

# Easter Sunday

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[ 0 : 0 0 ] But if we could, with the Lord's help and the Lord's enabling this morning, if we could turn back to that portion of Scripture that we read, the Gospel according to Mark, Mark chapter 16.

If you're using the Pew Bible, it's on page 853. Mark 16.

We're going to look at chapter 15 into 16, but if we just read again, Mark 16 in verse 1. When the Sabbath was passed, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go out, go and anoint him.

And very early on the first day of the week, when the sun had risen, they went to the tomb. And they were saying to one another, Who will roll away the stone for us from the entrance of the tomb?

And looking up, they saw that the stone had been rolled back. It was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe.

[ 1 : 0 5 ] And they were alarmed. And he said to them, Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen. He is not here.

Do not aka one another. And they had risen. He has risen. We often say that we don't know what a day nor an hour will bring in our lives.

We don't know what a day nor an hour will bring in our lives. And we see it and we say it so often.

And we see it whether in our own lives or even in the lives of other people. Things can change.

And things can change so swiftly, and they can change so suddenly. And they can change often without even a word of warning. And as much as we want it to be through, nothing stays the same.

Nothing stays the same. Our lives, they change. They change because of sin. They change because of sickness. They change because of suffering, because of sorrow, or even because of separation.

[ 2 : 0 5 ] Even from one Sunday to the next, our life can change completely. From one Sunday to the next, our life can change completely. But as we mentioned last Sunday, that's not only true in our experience, it's also true, or was true, in the experience of Jesus. Because from one Sunday to the next, everything changed for Jesus. But not only for Jesus, it changed for our entire world.

Because from one Sunday to the next, Jesus, as you know, He would secure salvation for our fallen world. And that's what we're seeing in this chapter, because the events of this Sunday, Easter Sunday, they're the climax, culmination, and conclusion of an entire week. And as I mentioned last Sunday, I want us to think about these two Sundays. So last Sunday, we considered Palm Sunday, and this Sunday, it's Easter Sunday. Last Sunday, we were looking at Palm Sunday and how Jesus entered the city of Jerusalem riding on a donkey. And from one Sunday to the next, from Palm Sunday to Easter Sunday, everything changed. And so this Sunday, Easter Sunday, I want us to think about the first Easter Sunday. And I want us to think about this first Easter Sunday under three headings.

Three headings, the preparation, the problem, and the proclamation. The preparation, the problem, and the proclamation. So first of all, the preparation. The preparation. Look at verse 42 of Mark 15. The preparation. We're told there in verse 42, and when evening had come, since it was the day of preparation, that is, the day before the Sabbath, Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate and asked for the body of Jesus. As you can see, Mark, the gospel writer, he tells us that it was the day of preparation. It was the day of preparation. It was the day before the Jewish Sabbath. The Jewish Sabbath is Saturday. So the day before is, of course, Friday. It's Good Friday. It's the day that Jesus died on the cross. But every Friday for the Jews was considered to be the day of preparation, because it was the day before the Jewish Sabbath, before Saturday. But this particular Sabbath was the Passover Sabbath, which was one of the highest and one of the holiest days in the Jewish

calendar. And on the day of preparation, the Jews, they would prepare food, and they would also prepare their fires for the Sabbath. They would also prepare their homes, and they would prepare their hearts for the Sabbath.

When you think about it, well, it's not really a bad thing to be prepared for the Sabbath. It's good to be prepared for coming to worship God on the day of rest. It's good to be prepared for the Sabbath. [ 5 : 11 ] But when Mark tells us there was the day of preparation, he's not drawing our attention to the Passover. No, Mark's focus was the fulfillment of the Passover. Mark's focus, as you know, is Jesus.

His whole gospel is about Jesus Christ, the Son of God. And Mark is telling us that the day of preparation was the day in which Jesus Christ, the Son of God, would be buried. He would be prepared for burial. The day of preparation was the day that Jesus Christ, the Son of God, was going to be prepared and then buried. But for Mark, the day of preparation was a day that had been, you could say, looking at it, it was a day that had been planned and even prepared from all eternity. Because as you know, the Son of God, he was willing to surrender and submit his life to the will of his Father. The Son of God was one who humbled himself from his crown of glory down to the cradle in Bethlehem, where he was conceived of the Holy Ghost and born of the Virgin Mary. But not only that, you follow the life of Jesus. His whole life was a life of humility and a life of humiliation. His whole life was down, down, down, until we come to the final week of Jesus' life and ministry. Passion week, as many people now refer to it as. And it was a week, as we saw last Lord's Day or last Sunday, we saw it began on

