

"7 Statements Of The Cross"
April 13, 2025 | Pastor John Stickl

Oh, come on, let's give a big shout to Jesus. Come on. Jesus, You are alive. Jesus, You have overcome. Jesus, You are good. Jesus, You are here. Jesus, You are worthy of our song and our life; in the search and in everything. You are the great I am. You were, You will be, but You now are. Jesus, Jesus, Jesus. Come on, just say His name – Jesus. Come on, say it again – Jesus. Come on, say it over your family – Jesus. Come on, say it over your life – Jesus. Come on, say it over your body – Jesus. Come on, say it over that circumstance – Jesus. Say it over that situation – Jesus. Jesus, Jesus, Jesus. You are more than enough. You are all that we need, and You are here. Why don't you go ahead and grab your seat, whatever campus you're at. Welcome to Valley Creek. I am so glad that you are here with us, but I'm more glad that Jesus is here with us. It's good that you're here. It's great that He is here, and He is always here, and so He is glad that you are here.

You see, we are one week away from Easter. Easter is here, and we're turning the attention and the focus and the affection of our heart to Him. You can even just see it and feel it in that worship and in this moment. It's like Easter begs for our attention. It demands our affection. It draws us to remember who Jesus is and what He has done. It reminds us of the death, burial, and resurrection of Jesus. It reminds us that once and for all, He has restored our identity, reconciled our relationship with God, and redeemed our purpose. Easter reminds us of the gospel, the good news that the Kingdom of God is now available to anyone and everyone who wants to come in. And so, as we prepare our hearts for Easter and we're turning our attention and our affection to Him, it's Palm Sunday, which is simply the Sunday before Easter where Jesus rode into the city of Jerusalem to lay down His life – and He came to Jerusalem as a very humble king. He didn't come with pomp and circumstance. He didn't come riding a magnificent stallion or in this beautiful carriage. He didn't come with soldiers and troops. No, He rode in on a donkey with 12 men who were nobodies in the world. And even though He was equal to God, He did not consider equality with God something to be grasped. But He poured Himself out, made Himself nothing, taking on the very nature of a servant, being found in human appearance. He came and He humbled Himself and became obedient to death on a cross. And as He rode into the city of Jerusalem to lay down His life for all of humanity, the crowds began to assemble and they began to shout, "Hosanna in the highest. Blessed is He who comes in the name of the Lord." And they took off their cloaks and laid it down and they cut palm branches. That's why it's called Palm Sunday and laid them on the road to make way for Jesus to ride into their city, to make way for this humble king to come and change everything. And it's a great reminder that blessed is He who comes in the name of the Lord, but blessed is he who receives the One who comes in the name of the Lord. And there is still a great blessing for anyone and everyone who will let Jesus humbly ride into his heart and become king. So, we say blessed is He who comes in the name of the Lord.

What I want to do today, as we prepare for Easter, is just two really simple things. One is: I want to give you some time to reflect on Jesus and the cross and who He is and what He has done, because clearly, He is here. And then, we're going to take some time to pray for our Easter services next week so that the people who come to kind of this inquisitive seeking of who is

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this Jesus might see and experience Him in the ways that you have. You see, what's really interesting to me about Jesus, when we look at Scripture, is for the three years of His ministry, Jesus had a lot to say. For three years, He spoke all the time. He talked a lot about the father. He talked a lot about the kingdom. He talked a lot about Himself. He talked about a lot about humanity and us. He talked a lot about what life was like and what was good and true and right. And then we see after His resurrection, He has a lot to say and He speaks a lot about the resurrected life and the kingdom and what He has done and what that now means for us. But during that brief moment of the cross, He had very little to say. In fact, Isaiah tells us that as sheep goes before their shears, He did not open his mouth. And when Jesus was on the cross, He only uttered seven simple statements. The seven last statements of Jesus, very simple and yet incredibly profound. And even though He didn't have a lot to say in that moment, what He said echoes through all eternity.

