

Resurrection of our Lord/Easter April 1, 2018

Year B – the Gospel of Mark

LUTHERAN

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<http://shepherdsnotes.com/?p=4209>

Hymn of the Day

Lutheran Service Book (LSB) 467 The Lutheran Hymnal 192

“Awake, my heart with gladness” Easter Sunrise

LSB 458, TLH 195

“Christ Jesus lay in death’s strong bands” Easter Day

“Awake, my heart with gladness” The outward circumstances of (Paulus) Gerhardt's life were for the most part gloomy. His earlier years were spent amid the horrors of the Thirty Years' War. He did not obtain a settled position in life till he was 44 years of age. He was unable to marry till four years later; and his wife, after a long illness, died during the time that he was without office in Berlin; while of the five children of the marriage only one passed the period of childhood. The sunniest period of his life was during the early years of his Berlin ministry (i.e. 1657-1663), when he enjoyed universal love and esteem; while his latter years at Lübben as a widower with one surviving child were passed among a rough and unsympathising people. The motto on his portrait at Lübben not unjustly styles him "Theologus in cribro Satanae versatus."...

Gerhardt ranks, next to Luther, as the most gifted and popular hymnwriter of the Lutheran Church..." https://hymnary.org/person/Gerhardt_Paul

<https://www.youtube.com/watch?v=yj9K3LX1jyo> Vocal, strings, organ [Paul Koch](#)

<https://www.youtube.com/watch?v=4IQCRci1Rw> Zion Lutheran Church of Hopkins, Minnesota hosts organist David Cherwien and a choir representing five churches for a celebration of the church's 100th anniversary. (11 minutes)

“Christ Jesus lay in death’s strong bands” was written by Martin Luther and the hymnal has a translation by Richard Massie, (1800-1887).

<https://www.youtube.com/watch?v=prL-xCGZrnk> ‘Continuing the series on “Remembering the Reformation” we are presenting a setting of Martin Luther’s outstanding Easter Hymn, Christ lag in Todes Banden... [Triune Music, Inc.](#)

https://www.youtube.com/watch?v=ZqWDI_2EL5I “Martin Luther: Hymns, Ballads, Chants, Truth” Concordia Publishing House

<https://www.youtube.com/watch?v=pkmEmSksHv0> “Hymns for all Saints: Lent, Easter, Pentecost” Concordia Publishing House

<https://www.youtube.com/watch?v=ONbBD4HeH3A> Follow the visual presentation with this version from recorded and arranged by Koiné. <http://www.koinemusic.com/> Sand Art by Jason Jaspersen

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all of the commentaries are from Lutheran sources. They have been edited for length and in some cases for additional content that is not in keeping with a Lutheran understanding of Scripture. Links are provided for those who wish to read the entire commentary.

The Holy Bible, [English Standard Version \(ESV\)](#) Copyright © 2001 by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)

EASTER VIGIL OR THE FIRST SERVICE OF EASTER

During the Great Three Days, from sunset Holy Thursday to sunset Easter Day, we celebrate the saving events of Jesus Christ's suffering, death, and resurrection. In the development of Christian worship, each event came to be remembered on a separate day. In the earliest centuries, however, these events were celebrated as a unity in an extraordinary single liturgy that began Saturday night and continued until the dawn of Easter Day. It was known as the great Paschal (Easter) Vigil. Preceded by a fast day, it was the most holy and joyful night of the entire Christian year, for it proclaimed and celebrated the whole of salvation history and Christ's saving work. It is the most appropriate time for baptisms; persons baptized symbolically die and rise with Christ (Romans 6:3 –11). It has also come to be seen as a most appropriate time for congregational reaffirmation of the Baptismal Covenant.

The Easter (Paschal) Vigil has both historic and symbolic roots in the Jewish Passover. That is why so many images are from the Old Testament and why so many analogies are experienced in Christ. In this service we experience the passage from slavery to freedom, from sin to salvation, from death to life.

