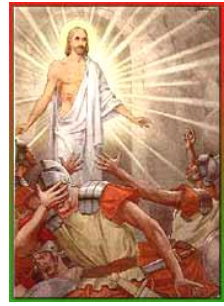


Sunday 21st April 2019

Easter Day

White or Gold



Collect

Lord of all life and power, who through the mighty resurrection of your Son overcame the old order of sin and death to make all things new in him: grant that we, being dead to sin and alive to you in Jesus Christ, may reign with him in glory; to whom with you and the Holy Spirit be praise and honour, glory and might, now and in all eternity. **Amen**

Isaiah 65:17-25 English Standard Version (ESV)

New Heavens and a New Earth

65 ¹⁷“For behold, I create new heavens and a new earth, and the former things shall not be remembered or come into mind. ¹⁸But be glad and rejoice forever in that which I create; for behold, I create Jerusalem to be a joy, and her people to be a gladness. ¹⁹I will rejoice in Jerusalem and be glad in my people; no more shall be heard in it the sound of weeping and the cry of distress. ²⁰No more shall there be in it an infant who lives but a few days, or an old man who does not fill out his days, for the young man shall die a hundred years old, and the sinner a hundred years old shall be accursed. ²¹They shall build houses and inhabit them; they shall plant vineyards and eat their fruit. ²²They shall not build and another inhabit; they shall not plant and another eat; for like the days of a tree shall the days of my people be, and my chosen shall long enjoy^[a] the work of their hands. ²³They shall not labour in vain or bear children for calamity,^[b] for they shall be the offspring of the blessed of the LORD, and their descendants with them. ²⁴Before they call I will answer; while they are yet speaking I will hear. ²⁵The wolf and the lamb shall graze together; the lion shall eat straw like the ox, and dust shall be the serpent's food. They shall not hurt or destroy in all my holy mountain,” says the LORD.

Footnotes: a. Hebrew *shall wear out*. b. or *for sudden terror*.

COMMENT: This lyrical poetry from the school of prophets associated with Second Isaiah (Isaiah 40-55) promises the re-creation of heaven and earth with all possible associated blessings. This was the metaphor the exiles returning from Babylon had of their homecoming to Jerusalem in 539 BC, although the reality was something quite different. John of Patmos used this same metaphor in his summary of the end of God's purpose in the redemption of human history through faith in Jesus Christ in Revelation 21.

Luke 24:1-12 English Standard Version (ESV)

The Resurrection

24¹ But on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared. ² And they found the stone rolled away from the tomb, ³ but when they went in they did not find the body of the Lord Jesus. ⁴ While they were perplexed about this, behold, two men stood by them in dazzling apparel. ⁵ 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? ⁶ He is not here, but has risen. Remember how he told you, while he was still in Galilee, ⁷ that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise.” ⁸ And they remembered his words, ⁹ and returning from the tomb they told all these things to the eleven and to all the rest. ¹⁰ Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told these things to the apostles, ¹¹ but these words seemed to them an idle tale, and they did not believe them. ¹² But Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home marvelling at what had happened.

COMMENT: Luke's version of the resurrection presents a very different story. A group of women of the Galilean disciple community who had seen Jesus buried two days earlier came to anoint the body with spices only to find that the stone had been rolled away and the tomb was empty. Perplexed, they were met by two men in dazzling white garments – not an angel as in Matthew 28 or two angels as in John 20 – who told them what had happened, just as Jesus had told them while still in Galilee. They also gently rebuked the women for their unbelief. The several women whom Luke identified as Mary Magdalene, Joanna, Mary the mother of James and others, returned to the gathered disciples and reported what they had seen and heard, but they were not believed. Peter alone went to the tomb to see for himself. He looked into the tomb – did not

enter it, as John reported – and saw the empty linen shroud. He returned home “marvelling”. It was beginning to dawn on Peter what had happened. The same Greek word for marvelling (thaumazō) can be rendered “admiring”. It is that sense of realising that somebody has pulled it off, and had the last laugh – with the affirmation “YES”! The vindication of God, who seemingly was defeated at the hands of men, with the Crucifixion of the Holy One, but who comes up trumps.

Psalm 118 Confitemini Domino Grail Psalter

℟ This day was made by the Lord: we rejoice and are glad.

¹ Alleluia!

Give thanks to the Lord for he is good,
for his love endures for ever.

² Let the sons of Israel say:

“His love endures for ever.” ℟

¹⁴ The Lord is my strength and my song;
he was my saviour.

¹⁵ There are shouts of joy and victory
in the tents of the just. ℟

The Lord’s right hand has triumphed;

¹⁶ his right hand raised me.

The Lord’s right hand has triumphed;

¹⁷ I shall not die, I shall live

and recount his deeds.

¹⁸ I was punished, I was punished by the Lord,
but not doomed to die. ℟

¹⁹ Open to me the gates of holiness:

I will enter and give thanks.

²⁰ This is the Lord’s own gate

where the just may enter.

²¹ I will thank you for you have answered
and you are my saviour. ℟

²² The stone which the builders rejected
has become the corner stone.

²³ This is the work of the Lord,
a marvel in our eyes.

²⁴ This day was made by the Lord;
we rejoice and are glad. ℟

**Glory be to the Father and to the Son
and to the Holy Spirit,
As it was in the beginning, is now, and ever shall be,
world without end. Amen.**

COMMENT: This psalm is the last of six (Psalms 113-118) known as the Hallel psalms which have a special place in Jewish liturgy. It has been used at various festivals in the Jewish tradition, most likely at the harvest festival of Sukkoth. Early Christian communities made use of it as well. It was a special favourite of Luther: "It has helped me out of grave troubles, when neither emperors, kings, wise men, clever men, nor saints could have helped me." Whereas it may have originally celebrated a military victory, its later use by the early church celebrated God's victory over sin and death in the resurrection of Christ.

Short Preface

But chiefly are we bound to praise you because you raised him gloriously from the dead. For he is the true paschal lamb who was offered for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has restored to us everlasting life.

Post Communion

God of Life, who for our redemption gave your only-begotten Son to the death of the cross, and by his glorious resurrection have delivered us from the power of our enemy: grant us so to die daily to sin, that we may evermore live with him in the joy of his risen life; through Jesus Christ our Lord. **Amen**

Blessing

God the Father, by whose love Christ was raised from the dead, open to you who believe the gates of everlasting life. **Amen.**

God the Son, who in bursting from the grave has won a glorious victory, give you joy as you share the Easter faith. **Amen.**

God the Holy Spirit, who filled the disciples with the life of the risen Lord, empower you and fill you with Christ's peace. **Amen.**

And the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. **Amen.**