Palm Sunday, with that triumphal entry into Jerusalem, where Jesus is riding on a donkey. And you remember the crowds? They were singing. They were all singing. They were all shouting, Hosanna. Blessed is he who comes in the name of the Lord. But that thought from the crowd, they thought Jesus was going to be a conquering king. But by the end of the week, he's a crucified king. But you know, you follow the week, and we were doing this actually with the children this week on Thursday. The children were all here on Thursday morning for a school assembly, we're going through the final week of Jesus' life. We're talking about Palm Sunday, Jesus entering into Jerusalem, riding on a donkey. And then on Monday and Tuesday, Jesus was teaching in the temple. By Wednesday, Judas is planning and preparing to betray the Savior for the price of a slave, for 30 pieces of silver. On Thursday, the disciples are told to prepare the Passover. And it's at the Passover that Jesus intimates that this is the last supper he'll have with them. But not only he not only intimates the last supper, he institutes the Lord's Supper. And then in the early hours of Good Friday, Jesus is praying. Judas is plotting. Peter is denying. The disciples are deserting. And Jesus, then he's ambushed. He's arrested. And by 6 a.m. on Friday morning, Jesus has been put on trial six times. He has six trials, three religious, three Roman. And each time and each trial, Jesus is mocked. Jesus is maligned. Jesus is beaten. Jesus is battered. Jesus is spat upon. Jesus is scourged. And then he's sentenced by the same crowd that were shouting and singing on Sunday. But this time, they're not shouting and singing Hosanna. No, they're shouting and singing, away with him. Away with him. Crucify him. What will I do with your king? Crucify him, they said. [ 8 : 59 ] Crucify him. So by 9 a.m. on Friday morning, Jesus is crucified at Calvary between two criminals. And for the Romans, we've looked at this many times before. The Romans, for them, crucifixion was an art.

It was an art of agonizing the pain and punishment of a victim. As you know, there were six-inch nails driven through the hands and feet of the victim, hammered through. But the victim, they didn't bleed to death or die of the pain. No, when you actually look at, doctors looked into what crucifixion is.

It's multiple organ failure. Then you suffer or suffocate with exhaustion. And yet it was at Calvary, what do we hear? We hear words of forgiveness. Jesus prays, Father, forgive them, for they know not what they do. It was at Calvary that we hear words of faith, where this crucified criminal repents and turns to Jesus and says, Lord, remember me when you come into your kingdom. And my friend, it was at Calvary that we hear words of forsakenness.

You see it earlier in Mark 15. Jesus is crying, my God, my God, why have you forsaken me? And then at the midday sun, when the sun is meant to be at its highest and its hottest, the place of the skull is plunged into darkness. As all the gory that takes place at Golgotha, it's then overshadowed by the glory of the gospel. And it's the glory of the gospel as God's only begotten Son bears our sin in his own body on that cross. Paul tells us that he who knew no sin became sin for us.

Then at 3 p.m., the darkness is lifted, and Jesus lifts his eyes to heaven and says, it is finished. Father, into your hands I commit my spirit. And you know, this is where we pick up the story in Mark's gospel. Because as we said, it's the day of preparation. It's the day that Jesus was prepared for burial. And yet what's really interesting is that Pilate wasn't prepared for it.

[11:17] Pilate wasn't prepared for it. Look at verse 44. Pilate, we're told, was surprised to hear that he, Jesus, should have already died. And summoning the centurion, the centurion who said, truly this man was the Son of God, summoning the centurion, he asked him whether he was already dead.

And when he learned from the centurion that he was dead, he granted the corpse to Joseph. Pilate wasn't prepared for Jesus' death. He was surprised, we're told, to hear that Jesus had died because crucified criminals, they usually lived longer than just a few hours on the cross. The whole art of crucifixion, the whole purpose of crucifixion was to prolong death, to prolong the pains and the punishment of death. But as you know, the death of Jesus wasn't according to Pilate's appointment. The death of Jesus was according to Jesus' appointment. Because as Jesus said in John 10, no one takes my life from me. I have authority to lay it down, and I have authority to take it up again. And so what Mark is showing us here is that on the day of preparation, Mark is telling us that Pilate wasn't prepared to hear about the death of Jesus. On the day of preparation, Pilate wasn't prepared to hear about the death of Jesus. And there are many people like him.