The Easter Vigil is the First Service of Easter. The following service is an adaptation of the ancient Paschal Vigil service and consists of four parts: (1) The Service of Light, (2) The Service of the Word, (3) The Service of the Baptismal Covenant, and (4) The Service of the Table. The length of the service may suggest that the sermon be brief. Thus we celebrate God's saving work in Christ through the symbols of light, word, water, and the heavenly banquet.

This service may be celebrated in one of several ways

1) It may be an Easter Eve service, comparable to a Christmas Eve service, reaching its climax after midnight. This comes closest to the ancient pattern and is appropriately called the Easter Vigil.

2) It may be a predawn Easter service, like a modern Easter sunrise service but beginning while it is still dark so as to experience the transition from darkness to light. In this case it may be called the First Service of Easter and may be followed by a festive breakfast.

3) Because the service is very long, it may be divided into two services: a predawn/sunrise Service of Light and Service of the Word, followed by a festive breakfast, followed by a Service of the Baptismal Covenant and Service of the Table. With the Easter Day service, a sequence of three different services would make a unity. Persons could attend any or all of them.

<https://www.umcdiscipleship.org/resources/easter-vigil-or-the-first-service-of-easter>

Today's lessons are the ones for Easter Day.

[Easter Sunrise] Exodus 15:1-11/[Easter Day]Isaiah 25:6-9; Revised Common Lectionary (RCL), [Easter Day]Isaiah 50:4-9a/[Easter Evening] Acts 10:34-43/Isaiah 25:6-9) (Next week, Acts 4:32-35; RCL, the same reading)

Feasts, festivals, banquets, and wedding suppers abound in the Bible, and with good reason: meal fellowship represents community of the closest kind, especially perhaps in tribal cultures (then and now); and feasts give rise to abundance, even in times of distress...

So, what of the banquet in our text? It becomes paradigmatic -- a model or sign of all the feasts God has in store for us -- precisely because of the uncertainty of its context in the book of Isaiah. Most scholars see Isaiah 24-27 (sometimes called Isaiah's "little apocalypse") as a unit hard to pin down to a particular time and place. The chapters announce the hope and judgment that will come "on that day" (seven times in four chapters) -- and, as with all "apocalyptic" texts, attempts to determine the day and the hour will not only fail, they will get in the way of hearing the message of the text to its original hearers and to us..." (continued after the reading)

Isaiah 25:6-9

- ⁶ On this mountain the LORD of hosts will make for all peoples
a feast of rich food, a feast of well-aged wine,
of rich food full of marrow, of aged wine well refined.
- ⁷ And he will swallow up on this mountain
the covering that is cast over all peoples,
the veil that is spread over all nations.
- ⁸ He will swallow up death forever;
and the Lord GOD will wipe away tears from all faces,
and the reproach of his people he will take away from all the earth,
for the LORD has spoken.
- ⁹ It will be said on that day,
"Behold, this is our God; we have waited for him, that he might save us.
This is the LORD; we have waited for him;
let us be glad and rejoice in his salvation."

Like most prophetic material, the texts are poetry, and the preacher/exegete must allow them to be just that: signs, images, metaphors, hints, and exercises in playfulness and imagination that let us in on what God is doing without requiring too exact determinations of when and where. (If, for no other reason, than that such determination will make the texts inapplicable to *some* times and places by claiming them too precisely for another.)

Though Isaiah's feast lacks a clear historical context, it does have a literary context, and that matters for its meaning. If we read the text given in the pericope, we have fierce judgment on "the ruthless" (three times in verses 1-5), followed by the banquet of abundance for "all peoples" (verses 6-9)...

So, law, gospel, law? We should not try to turn this into an exercise in the "proper relationship of law and gospel," since the text does not mean to do that (indeed, it knows nothing of such a discussion), but it does provide a judgment/promise/judgment chiasm, where we see God's glorious promise "surrounded" by the judgment of the wicked...

That is the literary/theological context for Isaiah's banquet, and it matters. Not that God is capricious ("Is the old man in a good mood today?"), but that the good world that God desires for "all peoples" means that those who behave ruthlessly to others and those who, like

Moab, refuse and despise hospitality to others, will find themselves excluded (their own choice, actually).

