

How Jesus Removes Our Guilt and Shame



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Genesis 3:8–20

Let's go to Genesis chapter 3, which doesn't seem like a real Easter text, but I think you're going to see it has everything to do with the resurrection as we see how Jesus removes our guilt and shame.

You know, once when I was a kid, I'll never forget the fear I had as I walked up to my house, hoping my dad was not home. I walk in, I'm trying to sneak into the back door, and then I hear these words from my dad, "Where's your four wheeler?" I just stopped in my tracks. Fear overwhelms me because I'm thinking, does he know? You see, I loved four wheelers as a kid and on that particular day I said, "Dad, can I ride my four wheeler?" He said, "Yes you can, but you have to stay out of the creek." See, it had rained all night long so all of the creeks were full and out. I'm like, "Absolutely, I would not think of going the creek." So I get on the Timber Wolf, I'm riding, and I go near the creek, by the creek, I see the creek, and then somehow the creek just sort of invites me to come in. I'm thinking I've got a Timber Wolf; this thing can handle it. So before I knew it, I'm in the creek and I'm having the best time of my life. I'm smiling, it's just pure bliss, joy, this is amazing—my four-wheeler is floating in the creek. This is awesome! And then, it went from floating in the creek to sinking in the creek to turning over in the creek to going to the bottom of the creek...and I'm like, uh-oh. Now I know why my dad told me not to get in the creek.

So as a fifth grader, I'm pulling this four wheeler to the bank. I still don't know how I got it up on the bank, but finally I made it and I'm thinking I got it; this is fine. I go to crank it and when I crank it, like a blue gill shoots out of the exhaust pipe; it is just completely flooded! This thing is not going to crank and I realize I've made a bad mistake. Now, I'm a mile away from my house, so I walk a mile back towards my house trying to think, what am I going to say? What am I going to do?

So now I get to that moment where my dad says, "Where's your four wheeler?" To which I reply, "It's out of gas." He says, "Are you sure it's out of gas?" (I think he knew) "Yep, it's out of gas, I was coming to get some." He said, "Well, I'll go back with you." "No, I've got it. I'm fine." "Nope, I'll go back with you." But instead of putting the gas can in the truck and driving a mile back, he says, "Let's just walk." So here I am, a little boy with my dad carrying a five gallon can of gas walking beside me a mile to my four wheeler, and the whole time it is not joy, it is not happiness. It is sheer panic and fear. I've got guilt. I know what I did; I know what's going to happen. I start praying to God to make my lie come true. Like... *God, could you just make the four wheeler out of gas?* Now when you start praying to God to make your lie come true, you know you're in a bad spot. It would be best to just abort, just turn around...but nope, not me. We walk a mile, Dad struggling with this gas can, and me knowing the whole time it's not out of gas. We get to the four wheeler, he lo, and the thing's got like seaweed and mud and it's just water filled. He opens up the tank, looks, and it's half full. He says, "Kory, I don't think it's out of gas." "I don't know what's wrong with it then." So he takes the seat off and again, like catfish are coming out, water is pouring out—he knows now what I didn't tell him—that I did the thing he told me not to do.

I can tell you that mile walk was all I needed of discipline to know that I did something very wrong. All of you can relate to that story. You might not have turned your four wheeler over in a creek, but I guarantee you have a story of something you did that you knew was wrong and you tried to hide it from mom or dad. You lied about it, you covered up; you ran. Or maybe it was a spouse, maybe it was a coworker, maybe it was your boss. You've done something wrong and your response is to run, hide, cover up.

Do you know how I know that? It's because all of us in this room deal with guilt and shame, and the reason we deal with guilt and shame is because all of us sin. We all do things we know we should not, and we're wracked with guilt and shame and in our guilt and shame, it leads us to cover up, to hide, to run. That's exactly what our first parents do in Genesis chapter 3. What I want you to see this morning is that you can't cover up guilt and shame; it has to be cleansed by the blood of Jesus Christ. That's the only way to get rid of guilt and shame. You can't hide it, you can't cover it, you can't run. You have to have it cleansed, and that's what Easter is about, Jesus taking your sin on the cross and truly cleansing it and rising three days later from the dead and giving you the gift of His righteousness. Some of you are wracked with guilt and shame this morning. You're running, you're hiding, and you're covering up, and this morning God is going to call out to you and say come home. Come home. Let's read one verse of our text together and then we're going to walk through Genesis chapter 3.