There are many people who are like Pilate, who are not prepared to hear about the death of Jesus. Many people who are not prepared to hear about the death of Jesus. They're not willing to listen.

[13:07] You speak to them about Jesus and his death? No, no. Don't speak to me about that. And yet the whole of Christianity, the whole of Christianity, everybody's talking about Easter Sunday and saying happy Easter, but the whole of Christianity, it hangs and it hinges upon the death and resurrection of Jesus Christ. That's why Mark repeatedly records for us here in his gospel that Jesus really did die on the cross. He says that the women witness it. He says that the Jewish counselor, Joseph, he confirms it. Then this Roman centurion who saw Jesus cry and saw how he died, he reaffirms to Pilate, he is dead. Jesus really died. But Mark wants to make sure Jesus not only died, he rose again from the dead. And yet that's the message of the New Testament. That's the message of the gospel. That we do not worship a Savior who is dead, but one who has risen, one who has defeated death and conquered the grave. And this is something Paul as an apostle completely stressed and stated again and again to so many churches. He says in 1 Corinthians 15, if Christ had not been raised, then our preaching is in vain. Your faith is in vain and you're still in your sins. If Jesus is not alive today, we are wasting our time. That's what Paul said. Don't bother coming to church if Jesus is not alive. More than that, Paul says, don't tell them, don't tell them that Jesus is still dead.

Tell them he's alive because if he's not alive, we're misleading the people and we're misrepresenting God. My friend, the whole of Christianity, it hangs and hinges upon the death and resurrection of Jesus Christ. And that's why the gospel writers, they emphasize and they explain, they stress and they state again and again, Jesus really died and he really rose again from the dead. And if he really died, and if he rose again from the dead, then you need to come and trust in him and confess him. Mark is telling us here that the day of preparation, you know, he's asking us the question, are you prepared to appreciate and even accept that Jesus died? He really died and he really rose from the dead. Are you prepared, as we were saying to the children, are you prepared to believe in your heart that God raised him from the dead and to confess with your mouth that Jesus Christ is your Lord?

Because the Bible promises us that Romans 10 verse 9, as we were saying to the children, if you believe in your heart that God raised him from the dead and confess with your mouth that Jesus Christ is Lord, you will be saved. You will be saved. You want to know how to be saved this morning, my friend? Romans 10 verse 9, believe in your heart that Jesus is alive. Confess with your mouth that Jesus is Lord and you will be saved. So that's the preparation. Secondly, the problem. The problem. So the preparation and then the problem. Look at verse 46 of chapter 15. Joseph bought a linen shroud and taking him down, taking Jesus down, wrapped him in the linen shroud and laid him in a tomb that had been cut out of the rock. And he rolled a stone against the entrance of the tomb. Mary Magdalene and Mary, the mother of Joseph, saw where he was laid. When the Sabbath was passed, Mary Magdalene, Mary, the mother of James and Salome bought spices so they might go and anoint him. And very early on the first day of the week, when the sun had risen,

they went to the tomb and they were saying to one another, who will roll away the stone for us from the entrance of the tomb?

So one of the things, you know, one of the things I love about reading the gospel accounts about the death and resurrection of Jesus, one of the things I love is that seeking disciples and secret disciples come to the fore.

[ 17 : 45 ] Seeking disciples and secret disciples come to the fore. And you know, I was thinking about this. I hope and pray that we have seeking disciples in our congregation. I hope and pray we have secret disciples in our congregation. Because what this passage reminds us, and I hope it reminds you too, is that seeking and secret disciples can't stay seeking and secret forever. Because there comes a point when the seeking is over and the secret is out. And they have to make public what they have kept private for so long. They have to make themselves known as disciples of Jesus. And that's what this passage shows us here with Joseph of Arimathea. Because we read there back in verse 43, Joseph of Arimathea, we're told, was looking for the kingdom of God. He was a secret disciple.

He was seeking, but he was also secret. He was, we're told also in verse 43, he's a respected member of the Jewish council. So he knew that many of the other counselors who were in his council chamber, you could say, he knew that they were opposed to Jesus and they were offended by Jesus. Not that they had to be, or not that they should have been, or had any reason to be opposed to Jesus or offended by him.