And so, what I want to do for the next few moments is walk you through the seven sayings of the cross. The seven last things that Jesus said as He was giving up His life, and I don't want to teach these to you. I want to give you the opportunity to experience them and to receive them. And so, maybe you can just kind of set your stuff down. We'll post all these later. You can get them on social media if you want. You don't need to take any notes, and I want to invite you to just kind of settle in wherever you are. And maybe you, if you want, you can close your eyes. If you want to get settled, you can get settled. And maybe you want to picture Jesus on the cross. But I'm going to walk you through the seven last sayings of Jesus and give you the opportunity to receive that which He offers. And let the Spirit do what only He can do. So, Holy Spirit, draw our attention to Jesus. And may those words that were spoken so long ago echo in our lives right now, today, because a Word of God once spoken continues to be spoken. These are the very Words of God spoken by Jesus, the Word of God.

See, the 1st thing Jesus said when He was on the cross was, "Father, forgive them, for they know not what they do." I want you to think about this for a moment, that while Jesus was hanging on the cross, with nails in His hands and in His feet, with a crown of thorns shoved on His head, with most of the flesh of the back and the front of His chest literally ripped off, bleeding, bruised, broken, this body of Jesus that was so disfigured, people had to look away from it. While He was hanging on the cross, being mocked and spit at and scorned and rejected and judged by all the people below, the first thing He said was, "Father, forgive them, for they know not what they do." And in that moment, Jesus released forgiveness to mankind. You see, whatever comes out of your mouth when you're in a trial or a hardship or a valley, that's what's really inside of you. Like a sponge being squeezed, whatever is in that sponge comes out when pressure is applied. And when Jesus was on that cross in that great trial, when He was squeezed, what came out of Him was not vengeance, nor anger, nor bitterness, nor resentment. He didn't say, "Father, get them back." He said, "Father, forgive them." Because forgiveness was what was inside of Him. It was easier for Him to say forgive them than get them back. He has forgiven your wickedness and remembers your sins no more. As far as the East is from the West, so far has He removed our transgressions from us. Blessed is the one whom the

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Lord will not count their sin against. He forgives all of your sins and heals all of your diseases. Therefore, there is now no condemnation for those who are in Christ Jesus. From the cross, Jesus declared forgiveness for the shame and the brokenness and the secrets and the darkness and the past and the present and the future. So, can you just receive the forgiveness of Jesus? And can you let Him speak to you whatever He wants to say? In Jesus, you are fully forgiven and completely free. May you receive that by faith.

The 2nd thing He said a little while later, as He was hanging next to two criminals, one on His left and one on His right, two men who deserved to die. Two men who were so evil and broken and vile that they were suffering the just consequences that they had earned and deserved in their life. And as they were hanging there, one of them looked over at Jesus and said, "Jesus, remember me when you come into your kingdom." And it's in that moment that Jesus spoke the second statement of the cross. And He simply said to that man, "I tell you the truth. Today, you will be with me in paradise." He looks at the least deserving, least expecting, vile criminal, and says, "Today, you will be with me in paradise." And in that moment, Jesus reminds us that the kingdom of heaven is not tomorrow. It is today. That the kingdom of heaven is not somewhere out in the future. It's right here and now in the present. That the kingdom of God is not then. It is not. It is now. It is not yet to come; It is already right here. In that moment, Jesus is reminding us that paradise is not a place; it is a person, and His name is Jesus. That even though this man was in the worst situation of His entire life, paradise was at hand. Why? Because in His fullness, in His presence, is fullness of joy. The kingdom is righteousness, peace, and joy. I saw the Lord always before me. I set Him at my right hand because He is there. I will not be shaken because Jesus was literally at the right hand of this broken man. Paradise was there and available. It wasn't somewhere way far off. What we wish is that Jesus would have said to the man, "Oh, Father, take Him down from the cross." Jesus didn't change the circumstances. He changed the perspective, and showed us that even though we walk through the valley of the shadow of death, we can fear no evil for He is with us. Paradise is at hand. This is an echo of the Garden of Eden, where God and man walk together. It is a prophetic picture of the garden city where we will live with God together forever. Paradise, the kingdom, is here and now available at hand. And I know when you walk through hardships and trials and situations and circumstances, you want them to be over. What Jesus is saying is, "My grace is sufficient for you." And if that I am at your right hand, "you will not be shaken. For in my presence is fullness of joy and paradise." Can you receive the kingdom of heaven? And will you just let the Holy Spirit say whatever He wants to say to you through the second statement of the cross? Jesus is your paradise in the midst of your pain. And it is not then, it is now. And if it was available to that man, it's available to you.

