

He has risen.

He has risen [inaudible 00:00:02].

Indeed.

Hallelujah.

Hallelujah. You may be seated. We have some very interesting readings today. And the one I'd like to start out with is one, we don't always focus on that much, but the intro it. The intro it is usually a psalm, but today it comes from Exodus and it is a song or a type of Psalm. But this was not by David, but Moses, and this is his song after the Israelites have crossed through the Red Sea and are safely on the other side, and God has wiped out all of the Egyptian army, just wiped them out with the waters of the Red Sea. The Israelites passed safely, but the Egyptians did not. And this is Moses song and he says, "I will sing to the Lord for he has triumphed gloriously. The horse and his rider. He is thrown into the sea." Familiar. It matches with exactly what's going on.

But what I want to look at is what comes just a little bit later. "The Lord is my strength and my song, and he has become my salvation." Okay, what has he saved Moses and the Israelites from? He saved them from in Israel or in Egypt and sin and slavery. He saved them from all of that. And then what is the next verse says? It says, "Your right hand, oh Lord, glorious and power. Your right hand, oh Lord, shatters the enemy." Now what did we just confess in the Nicene Creed That Jesus died descended into hell, rose again on the third day and ascended into heaven and sits at the right hand of God, the right hand of God. He sits at the right hand of God. He is the right hand of God. And so when Moses is proclaiming the glory of God who saved them, he declares that it is the right hand of God who saved them.

Already in the Old Testament, we have the second person of the Trinity, the Son of God. The Christ who has come is saving his people. He is the right hand. No one has seen the Father except through the Son. So who saved the Israelites in Egypt? The Son. He is the one who appeared to them. He is the one who went before them. He is the one who defeated the enemy of Egypt and freed them from slavery and he is the one who does the same thing today, his right hand has saved us not from slavery to Egypt, but slavery to sin. Not from in the land of Egypt, but from from the fear of death. He has freed us from that.

In fact, the entire Passover story, the blood that saves us is the same blood, the blood that was done in Egypt is representative of the blood of Christ. The blood that was placed upon the doorframe of all the homes of Egypt was the Passover lamb. But as Abraham told his son, Isaac, "God will provide the lamb," when he was about to sacrifice Isaac and God did provide the lamb. A couple thousand years later, they were looking forward to it. They were anticipating that, they were

hoping for that. And it finally came to fruition even with the quote that is on the theme of our church from Job, "I know that my Redeemer lives." Job being one of the oldest books in the Old Testament. And even then he knows that his Redeemer lives and he will see his Redeemer with his own eyes. Job believed in the resurrection of the dead, the physical bodily resurrection of the dead. Exodus, Moses is proclaiming the salvation of his Savior. It's all preparing us and preparing the world for the time when he will finally come.

Now in Isaiah, we continue to have these new prophecies of the new heavens and the new earth. The former thing shall be remembered no more. We are living currently in a new creation, in a new world where we have been restored. We live in the kingdom of God. We don't see it today. We still have to trudge around in this dreary world, but we are citizens of a new land, a new heavens and a new earth. And for there we will dwell for all eternity.

In one place he talks about us existing as long as the trees, as old as the trees, a young man will die a hundred years old. It will be considered young. It's a parable. It's a hyperbole that talks to us about how long it will be. It will be forever. Some the redwoods in California are 4,000 years old and it's comparing our lives, our new life to that. We will live in peace and harmony with God and all of creation for all of eternity because of what he did, because he saved us, because he has brought us new life and we can rejoice and be glad in that.

He does not labor in vain. His death was not in vain. In fact, it is his death that we rejoice in because his death was able to do something that God alone could not do. God could not die. And yet he knew that we had one enemy, one enemy that we always feared and we could never figure out how to deal with. And that was death. The wages of sin is death.

Now, it might seem a little odd for me to be talking about sin and death on Easter. We're supposed to be joyful. We're supposed to be celebratory. We're all in white and we got beautiful flowers and the candles are lit, and we brought back the hallelujahs. And yet this service kind of feels a lot like every other service that we've done. The order is roughly the same. A lot of the different pieces are the same because every single Sunday is a celebration of the resurrection. So this is just a slightly more enthusiastic and excited version of what happens every single Sunday.

And what happens every single Sunday in particular is yes, we do reflect upon our sin. Every week, we must remember that we are sinners and that we have fallen short of the glory of God, but not so that you might feel guilty and hang your head all week going, "Oh, miserable me. How awful am I." No. The point of reflecting upon your sin is to recognize how precious is the gift that God has given to you. Without him, you face death, damnation, and eternal separation from God. And yet

with Christ, you face a new heaven and a new earth where the form of things are gone and you will rejoice and be glad all the days of your life and those days will never end. And you'll dwell in the house of the Lord forever because his right hand has saved you.

And on that last day, when the trumpet sounds, he will bring us to be with him and we will see. Well, we only have a [inaudible 00:08:25] stuff today. We will see what we know to be true. Same thing with the Old Testament. They knew the Messiah would come, they knew their Redeemer would come. They just never saw it yet. But they knew it. They had faith. We know our Savior has come and we have not seen what will come, but we have faith and we know we will be there. We know that our Redeemer lives and we will see him with our own eyes.

It's interesting in this gospel reading today, we have one of the few times where the angels show up and they don't have to say, "Don't be afraid." I mean, it's already written on the faces of all the ladies. They're afraid. And these men show up, but what do they do? They proclaim the resurrection. Why do you seek the living among the dead? He is not here. He has risen. And then they go back and tell the people and they hear it and they wonder. They marvel. Peter runs back, looks at the tomb, sees everything laying there, and then he goes home marveling.

None of the disciples fully understood what was happening. And yet when it happened, when they heard the words, they went to investigate. And later on they'll hear him. Jesus Christ will appear in their midst. And what does he say to them? "Peace be with you." And that is the same thing he says to us, "Peace be with you," because of what Christ did on the cross, because he took our sins upon himself. There is now peace between God and man. There's peace. When we see God, when he comes again or when we are risen from the dead, we will not be afraid. And anything that comes our way in this world, we do not need to be afraid of either for he has conquered it all.

And so we can rejoice even in the midst of sorrow, even in the midst of sadness, even in the midst of struggle because death's power has been stripped. Satan's power has been stripped. Sin's power has been stripped from us. Through one man we inherited sin, Adam, but through another man, Christ, we have received forgiveness and life everlasting because he is everything under his feet. He is the right hand of God and he has authority over all things, including death, and he has authority over our own lives. And what a joyful thing that is.

God knows you and has claimed you. He had you in mind on the cross, and he had you in mind when he rose again and he continues to have you in mind every single day. He does not wait for us to call upon him. He answers before we call. Before we can even think about what we need to ask him, he's already answering us because that is how much he loves us and he wants us to know that where he is, we

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will be also. Until that time, we are nourished and strengthened by his very body and blood for our walk of faith so that we might be ready in season and out to give witness to the hope that we have in Christ Jesus, our Lord. Because he is not here. He has risen. He has risen indeed. Hallelujah. Amen. May his grace and his mercy and his peace be and abide with you always now and forevermore unto life everlasting. Amen.