Scripture

"And they [Adam and Eve] heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden."

We saw last week that our parents decided not to rule the world under God; they decided to rule the world over God. And there are two lies they believed that you are most likely to believe as well. Number one, God is not really that good and He really doesn't want to be happy. That's lie number one. And number two, if I want to be happy, I have to become my own lord and go against God's Word. Those are the two lies that our parents believed, and they sinned against God. They grabbed the forbidden fruit and it was supposed to give them freedom and pleasure, and instead it gave them slavery and shame. That's where we are. That's what's happened.

I want us to walk through the story because you're going to see we also share so many things with our first parents. Number one, we all sin. That's

point number one. It says this in verse 6, "So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate." Now the reason this is bad is because God had told them not to eat of this particular tree. And now they're seeing what God calls bad is actually good, as delightful, as something that will make them like God. So they sin, they do what God said don't do. I don't have to tell you that all of us do this, because you know that you also sin. You also do things that God has told you not to. You do things your parents told you not to. You do things that even your own heart says not to. We also sin. In fact, Paul would say this, in Romans 5:12, "Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned." So when Adam and Eve sinned in the garden, it brought death; death spread to all of us. The reality of us being dead, spiritually separated from God, is that we all sin. I don't have to convince you of that, you know

Now let's look at what sin leads us to—it leads us to cover up, and the reality is we all cover up. Verse 7 says this, "Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths." So they've sinned, they've grabbed freedom and pleasure, but it didn't bring freedom and pleasure it brought slavery, it brought shame. And now all of a sudden they know something; they know they're naked. Now why is that significant? Well, it just told us at the very end of chapter 2, this thing called marriage, God says, "And the man and his wife were both naked and we're not ashamed." So in the original intent and God's purpose is for Adam and Eve to be fully known to each other, to be fully exposed to each other, to be fully known and also fully loved. And this is God's vision for humanity towards God. For us to be fully known, fully transparent, and also fully love and accepted, that was God's plan. That's what was happening in the garden, but the problem was when our parents sinned now there's something wrong. There's something wrong with them and they realize they're now naked and they feel shame. They feel guilt over what they just did.

See, the lie is that sin is going to make you happy and free. But instead, when we sin we find ourselves feeling guilt and shame. They knew, and now they're going to try to cover up, right...*Dad, the four wheelers out of gas, that's what's wrong. It's just out of gas.* It was a cover up. It's a lie. So we have our first parents trying to cover up their sin. Here's how they do it; they make these coverings out of fig leaves. They fashion it where they can look at each other and now they're not fully known. They can hide parts of themselves because they have to hide to be loved and accepted. Adam knows that if Eve knows all of him she's not going to love him, and Eve knows if Adam knows all of her he's not going to love her, so we have to cover up. And they both know if God knows all of them so He's not going to love them and accept them so they've have to cover up. That's how some of you feel towards God right now...if God knew all of me, if He knew who I really was, He wouldn't love me. If people knew who I really am, they won't love me. So we do what Adam and Eve did; we cover up, we make fig leaves for ourselves.

Now, our fig leaves come in all shapes and sizes. One example of a fig leave might be morality, and morality is doing good to undo your bad. You know you've done some things, you know you're not really that good of a person, but if you just act like it, if you do enough good stuff, then everyone will see your good. They'll call you good, maybe even God will see that you're good and He will call you good. So your life is about morality. You're always trying to do the right thing. You're always trying to be charitable. You try to be the best person, but when you go to bed, you know you're sleeping with your worst enemy—you are not as good as you portray. So that's the first fig leave of a morality.