The lack of historical context does not make this text "timeless" in the sense that it is for an unknown future, but "timeless" as in "timely" for every generation. That is what I mean by "paradigmatic." This is what God is up to. This is who God is. This is what God wants for us. A properly textual sermon on these verses will proclaim this God and this promise today -- for "all nations."

http://www.workingpreacher.org/preaching.aspx?commentary_id=1002 [Fred Gaiser](#)

Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

Psalm 118:15-29/Psalm 16; RCL, Psalm 118:1-2, 14-24/Psalm 114 (*Psalm 148; RCL, Psalm 133*)

"According to Psalm 16, we cultivate trust in God by keeping God as the focus of our undivided attention, worshiping God, being attentive to God's counsel, recognizing God as our one and only LORD, and receiving good things as coming from God as tokens of our destiny in God. Cultivating trust in God by living and acting in these ways, we may find ourselves responding to God's call as Elisha did -- no turning back..." (I Kings 19:15-21)

http://www.workingpreacher.org/preaching.aspx?commentary_id=616 [Craig A. Satterlee](#)

Bishop, North/West Lower Michigan Synod, Lansing, Mich



You Will Not Abandon My Soul A Miktam^[a] of David.

16 Preserve me, O God, for in you I take refuge.

² I say to the LORD, "You are my Lord;
I have no good apart from you."

³ As for the saints in the land, they are the excellent ones,
in whom is all my delight.^[b]

⁴ The sorrows of those who run after^[c] another god shall multiply;
their drink offerings of blood I will not pour out
or take their names on my lips.

⁵ The LORD is my chosen portion and my cup;
you hold my lot.

⁶ The lines have fallen for me in pleasant places;
indeed, I have a beautiful inheritance.

- ⁷ I bless the LORD who gives me counsel;
in the night also my heart instructs me.^[d]
- ⁸ I have set the LORD always before me;
because he is at my right hand, I shall not be shaken.
- ⁹ Therefore my heart is glad, and my whole being^[e] rejoices;
my flesh also dwells secure.
- ¹⁰ For you will not abandon my soul to Sheol,
or let your holy one see corruption.^[f]
- ¹¹ You make known to me the path of life;
in your presence there is fullness of joy;
at your right hand are pleasures forevermore.

- a. [Psalm 16:1](#) Probably a musical or liturgical term
- b. [Psalm 16:3](#) Or *To the saints in the land, the excellent in whom is all my delight, I say:*
- c. [Psalm 16:4](#) Or *who acquire*
- d. [Psalm 16:7](#) Hebrew *my kidneys instruct me*
- e. [Psalm 16:9](#) Hebrew *my glory*
- f. [Psalm 16:10](#) Or *see the pit*

“Psalm 16 opens with a verse that expresses its main theme: “Protect me, O God, for in you I take refuge” (verse 1).

The plea for God to “protect me” is common in the Psalter (similar petitions appear in Psalms 17:8; 25:20; 86:2; 140:5; and 141:9). The word translated “protect” is elsewhere translated “keep,” as in Psalm 121:3, 5, 7, and 8. There it refers to God keeping the psalmist from harm while in route to the place of worship.

The term also describes the Lord as “your keeper” (121:5) and thus serves as a label or title for God. Genesis 4 includes this word in Cain’s denial that he is appointed to watch over his brother (his brother’s “keeper”). Although there is no direct connection between Psalm 16 and Genesis 4, the use of the term is interesting because in the Psalter God clearly protects the psalmist in a way no human can do. Thus, the psalmist in Psalm 16 trusts in God as “keeper,” and the psalmist recognizes God as the only one able to keep him or her from harm...