But when you read through the gospels for a long time, they wanted to put Jesus to death. Which means that when they held council meetings in order to plot and to plan the death of Jesus, this Joseph, Joseph of Arimathea, he would have been there. Joseph would have heard how they hated Jesus. They would have heard how much they hated all the miracles that Jesus performed and how much they hated the messages of salvation that Jesus proclaimed. But for fear of being found out, Joseph kept silent, he sought to remain a seeking disciple and a secret disciple.

But that all changed when Jesus died. Because now that Jesus is dead, Joseph can't stay silent anymore. Joseph can't remain a secret or a seeking disciple anymore. He knows that he has to take a step of faith. He knows that he has to stand up for Jesus. He knows that he has to show whose side he is really on. And you know, I love what Mark says about Joseph in verse 43. Read verse 43. It says there, he took courage. He took courage. Because as you know, my friend, as you know, my seeking disciple or my secret disciple, it takes courage to come out on the side of Christ. It takes courage to confess that you're a Christian. It takes courage to step out in faith. It takes courage to stand up for Jesus.

It takes courage. And it took Joseph courage to go to Pilate and ask for the body of Jesus. And when Pilate heard that Jesus was dead, as we read, he was surprised.

[ 20 : 56 ] But in many ways, I'm sure Pilate was slightly relieved. He was relieved that the whole ordeal was over. You remember Pilate, he wanted to wash his hands of the whole event, which is why he's more than willing to, to grant the body of Jesus for burial.

And so after Joseph, after he's bought this linen shroud for his Savior, we're told there that he makes his way to the cross of Calvary. But Joseph wasn't the only seeking and secret disciple. Joseph wasn't the only one who was wanting and willing to step out in faith and stand up for Jesus and show whose side he's on. Joseph wasn't the only secret and seeking disciple.

In his book, *The Suffering Savior*, brilliant book to read, it retells the story of the hours of Jesus' suffering through his death and resurrection. It's a book called *The Suffering Savior* by a German theologian called Kramacher. And he asks the question at this point, he asks, who is this stranger? Who is this other seeking and secret disciple? And he says, it's Nicodemus. It's Nicodemus, Joseph's colleague. Joseph's colleague in office and that Pharisee who came to Jesus by night. And Kramacher, he writes, he says, after Joseph and Nicodemus meditated with unspeakable emotion at the sight of the cross, they begin their mournful labors. Ladders are fetched and planted against the cross of the Prince of Peace. And they begin tenderly and gently to draw out the nails from his hands and feet. The precious corpse reclines upon their shoulders. And after they have wrapped it in linen, they gently let it down from the cross to the ground.

[ 22 : 51 ] These two seeking and secret disciples, they stand up for Jesus. They perform the duties, the last rites or the last duties for this suffering Savior. And you know, so many people today, you look at this funeral that Joseph and Nicodemus performed. So many people today, they want a public and a populated funeral. They want a big and a busy funeral when they die.

They want a good and a glorious send-off. They want lots of people to be talking about them and telling stories about their life and of how much of a good person they were. And yet you read about the funeral of Jesus. When it came to the sinless suffering Savior, there were only two people present.

There were only two people at the funeral of Jesus. But Mark is quick to tell us there in verse 47, there were two Marys standing on the sidelines. And these two worshiping women, they were watching.

They were watching their Savior being buried. They were watching the pallbearers, you could say. These two funeral directors, they were watching them put them into the tomb and roll the stone against the tomb. But for these worshiping women watching on, that was the problem. The stone was the problem. Because you follow the narrative into chapter 16. We're told that on Sunday morning, on Easter Sunday, when they go to the tomb to anoint the body of Jesus, the one question that consumes their minds, the one question that concerns their very motive for going to the tomb was, who will roll away the stone? That's what they're asking. Who will roll away the stone? They were, verse 3, they were saying to one another, who will roll away the stone for us from the entrance of the tomb? And you know, I think it's a great point to stop at.

[ 24 : 56 ] Because you know, more often than not, we carry tomorrow's troubles as well as today's. We carry tomorrow's troubles as well as today's. That's what consumed their mind. That's what concerned their motive. Through the whole of the Sabbath, they were thinking, who will roll away the stone? And you know, we're so like that. We carry tomorrow's troubles as well as today's.

And when we do that, we plan our problems. We weary ourselves with worry. We summon all these scenes and scenarios into our mind as to the things that could or should happen.

And we have to, we always, and we all do it, whether we do it and admit to it or not. We all have these discussions, these dialogues, these debates that often leave us in doubt.