Then it's religion. Religion can be a fig tree, and that's becoming good to undo your bad. Religion says you can become good by doing certain practices, by doing certain things, like pray, go to church, read your Bible, memorize Scripture, fast, become a monk. If you'll just do all those things, you'll actually become good and you will undo your bad. We find the Pharisees and the scribes were very good at this. They were into works...righteousness. If I just do enough good, if I tithe enough and pray enough, then I'll become good and God won't know that I'm really bad.

Then we could have secularism, and that's our project right now as a culture. It's erasing God. Maybe we just take God out and then we'll erase accountability for our guilt and shame and sin. That way we won't feel guilt and shame anymore because we won't have this thing of accountability and right and wrong, and man, that'll make it better. Or maybe it's just activism. That is trying to make something that's wrong seem right.

We have all these different things that we can do as people, but at the end of the day, they're all fig leaves. We all know there's something deep down wrong with us, that's why we cover up, because we can't be fully known to God and Him fully love us so we have to put on a show, we have to put on an act. I don't know what your fig leaf is, but there's a chance you're hiding behind one even right now. What we're going to see at the end of this story is you don't need fig leaves. You need garments of skin that are soaked in blood. Because you can't cover up sin, guilt, and shame, it has to be cleansed. It has to be dealt with at the cross of Jesus Christ.

But before we get there, we're going to see some other things we share in common. We all run and hide when we do things wrong. Verse 8 says this, "And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden." Just think about how sad this is. Adam and Eve were made for a relationship with God, to walk with Him, to talk with Him, to fellowship with Him. They were made to worship Him and enjoy Him for forever. Like a father to a son and a daughter. But here, they're hearing their dad come and instead of running to them, to him, they're running away from him like a kid. When dad comes home and you've broken the window, you're not running to dad, you're running away from dad because you know you've done something wrong. Our first parents are running; they're hiding...but there's a problem when it comes to hiding from God.

Have you ever played hide and seek with a toddler? It's really fun and also silly because you tell the toddler to go hide and they'll like go in the kitchen, open up the drawer and put their head in it, and think come find me. You walk in the kitchen, you're like, "Where are you?" And they're like, "You don't see me?" And you're like, "I can't find you. Give me a hint." And

they're like, "I'm under the sink." And you're like, "I can't find you." When you play hide and seek with a toddler, they don't hide very well. You walk in the kitchen, it's head in drawer, rear end sticking out, but you know where they are the whole time. That's what it's like to play hide and seek with God. You can't run from His presence. The psalmist is very clear. You can't go to the highest heavens or the deepest below; you can't outrun, you can't hide from God. He knows where you are. But here are our first parents, they're running and they're hiding, and some of you think the exact same thing. I mean, you're here on Easter because, well you know, you have to go to church on Easter, but next week you're going to try to do something else because you don't want to be in church too much because God might see you. You don't want to be around God's people too much because God might see you through the people. So we're going to hide, we're going to stay away from our Bible. We're going to stay away from that coworker who constantly asks us questions. If we can just hide, then we can live in our sin and it won't be a big deal. The problem is you are made for God and you're not going to experience full life until you experience life with God. Hiding in the bushes is no life. Life is coming to confess your sins and being made right with God so that you can live before His face in His presence forevermore. That's what true life is.

That's what our parents needed to remember. They are hiding, but I've got good news for all of us. God seeks us. This is a beautiful part of the story. God seeks after Adam and Eve in their covering and in their hiding. Notice what we see in verses 9-10, "But the LORD God called to the man and said to him, 'Where are you?' And he said, 'I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.'" Remember, sin leads to guilt and shame that leads to hiding. Verse 11 says, "He said, 'Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?'" Notice God comes into the garden and He begins to ask questions. Why is He doing that? Because He's not trying to push Adam out in his sin, He's trying to draw him near. He's trying to get Adam to admit what he did. If you're a parent, when your kid comes home and you say, "How was class today?" and you know how class was because you got the incident report from the teacher, but you're asking to try to get them to acknowledge and tell you what

happened. You want them to tell you they got in trouble and why. Instead, you probably get, "It was good. Can I go to my room and study?"