The 3rd statement from the cross that Jesus makes is a little confusing at first. You see, while He was hanging there in His agony, He looked down and there was His mother, Mary, and His best friend, John, the disciple whom Jesus loved. And as they were looking at Jesus, their heart was broken. This is Jesus. This is a mother losing a son. This is a best friend losing his best friend. This is the one whom all their hopes and dreams, and future was placed in. And then,

everything was falling apart in front of their eyes. And while Jesus is hanging there, He looks at them. And His third statement, He says, "Dear woman, here is your son." And to the disciple, "Here is your mother." And at first you say, "What does that mean?" And what that means is that even though He was in the midst of the worst experience any human of all time has ever gone through. He was not concerned with his own suffering. He was concerned of the suffering of those He loved – that He saw their cares and He saw their misery, and He heard their cries. And He was concerned with their suffering. And between propping Himself up to just take another breath to keep living in the pain and the brokenness, and His blood being poured out, He had comfort and compassion. And He met their needs from the cross. You see, it's from the cross that Jesus sees and Jesus speaks. It's from the cross that Jesus sees your pain. And He sees your cries. And He cares about your misery. And He speaks. Because the blood of Jesus still speaks today. And in that moment, He meets your needs. My God will meet all of your needs according to His glorious riches in Christ Jesus. He is the God of all comfort and all compassion. It is the cross that is the great throne of grace that we may approach in our time of need. Where we can find mercy and grace, and comfort from God. It's from the cross that Jesus sees and speaks, and cares about you. So, I don't know what you walked in here with today, or what's going on in your life, or what pain or sickness or brokenness. But it's from the cross that Jesus saw it, spoke to it, and provided for it. So, can you just receive the comfort and compassion of Jesus? And can you receive the provision that He offers? For whatever pain, or sickness, or trial you may be in, He sees it. He sees it. And through his broken body, He has provided for it.

The 4th thing that Jesus says while He is hanging there. It's just this really simple yet profound statement. "I am thirsty." Thirsty. Jesus became thirsty so that you could become satisfied. Jesus's entire life was to be poured out so that you could be poured into. He was thirsty. He was carrying the weight and the sin of this world. He was overwhelmed. He was broken and bloodied and bruised. He had carried the cross. He was fighting sin, death, and the grave. He was carrying the heaviest load that anyone of all time has ever carried. And His blood was poured out. He was beaten and whipped to this unrecognizable point where all of the blood of His body had run out. He was so thirsty, and He became thirsty so that you could forever be satisfied. He was poured out so that you could have springs of living water on the inside of you and never be thirsty again. This is why Jesus says to the woman at the well, "If you would ask of me, I would give you springs of living water. If you would ask me for a drink, I would quench your thirst once and for all. If anyone is thirsty," He says, "Let him come to me and I will give him a spring," an everlasting spring that will well up inside of them. So, they will not thirst and they will be satisfied; and they will have what they need. This is why He says, "I am the bread of life. Anyone who comes to me will be satisfied. Anyone who is thirsty will be taken care of." This is why Jesus can say to you, "Come to me, all you who are weary and burdened, and I will give you rest." Because on the cross He was wearied and burdened. He took your stress and the weight, and the fight, and the exhaustion, and the heaviness, and the weariness. And He became thirsty. So, you could be satisfied. It's from the cross that the springs of living water inside of us well up. Can you receive the spring of living water that He offers you and listen to

that what He wants to say to you? It's through Jesus and only Jesus that can bring streams to the wasteland of our soul. And I just see a bubbling well of eternal life bubbling up within you.