And we expound all this energy, this effort where we're clouding our thoughts with all these cares and concerns that often come to nothing. But what I love about these worshiping women is that when they came to the tomb of Jesus, having been consumed in their minds with who will roll away the stone, who will roll away the stone, who will roll away the stone, when they came to the tomb of Jesus. We read verse 4. And looking up, they saw that the stone had been rolled back.

And looking up. Mark is pointing us where you need to look. Looking up. When these worshiping women looked up, all their doubts disappeared. When these worshiping women looked up, all their doubts disappeared. When they looked up, all their troubles of today and tomorrow, all their cares and concerns were carried away. And needless to say, well, my friend, that's where we need to look, is it not? We need to look up. How often we're looking in. How often we're looking down. How often we're looking around. And yet the Bible says so clearly, look up. Look up. Look up. Look up.

[ 27 : 05 ] Our Bible calls us and commands us to look up and cast all our cares upon Him because He cares for us. Cast all your cares upon the Lord because He cares for you. Look up. And so on the first Easter Sunday, we see the preparation. We see the problem. And then lastly and briefly, the proclamation.

The preparation, the problem, and the proclamation. Look at verse 5 of chapter 16. And entering the tomb, this is the ladies, the worshiping women. Entering the tomb, they saw a young man sitting on the right side, dressed in a white robe. And they were alarmed. And He said to them, do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen. He is not here.

See the place where they laid Him. But go, tell His disciples and Peter that He is going before you to Galilee. When these worshiping women, when they entered the tomb, the first thing we have to remember, they were entering Joseph's tomb.

They were entering Joseph's tomb. It wasn't Jesus' tomb because Jesus was buried in a borrowed grave that was prophesied by Isaiah in Isaiah 53. This was Joseph's tomb. And the fact that it was Joseph's tomb, it ought to show us that Joseph was prepared for death. Joseph was prepared for death. You know, like many people in our communities, Joseph had financed his burial fees. He had paid for his plot.

He had bought his own burial tomb. Joseph was prepared for death. Solemn question, isn't it? Are you prepared for death? But you know, that's what the resurrection of Jesus should confront us with, the reality of death. Because death is one thing we are all guaranteed in life. Death is the one thing we are all guaranteed in life, unless Jesus returns. But you know, the greatest comfort for

Joseph, and the greatest comfort for us, was that before Joseph entered his grave, Jesus entered his grave first. Before Joseph entered his grave, Jesus entered Joseph's grave first. And I want to linger and labor that point for a moment, because, you know, the power and the promise of the resurrection, the whole emphasis of Easter Sunday, the whole purpose and the proclamation about Easter Sunday is that everything, every seeking and every secret disciple who comes out on the side of the side of the Lord, every Christian who confesses Jesus Christ as Savior, they can say with surety, Jesus has entered my grave first. Jesus has entered my grave first. What a statement to make.

[ 30 : 21 ] But that's the glory of the gospel. That's the hope of the Christian, that Jesus Christ not only came into this world to live the perfect life, but he also died the death that we all deserve to die.

And through his death, he entered our grave first. Through his death, he entered our grave first. But through his resurrection, he has defeated death. Paul tells us he has conquered the grave. He has brought life and immortality to light through the gospel, so that everyone who confesses Jesus Christ as Lord and Savior, they can say with surety, Jesus has entered my grave first. Jesus has entered my grave first.

And you know, that's a beautiful thing about the death of a Christian. That Jesus has entered their grave first. And that grave belongs to Jesus. Jesus has entered their grave first. Because Jesus, this is the beauty of the gospel. Jesus redeems and rescues us, both body and soul. And you know, it's something I try to emphasize and explain at a grave side, the grave side of a Christian especially, that Jesus has entered this grave first. Because this grave belongs to Jesus belongs to Jesus. In fact, our catechism tells us and teaches us, the souls of believers are at their death made perfect in holiness. And they do immediately pass into glory. But their bodies, their bodies still being united to Christ, still belonging to Jesus, they rest in their graves.