See, the question God asked was trying to draw Adam and Eve out of their sin into His presence, so He asks where are you—it's a question to try to get confession. And maybe right now God is asking you that very question. Where are you? Because you're not living for Him, you're not following after Him, so He is just asking, where are you? And then maybe your response is, "I'm running for you because I'm scared of you." "Why are you afraid of me? What have you done?" But He's not doing that as an accusation. He's doing that so His kindness might lead you to repentance. That you might repent and come home, that you might see that you're doing wrong, that you're living wrong. That you have guilt and shame and you don't want to hide, that you want to come out face Him. Here we see God seeks us. And the reality is, that's true of the gospel—that we don't seek after God as sinners, God seeks after us. Do you know what we do in sin? We run hide and cover up. God breaks through our hiding, covering up, and seeks after us. He's seeking after some of you right now in this moment but you're hiding and you're covering up, and He wants you to come forward and embrace Him.

The next thing that we all share in common is we all blame shift. Notice verses 12–13, "The man said, 'The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.' Then the Lord God said to the woman, 'What is this that you have done?' The woman said, 'The serpent deceived me, and I ate.'" Notice the blame shifting...*Hey Adam, what have you done? ...Um well, the woman, it's her fault. It was this woman's fault. She gave me fruit and I just ate it. But it's really her bad, not me.* There is blame shifting. And not only blame shifting to the woman, but then he says...*Um God, also you gave her to me, so it's really kind of your fault. If you just left me alone, I would still be fishing right now. I wouldn't be eating into the fruit and life would be good. So it's her fault and your fault; it's not my fault that I happen to just accidentally eat that thing you told me not to do.* Now, God goes to the woman and says what have you done? ...*Uh, the serpent, he deceived me. I mean, yeah, technically I ate but it's the serpent's fault. Go get the serpent. That's his bad.* So we have blame

shifting in the garden, and we also can do the exact same thing. When it comes to our sin, when it comes to things that we've done wrong, we can always blame something else. *Well it was my upbringing. I mean I know I lost my temper, but it's just my dad's temper. I'm just stuck with it. It's just my DNA. It's just who I am. It's just how I am. I mean really, God made me like this so whatever I do, whatever I feel I can go after it because God made me this way.* So you feel you've got a green light for whatever you want. In other words, our sin, our wrong is never our fault; it's always something else. There's always a reason for why we've done something bad. We don't excuse other people like that, just ourselves. I'm always the victim but nobody else is, and what Adam and Eve need to see is this right here is on them. They sinned; they broke God's good commands.

So here's kind of the summary. What we see in this garden scene is our parents sinned against God. They feel guilt and shame, and in their guilt and shame they run, hide, and cover up. But God seeks after them. Here's what I want you to see, that we all do the same things. Every one of us, we sin, we feel guilt and shame. We tend to run, hide, and cover up, and what we should do is come to the Lord and confess, because He already knows what we've done. In other words, hiding and covering up, it never works because you can't cover shame and guilt. It has to be cleansed, and the only way to have sin and shame and guilt cleansed is through the blood of Jesus Christ, which is where we're going even in this garden story.

So notice, we see grace fills the garden. I love this verses 20–21, “The man called his wife's name Eve, because she was the mother of all living. And the Lord God made for Adam and for his wife garments of skins and clothed them.” So, Adam calls his wife Eve, and the reason he calls her Eve is because he wants her name to mean the mother of all living. How ironic, because they just sinned! Sin brings death and she ate first, so if we're going to name her anything, maybe it should be mother of death, that'd be a great name for our first mom. ☺ It's not the name she's given. She's given the name Eve, which means the mother of all living. So somehow Adam is reasoning in his mind—that God's seeking us, God coming after us—somehow in our judgment there's also grace. Grace is filling the

garden, we're actually allowed to live, and there's a talk of an offspring, which you're going to see in a moment, so he's going to name her the mother of all living. Grace is filling the garden, and I want you to know grace can fill your life even as a sinner who is spiritually dead before God living in guilt and shame. Grace can fill your life and you can be someone who is alive, not dead.