The 5th thing He said is, "My God, my God, why have you forsaken me?" Profound statement. Because, as you read the Gospels, Jesus doesn't refer to the Father as God. He refers to Him as Father – loving, close, intimate, relationship, communion. But in this moment, as He hung on the cross, the sin of mankind, your sin and mine, was placed on Jesus. He who knew no sin became sin for us, that in Him we might become the righteousness of God. And in that moment, when our sin was placed on Jesus, the Father became a distant God to Jesus, so He could become a loving Father to you. Jesus was forsaken so that you'll never have to be. For the first time in all of eternity past, and for the only time in all of eternity future, Jesus was forsaken and separated from God. Our sin upon Him caused the Father to turn His face away from Jesus. The Israel blessing is: "The Lord bless you and keep you; the Lord make His face shine upon you and be gracious to you; the Lord turn His countenance to you and give you peace." In that moment, the Father turned His face away from Jesus, turned His countenance away from Jesus, so He could turn it to you forever and always. Jesus was forsaken so that you'll never have to be. He will never leave you nor forsake you, because He already forsook Jesus on the cross. You don't have to be afraid, for the Lord your God will be with you wherever you go. The Father has come to be a Father to you, and you will be His beloved sons and daughters. Because in this moment, Jesus became an orphan, rejected and abandoned by God, so that you will never have to be. And you just receive the acceptance, and the presence, and the life and the love of the Father that has brought you home. Suspended on a cross in between two worlds, rejected by man and rejected by God; that's why the cross is suspended. We rejected Him, but then our sin upon Him caused the Father to reject Him. So, Jesus knows what it's like to be rejected, and He was rejected, so you will never have to be. In Jesus' name.

The 6th thing He says, simply, "Father, into Your hands I commit My Spirit." As He stood on death's door, His response was not panic, was not anger, it was not resentment, it was not bitterness; He was not afraid. "Father, into Your hands I commit My spirit." In other words, Jesus trusted in the love and the goodness of the Father and was willing to entrust to Him the most important thing of all: His Spirit. He knew that the Father had good will towards Him. That's what love is. And He trusted in the goodwill of the Father enough to give Him His Spirit. And because He entrusted His Spirit to the Father, the Holy Spirit could be poured out on you. Because Jesus gave up His Spirit to the Father, the Father was able to pour out the Holy Spirit to you and me, and all who want it. And in this moment, we're reminded from Jesus that the Father is trustworthy, that we can commit even the most important things to Him. Trust in the Lord with all your heart, lean not on your own understanding; in all your ways acknowledge Him, and He will make your path straight. To commit to the Lord whatever you're doing, and He will make your plans succeed. We can commit to the Lord because Jesus showed us the good will of the Father. Any and everything that weighs on our heart, we can surrender to Him. So, can you receive His Spirit? And can you commit to the Father that which is important to

you? Like Jesus, can you let go of that which you would want to hold on to with everything that you got?