A grave that belongs to Jesus. And they rest there asleep in Jesus until the resurrection. Until Jesus comes on that last day and stands over their grave and says, just like he said to Jairus' daughter, Talitha Khomei, it's time to get up. It's time to get up. My friend, this is the glory of the gospel. This is the hope of the Christian faith. That through the death and resurrection of Jesus Christ, we have the promise of eternal life, even in the face of death. You know, this is what life is all about. Life is not all about being a good person with good morals and a good philosophy for life. No, life is all about living well and dying well. Life is all about claiming and clinging and confessing the power of the resurrection through Jesus Christ. Life is all about this Jesus who has entered our grave first because our grave belongs to Jesus. My friend, I hope and pray we can all say that today.

Jesus has entered my grave first because my grave belongs to Jesus. My grave belongs to Jesus.

[ 33 : 39 ] But I want to conclude this morning. Time has gone, as it always does. But you know, I love the proclamation of the angel. This young man, we're told, he appeared before the worshipping woman.

He says there, do not be alarmed. You seek Jesus of Nazareth who was crucified. He has risen. He is not here. See the place where they laid him. But go tell his disciples and Peter that he is going before you to Galilee. And notice the proclamation of heaven. Here is the message of heaven on Easter Sunday.

Go tell. Go tell. Go tell. That's what he says. Go tell. My Christian friend, when it comes to the good news, there is nothing in the Bible that says keep silent. Say nothing. Sit back. Step back. Stand back. Stay back. Nothing of the sort. The Bible says so clearly. The message and proclamation from heaven. Go tell.

Go and tell them. There is a heaven to be gained and a hell to be shunned. Go tell. Go and tell them. Come see. Go tell. And you know, I've seen it in other churches, which is why I've asked GDK signs.

They're going to put above our church door as we leave here the words, you are now entering the mission field. You are now entering the mission field. Because you know, I think this is something we have forgotten. Maybe it's something we've even failed to do in our communities. To remember that inside the church door is the mission field is the mission field. Inside is the message. Outside is the mission field. And this Easter Sunday, we are being reminded that on the first Easter Sunday, there was the preparation. There was the problem. But also there was that great proclamation from heaven.

[ 35 : 55 ] Go tell. And you know, my Christian friend, I say to myself and I say to you, every Sunday morning, every Lord's Day morning, we should begin our week. Lord, who do you want me to speak

to this week about you? Who do you want me to speak to this week about you? Your proclamation is to me. Go tell. Who do you want me to speak to, Lord? Make me willing. Because this is now the end of the message inside the church. But outside the church door, that is the mission field. So go tell.

Go and tell them just like the angel did. He is not here. He is risen. We worship a risen Savior. May the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, we give thanks this morning for the beauty of the resurrection. And help us, we pray, to claim hold of it and to cling to it day by day, to see that this Jesus has entered our grave first, because our grave belongs to him when we trust in him for time and for eternity. Lord, be near to us, we pray. Bless thy truth to us. Help us even as we leave here to see that inside is the message, but out there is the mission field, and that we are to go and tell that this Jesus, he is not here, for he is risen. He has ascended to thy right hand, and today he ever lives to make intercession for us. Hear us then, we pray. Bless us, Lord, we ask, for we ask it in Jesus' name and for his sake. Amen.

We're going to bring our service to a conclusion by singing the words of Psalm 16. Psalm 16, it's on page 17 in the Blue Psalm book, so the Sing Psalms version. Psalm 16.

Psalm 16, we're singing from verse 8 down to the end of the psalm. So page 17, Sing Psalms version of Psalm 16. This is the psalm of the empty tomb. Psalm 16 is quoted again and again and again in the New Testament in reference to the resurrection of Jesus, because he is, as verse 10 says, he is the holy one. He is the holy one who did not see decay in the tomb, because he was resurrected on the third day, and he has given to us the promise of eternal life. That's why it says there in verse 11, you have made known to me the path of life divine. Bliss shall I know at your right hand. Joy from your face will shine. So we're singing Psalm 16 from verse 8 down to the end of the psalm, and we'll stand to sing if you're able, to God's praise.

Before me constantly, I set the Lord alone, because he is at my right hand.

[ 39 : 34 ] I'll not be overthrown. Therefore, my heart is light. My tongue, which I will sing, my body, my soul, and I'll be in the air. My soul, and I'll be in the air. My soul, and I'll be in the air.

for ■■■■ mock . The pain. Ah, Lord, I'll be in the air. Nor will you hear, your holy one, to see the to-mstay came, you have made road to me.

The path of life divine This child I know At your right hand Joy from your face will shine The grace of the Lord Jesus Christ The love of God the Father And the fellowship of the Holy Spirit Be with you all now and forevermore Amen