Now notice what God does...see, first that Adam and Eve made for themselves fig leaves, but now it says the Lord God made for Adam and Eve garments of skin. Think about the difference between fig leaves and garments of skin for a minute. How do you get a garment of skin? Well, it doesn't take much thought to get skin—an animal has to die. So you've have to get this picture in this garden scene, this beautiful scene, but now there is curse happening. We see that Adam and Eve received these garments of skin but we can almost imagine in the foreground there's an animal that's dead and bleeding in the garden. There is a carcass; there is a dead body. In other words, something dies so that they might live. I just want to point out that is the gospel in a nutshell. See, all of the Israelites reading this story, who know the temple and the tabernacle, what they know is every time we sin something has to die. A lamb has to die because we sin, because the wage of sin is death. All throughout the Old Testament animals die so that we can live. But we don't think about animals; we think about "behold the Lamb of God who takes away the sins of the world." John the Baptist is pointing to Jesus. What we think about is Easter and Good Friday. That on Good Friday someone died, that's Jesus, so that we could be cleansed from our sins and clothed with His righteousness. That's what Good Friday and Resurrection Sunday are all about. It's about God making for us better garments, better garments than our efforts, than our morality, than our religion. All of these things are just garments to cover up. God says no, I've got a garment that will cleanse you and it's a garment that's made with blood, the blood of my Son, Jesus Christ, who died in your place for your sins so that you might be cleansed of guilt and shame, be cleansed of sin, be forgiven, and you can now stand before God fully known and also fully loved. That is the gospel that we as people trade in our fig leaves—our efforts, our works, righteousness—and we get

something better. We get the blood of Christ and His righteousness that cleanses us, that makes us right with God.

Not only do we see grace fill the garden, we also see that mercy drives them out of the garden. You might think this doesn't sound like mercy this sounds like judgment, but we're going to see it's actually mercy. Notice verses 22–24, Then the Lord God said, “Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—’ therefore the Lord God sent him out from the garden of Eden to work the ground from which he was taken. He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.” So it seems that man could eat of the tree now of life and live forever, which sounds like a good thing, right, we could live forever. I'm told you can pay \$200,000 and go to Scottsdale, Arizona and they will freeze your body when you die. The point is that someday in the future they're going to come up with technology so we can all live forever and you won't be left out. But do you really want to live in this world forever? See, God knows that a zombie eternity would not be good. Living as a sinner forever on this earth would not be good. So, God casts Adam and Eve out and He puts a flaming sword and cherubim, angels that are guarding the way back. If you read through the Bible, you will see those cherubim show up again primarily in the veil of the tabernacle and temple. They're at the veil guarding the way into the holy of holies. They're on the holy of holies guarding the actual Ark of the Covenant. The presence of these angels say when you come into the tabernacle you can't get near God. You're still kicked out of the garden. When you come into the temple, you can't go into God because you're unholy and He's holy. And it just so happened on that first resurrection Sunday, when Christ rose from the dead, do you know what happened to those two cherubim? The curtain was ripped from top to bottom and the cherubim fell and dropped their swords, and said welcome in now—unholy people can dwell with a holy God. Why? Because God has dealt with sin, guilt, and shame through the blood of Jesus Christ. We're all welcome back into the very presence of our God.

So how does this happen? It happens by God declaring war. How did God declare war? Well, we're going to back up and we're going to deal with one of the prophecies in Genesis 3. We're going to talk about the cursings next week, but here's the one we're going to look at when it comes to the serpent. Genesis 3:15 says, "I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel." It's a little bit cryptic, but even the early church fathers saw it, this was like the first gospel. The serpent is going to strike the offspring, who is a he, who is a son; it's going to strike his heel. There's going to be pain inflicted. But that son is going to crush the serpent's head, the serpent representing death and sin, and Satan forever.