If Jesus trusted the Father with His Spirit, you can trust Him with your situation. Which brings us to the last thing that Jesus said on the cross, the 7th and final thing. And He declared, "It is finished. It is finished." Striving. Performing. Earning. Achieving. Trying to become significant. Trying to become somebody. Trying to earn a relationship with God. Trying to become righteous. Trying to become holy. Trying to take care of our own life. Trying to do all the things. Everything that ever has been or ever will be required from you has been paid in full. Everything religion demands. Everything this world demands. Everything you think God demands. Everything you demand of yourself has been paid in full, once and for all. Everything the Father requires from you has been fulfilled in Jesus. Grace has provided what the law demands. There's no more striving, no more struggling, no more performing, no more earning, no more achieving, no more having to do it all. Why? Because Jesus did it perfectly for you, once and for all. The righteous now no longer live by performance; the righteous live by faith, faith in Jesus, that He is who He says He is and did what He said He did. And I love it that it's the 7th statement of Jesus. For six days in creation, God spoke the world into being, and on the 7th day, He rested. On the cross, He spoke six things, and on the 7th thing, He said, "It is finished. " He gave up His Spirit, and rested; because it was done. And just like creation was very good, it is finished in Jesus' name. A new creation is very good. It's finished. No condemnation. His divine power has given you everything you need for life and godliness. If death reigns through Adam's failure, how much more will those who receive the abundant provision of grace, the gift of righteousness, reign in this life through the one man, Jesus Christ? Where, oh death, is your victory? Where, oh death, is your sting? We have victory through Christ Jesus our Lord, to the glory of the Father. He breathed His last, and it was done. Can you receive it? The seven statements of Jesus, small but profound, echoing through eternity past, through eternity future, but most importantly, eternity present. Like right here – this moment, right now. The Kingdom is at hand. You are forgiven. The Father is here. Everything that has been required has been paid in full – your healing, your provision, your restoration. All that you need is right here, right now, because of the cross of Jesus. May you receive that.

And so, as a way of receiving it by faith, we just want to take communion together. And so, at all of our campuses, our teams are just going to start passing out the elements of communion. And I would encourage you to just stay in this heart posture for the next few moments. You see, communion is simply a cracker and some grape juice. But when you reach out and take hold of it, what you're saying is, is that the Kingdom of Heaven is at hand, and I take it. What you're saying is, is that I reach out to the paradise that's available today, in Jesus' name, regardless of my circumstances. But when I take it, I'm saying I believe in the broken body and the shed blood of Jesus; enough to say that my identity has been restored, my relationship has been reconciled with God, and my purpose has been redeemed. That His death, His burial, and His resurrection has offered me life in the Kingdom of God – Life from above, life with God, in

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loving relationship. And if that's not where you're at today, that's okay. We would just ask that you would pass it along, because by taking it, you're saying, "I believe in those seven last statements of Jesus on the cross, and I receive them for my life." And if you're not there yet, I believe that Jesus' kindness is going to lead you to Himself. You see, when we take communion, one of the things that we're doing is we're just receiving the broken body and the shed blood of Jesus. Like, when we actually partake, we're taking in Jesus and all that He is. We're taking in His righteousness. We're taking in His Holiness. We're taking in His power. We're taking in His healing, His provision, His forgiveness. We're taking in His presence. We're taking in the perfection of who He is and allowing it to transform us from the inside out. You see, on the night the Lord Jesus was betrayed, when He had given thanks, and they were taking communion together, it was the Passover meal. It was the Passover supper that Jesus was walking the disciples through. And what you have to remember is that the Passover is this prophetic picture of what God did with the Israelites all those years ago. That they were Egyptian slaves for 400 years; they couldn't get themselves set free, they couldn't get rescued from Egypt, and Pharaoh, and all these things. And so, God said, I'm going to set you free, and here's what I'm going to ask you to do – I'm going to ask you to take a lamb, a spotless lamb, and every family is going to kill one. And you're going to take the blood of that lamb, and you're going to put it on the doorposts of your house; the top and the sides, which is a picture of the cross of Jesus. And every family is going to stay in that house. And if you stay in that house, you're going to be safe, and I'm going to set you free from the bondage of Pharaoh, prophetic picture of Satan and the world. And when they took that lamb and put the blood on the doorposts of their house, they then were supposed to partake in eating of the lamb. And so, this little passage in Exodus is really interesting. It says, "Do not eat the meat raw or cooked in water, but roast it over the fire; head, legs, and inner parts." You say, "What does that mean?" Well, they kill this lamb, they put the blood on the doorpost, representing the cross, and then they're supposed to partake in this meal. And I think it's so fascinating that it says, "Don't eat it raw or boiled in water." In other words, it has to be roasted over the fire because only a fire is enough of a picture of what Jesus was going to do on the cross; the fire of God's judgment that came upon Him; that completely destroyed His body so that you and I could be set free. Raw is not enough. Boiled, it doesn't even begin to represent what Jesus went through on the cross. It must be roasted; the fire of God's judgment, wrath upon sin, the body of Jesus, because of our failures, once and for all. And then it says, "Eat the head, the legs, and the inner parts." You say, "What does that mean?" It means all of Jesus for all of you. All of Jesus for all of you; His head, His arms, and legs, and His inner parts. You say, "What does that mean?" It says, when I take communion, what I'm taking in is all of Jesus's head. I'm taking in His thoughts. I'm taking in His eyes and His vision. I'm taking in His ears and what He hears from the Father. I'm taking in His mouth and the words that He speaks. I'm taking in His nose and His fragrance; He smells of heaven. Do you have struggle in your head? Do you have a struggle in your eyes, in your ears, in your mouth? Communion reminds me that I have taken in the very finished work of Jesus in the head. But not only the head, the legs. When I take communion, it's a reminder that I have literally taken in the hands and feet of Jesus; that I now have feet that are righteous, going to righteous places and hands that are righteous, doing

