temptation is just going to wash away. It does mean that we can rest in the victory of what Jesus has brought us. Even today. Now, at both campuses this morning, we are going to close in the joy of communion. And I'll say this, it's Easter, there's a lot of people in this room and there's all kinds of practical reasons.

You'd say, well, let's not take communion, it's Easter.

Communion is the most Christ centered thing we can do to receive. Now I will say communion is meant specifically for those who have surrendered their life to Christ, who have asked Christ Jesus to be their Savior. And so if that is you, communion is open. In fact, even if you've never taken that step in this morning you're thinking, man, maybe today, maybe today's the day. Jesus, I hear you calling.

I want to follow you, then come and celebrate in the Lord's table. We want to receive what he has done on our behalf.

The night before Jesus was crucified, he celebrated what we call, we call today communion or the Last Supper. It was a celebration of a ritual, of a meal that had been celebrated for generation upon generation, celebration of the Passover. And as he brought his disciples into that space, he transformed the way that they think about the Passover, the way they would think about salvation and redemption. And everything that had happened before pointed to him, the great healer, the great restorer, the great redeemer. So on the night before he was crucified, Jesus took the bread and he broke it.

He distributed it to his disciples and he said, this is my body, take and eat. So I invite you forward now to grab communion elements. We're going to hold onto those and we're going to take them together. You can find them in the front and the back of the room. This back corner over here are where the gluten free elements are.

If you're with us at home and you want to participate with us because you're unable to be here, we invite you to grab elements of your own and join us on this day.

You're getting communion elements. I'll just share. Sometimes we're asked, well, why don't you pass communion elements? Or why do you go forward to get communion elements? And we do it both ways over time.

Sometimes we'll pass communion as a symbol that Jesus meets us right where we're at. But more often than not now we take communion where we step forward to grab the communion elements in front or back as a symbol that, yes, Jesus has accomplished everything on the cross. He said, it is finished and he paid our price. So it's not that we. We have to do anything to pay our price, but it does take believing.

It does take a following. It does take a Jesus, I want to follow you and receive you. And by coming forward or going back to grab the communion elements, it's a little bit of a symbol. Say, Jesus, thank you for what you've done for me. I'm giving myself to you, to receive from you.

On that night, Jesus took the bread and he broke it.

He said, this is my body. It's broken. For you, Jesus, death was a death with a purpose. Him hanging on the cross, he hung there not because he could not remove himself from that, but because he loved you and he loved me. And his broken body came to heal our brokenness.

And so when we eat, we do so in memory of him. Let's eat.

Jesus, we thank you for your body broken for us. We thank you that you have been broken, that we might be healed. In Jesus name we pray. Amen.

Likewise, on that night, Jesus took the cup and he said, this is the cup of the new covenant poured out in my blood for the forgiveness of sins.

Now you can go to Friday and acknowledge there's victory in the blood of Christ. On Friday it is finished. He paid for our sin. The debt was paid for and complete. So much so that anyone in this room can acknowledge my obedience.

My righteousness will never measure up the holiness I have. The righteousness I have. It comes by the blood of Christ shed for me. The there's victory at the cross. There's victory on Saturday when Jesus gives a hidden roar proclaiming his victory into death.

And there is certainly victory on Sunday. He is risen. He is risen indeed. When he proved it to

the world. When he proved to the world, I'm God and I'm leaving sin and death behind.

The blood of Christ shed for you and for me.

Lord Jesus, we celebrate. We celebrate what you have done. We celebrate what you are doing, what you are going to do. We celebrate your faithfulness. We say, father, thank you for sending your son, Jesus.

Thank you for what you've done, Holy Spirit, thank you for bringing both into our hearts.

Even as we've taken this and drank this cup, anoint it in us that spiritually it would be your blood shed for us, cleanse us, wash us and help us walk in your victory this day. And everyone said together, amen and amen. Let's go ahead and stand as we close.