Then, we get a little bit of news as we walk through the story, because Genesis 12 will talk about Abraham and God will say in you all the nations of the earth are going to be blessed. So that seed of the woman is coming through Abraham, which means he's going to be an Israelite. So he is a son of Abraham but then in 2nd Samuel 7, we see he's also a son of David, which means he's a king who is going to rule, not just for a little time but forever. Then Isaiah would pick up the story and say that seed is actually going to be called mighty God. He's going to be born of a virgin and his name is going to be Emmanuel, which means God with us. And that seed of the woman, that son, if you look at Zachariah, he's going to be mounted on a donkey and he's going to ride into Jerusalem to proclaim he's the king. And by the way, in Malachi, we see he's going to be born in Bethlehem. So the son's going to be born in of a virgin, he's going to ride in on a donkey and proclaim that he is the king. And by the way, if you look at Isaiah 53, why he's riding in on a donkey is because he's going to die in our place for our sins as our suffering servant. Then all of a sudden, the New Testament said Jesus Christ is here, the son of Abraham, the son of David, His name is Emmanuel, He's born of a virgin, He's from Bethlehem, and He rides in town on a donkey on Palm Sunday to say I am the king. What does He do on Good Friday? He dies in our place for our sins. See that dead carcass in the garden is supposed to point to another dead carcass, and His name is Jesus Christ. What is so astonishing is that dead man is the God-man, the one man that shouldn't die, the only man

that's ever been innocent but as the God-man who lived the life you couldn't, He did for you what you can't do for yourself.

See, the flaming sword says you can't come back. There's no way in. You can't make it past these angels. Do you know what's amazing? When you go to Revelation 22, when we talk about our way home, do you know what happens? Do you know who welcomes us in as we see the text? It's actually the angel who says now look at the tree of life, now look at the river flowing! The angel who guards us is now the angel that says come on in, you are now welcomed in. That's the gospel message. That's the story, that we deserve death. We, because of our sin, feel guilt and shame but we don't need to cover up; we need to be cleansed.

I love what Paul would say about the cross of Jesus Christ. In Colossians chapter 2, he says, "And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with Him..." When did God make us alive together with Christ? It was at the resurrection. It was on that first resurrection Sunday. Well, how did that happen?

"...having forgiven us all our trespasses..." He's forgiven us. Do you get that? What does guilt and shame need? It needs forgiveness. Where's your four wheeler? I wrecked it in the creek. I'm sorry. Will you forgive me? Yes, son, bear hug. That's what's supposed to happen. But we don't—we run, we hide, we cover up, we lie because we don't think God will fully love us if He fully knows us. He says look to the cross of Jesus Christ; if you'll be fully known to me, I'll fully love you because I've already taken everything that's wrong with you and I've made it right. Notice there's forgiveness at the cross. How did this happen? Verse 14 says, "...by canceling the record of debt that stood against us with its legal demands." You have a debt over your head and here's the debt—the wages of sin is death. If you've sinned, you deserve death. You actually owe that to God. That's the debt you pay. But notice what God did with our debts, "This He set aside, nailing it to the cross." You've got a tab that you can't pay and God takes the tab, puts it on the cross and nails it to His Son, and says you owe me death; there's death. Jesus dies to pay for your death. Verse 15 says, "He disarmed the rulers and authorities and put them to open shame..." That's the crushing the serpent's head. The serpent has no authority over you anymore

because of the cross of Jesus Christ "by triumphing over them in Him." That's the resurrection of Jesus. That's the victory that we have through the resurrection.

See, we see this garden story has everything to do with resurrection because their problem is our problem. We all sin. We all feel guilt and shame. We all try to run, hide, or cover up. That's just us. That's what we do. But God is good and God fills our lives with grace. God seeks after sinners and He asks us questions to get us back home. Where are you? What have you done? Come to me. Where's the four-wheeler? It's an invitation in, to confess and be made right. Right now, you have a moment to have that question be an invitation to you. Where are you? What have you done? And for you to say you know, I'm running and I'm a sinner and I need Jesus because I don't want to cover my sin anymore. I want it to be cleansed by the blood of Christ. There are two responses that I think should be happening. Number one, if you're a believer, don't believe the lie of the accuser that you now bear guilt and shame for your sin. You don't. It's been done away with at the cross. You're forgiven and free so get over it and start living a resurrected life. Two, if you're not a believer, put your faith and trust in Jesus. If you know you are running, hiding, and you have guilt and shame and you want to be cleansed, why not put your faith and trust in the Lord Jesus Christ? It's a good day. It's resurrection day. Jesus is alive.