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righteous things. And even when my feet go to sinful places and my hands do sinful things, communion reminds me that by faith I receive; I have been crucified with Christ. It's no longer I who live, it's Christ who lives within me. And I receive His hands and His feet by grace to help me overcome. And then I take in the healing and the restoration of the inner parts, which means I receive Jesus' feelings, Jesus' emotions; I receive Jesus' heart. And Jesus can heal any and every disease, ailment, sickness within the core of my being. Because it was all of Jesus for all of us. That's why it's the head, and the legs, and the inner parts; because Jesus didn't just come for a part of you, He came for all of you. And He didn't come just to forgive you, He came to heal you. And He didn't come just to heal you, He came to set you free and give you resurrected life and a kingdom that is at hand. You see, on the night the Lord Jesus was betrayed, He took the bread and He broke it, and He said, "This is my body, which is broken for you. As often as you do this, do this in remembrance of Me." In communion, we don't reflect on ourselves; we reflect on Jesus. And we discern His body, who He is, and what He has done. So, from the seven sayings of Jesus on the cross, to the Passover lamb, the head, the legs, and the inner parts, can you, right now, by faith, receive healing, wholeness, and the restoration that Jesus brought for you? And in the same way, after the supper, Jesus took the cup; He said, "This is the new covenant; My blood, poured out for you. My blood has been shed once and for all, so that yours will never have to be. I died so you could live." Our taking of communion reminds us that we have literally died, and our life is now hidden with Christ in God. And so, whatever brokenness, pain, sickness, disease in your body, can you, by faith, receive the cleansing, healing, restorative blood of Jesus that changes everything?

So, once again, we just we want to say, "Jesus." You just say with me again, Jesus. Come on, again, Jesus. Come on, one more time, Jesus. Jesus. We just receive it. We believe it. We accept it. We are grateful for it. We do not minimize it. We do not put it down. We do not say this is a religious ceremony or exercise. This is not a church service. This is the resurrected Jesus changing our lives. In Jesus' name, you are forgiven and set free. In Jesus' name, you are healed and made whole. In Jesus' name, your mind has just been washed. In Jesus' name, your inner parts are being transformed. In Jesus' name, His righteousness is on your hands and on your feet. And it's not just for us; it's for the world. And so, with this faith in mind, can you do me a favor? Will you just stand up with me wherever you are, whatever campus you're at? And here's what I just want to ask you to do, for literally just like the next five minutes. I'm going to walk you through five prayer points and I'm just going to release it to you to pray. I want you to take all the faith that you just had in your encounter with Jesus, and I want you to just say the name of Jesus over the people that are going to come to Easter next week. We're having Easter next week. I'm not having Easter, we're having Easter. Okay? And so, for some of you it's going to be like, "Remember last week, we said we're going to pursue the encounters. We're going to be open to it. We're going to give it a try." So, I'm going to ask you, do you... I'm not praying. You pray, and you pray your voice, speak out loud.

Come on, the 1st thing we just want to pray is that Jesus will be lifted up. This is just five minutes. Just stay with me. Can you just right now just pray that when Jesus has lifted up you

will draw all men unto Himself? So, at every campus, will you just start praying that Jesus would be lifted up next Sunday? That people would see Him, and know Him, and experience Him? Come on, pray with a passion like you just received communion. Jesus, that you would be our one thing, our main thing, our only thing. That you would be lifted up; above Easter bunnies and chocolate and kids home from college and hams and turkeys and lunches and plans and dresses and pictures, that you would be lifted up, and you would draw all people unto themselves. The 2nd thing we want to pray for is that we would have eyes to see and ears to hear. That you just pray that everybody that comes next week would see and hear Jesus for who He is. Come on, church, raise your voice. Pray for that person that's going to show up; pray that they would see, pray that they would hear. God, we pray that people would see You for who You are, and that they would hear them calling, that they would hear You calling their name, and that they would respond. May we have eyes to see who You are, and ears to hear. Fix our eyes on Jesus, the author and perfecter of our faith. Faith comes by hearing, and hearing by the Word of God. May we see and hear, in Jesus' name. The 3rd thing is just that God's kindness would lead to repentance. Just pray that God's kindness would be in all of our experiences, just that people would be overwhelmed by the kindness of God. That they'd be overwhelmed by the goodwill of God. Lord, thank you that it's kindness that leads to repentance, not anger, not vengeance, not judgment, not harshness. Fill our spaces with kindness that changes people's minds and lives. The 4th thing is just that this place would be filled with a tangible presence and power of God. Oh, I love this verse, "Surely the Lord is in this place, and I was not aware of it. How awesome is this place. This is none other than the house of God, this is the gate of heaven." Come on, pray that the presence of God would just fill our rooms. That you would just fill this place, God, with your presence, with your power, with your Spirit, that people would experience an encounter the resurrected, living Christ, that they would see that you are alive, that their lives would be transformed because you're walking up and down the aisles, through every row and every chair. Fill this place with your goodness and your grace, with yourself. And then the last one, just pray for this one, that you would live on mission this week. Come on, just pray for yourself. Then I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" I said, "Here I am. Send me." Would you just have the courage to just say, "God, would you help me live on mission this week?" Come on, with your own voice, like literally just say it out loud, "Jesus, I pray that I would live on mission this week." Just, that's it. May we be open to that, Lord. Put people in our paths. Give us courage. Give us boldness. Help us step beyond ourselves. Help us to invite, to include, to initiate. The kingdom of heaven is at hand. The work of Jesus is finished. It's not just for me, it's for them. So, God, you're looking in the heavens for who is willing to go. We say that we, as the people of Valley Creek, we are willing to go. Here I am, Lord, send me. Come on. Can we just say that out together? Here I am, send me. Come on, say it again, like you believe it; here I am, send me. Come on, one more time – here I am, send me. Jesus, here we are. Would You send us because of who You are and what You have done in our lives? We believe it. We receive it. We prepare our hearts for the victorious, resurrected, conquering Jesus.

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Thank you, Lord, that You are here and You are with us and You are leading us into new places. We follow You. We go with You. We love You. We are grateful for the seven statements of Jesus that have changed our lives, and we are grateful for a mission that is here and now and worth our lives. And so, we finish this service by just declaring the name of Jesus together. Come on, say it with me, Jesus. Come on again, Jesus. One more time, Jesus. In Jesus' name, amen.