From beginning to end Psalm 16 testifies to a life that finds its ultimate rest in God’s protective presence. It speaks against the notion that security and satisfaction come from material wealth or human accomplishments. Indeed, it insists all that is good and all that is needed are found in the presence of God, the one the psalmist claims as refuge. The psalm is fitting for the Easter season both because it provides support for the notion of resurrection (verses 10-11) and it identifies God as one who creates, supports, and protects life for all who trust in him.”

http://www.workingpreacher.org/preaching.aspx?commentary_id=2028 [Jerome Creach](#)
Robert C. Holland Professor of Old Testament, Pittsburgh Theological Seminary,
Pittsburgh, Penn

1 Corinthians 5:6b-8/1 Corinthians 15:1-11; RCL, 1 Corinthians 15:1-11 or Acts 10:34-43/1 Corinthians 5:6b-8 (1 John 1:1-2:2; RCL, the same reading)

“The first verse of the text begins with these words: “Now I would remind you, brothers.” This formula indicates that Paul is responding to an issue which had been a part of his original instruction to them. In this case, the issue is the resurrection of the body. Apparently the subject of physical resurrection had become a cause for some confusion, consternation, and contention within the Corinthian church. It appears that some in the church not only denied the bodily resurrection of the saints, they also doubted the resurrection of Jesus (v. 12). No doubt this is due to the influence of the prevailing Greek understanding of the afterlife, which asserted that only shades continued beyond death and that the body was heretofore dispensed with. Paul’s argument is not only that the resurrection of the body is a reality, but that the resurrection of Jesus Christ is fundamental to the gospel message and essential to our salvation...”

<https://concordiatheology.org/2015/03/the-resurrection-of-our-lord-%E2%80%A2-1-corinthians-151-11-%E2%80%A2-april-5-2015/> ”

Dr. David J. Peter is associate professor of Practical Theology, chairman of the Department of Practical Theology and placement counselor at Concordia Seminary, St. Louis.

Read more by Pastor Peter at: <https://concordiatheology.org/author/peterd/>

1 Corinthians 15:1-11 The Resurrection of Christ

15 Now I would remind you, brothers,^[a] of the gospel I preached to you, which you received, in which you stand,² and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain.

³For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures,⁴ that he was buried, that he was raised on the third day in accordance with the Scriptures,⁵ and that he appeared to Cephas, then to the twelve.⁶ Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep.⁷ Then he appeared to James, then to all the apostles.⁸ Last of all, as to one untimely born, he appeared also to me.⁹ For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God.¹⁰ But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me.¹¹ Whether then it was I or they, so we preach and so you believed.

- a. [1 Corinthians 15:1](#) Or *brothers and sisters*; also verses [6](#), [31](#), [50](#), [58](#)

“The entirety of this chapter is the eloquent center of Paul's primary argument for the Resurrection.

As a result, these first eleven verses should be considered as a prologue to what is laid out in the remainder of the chapter. Paul introduces himself in relationship to the Resurrection as an apostle, though one with a mixed and questionable lineage. The God-given authority of his apostleship is the rationale for proclaiming the Resurrection and for his witness to be accepted among the Corinthians...

This text can be divided into these four sections: Paul's rationale for why his message should be accepted (verses 1-3); the content of Paul's message concerning Jesus (verses 3, 4); the post-resurrection appearances of Jesus (verses 5-8) and a reiteration of the type of apostle which Paul considers himself to be in relationship to proclaiming the gospel...

A sermon on this text can focus on biographical witness to the resurrection. This is demonstrated by how Paul recounts the way the gospel personally intersected his life and radically changed it. His changed life is proof of the gospel's power. At Vinje Lutheran Church in Willmar, Minnesota, wooden panels containing names of historical witnesses to the gospel encircle the church. The last two panels are blank. Former pastor Paul A. Hanson used to tell confirmands: "Those panels will have your names on them...." The apostle's words depict the fact that the gospel invites each of our names to be inscribed within the generous space of the gospel's invitation to us.

This text might also dwell on what it means to share the gospel; its contents, its power and its personal encounters with God. Serving the Gospel can be strenuous. People may feel they do not have the right or the qualifications to do so. Paul's words speak to the contrary. The gospel and its proclamation is for all!"

http://www.workingpreacher.org/preaching.aspx?commentary_id=1166 [Susan Hedahl](#)
Professor Emerita of Homiletics, Lutheran Theological Seminary, Gettysburg, Pa

THE MARK CHALLENGE – How are you doing?

“The Holy Gospel according to St. Mark, the 16th Chapter”

This story leaves us wondering and longing for more. Mark's Easter Gospel ([Mark 16: 1-8](#)) ends with silence rather than “Alleluia!” That wasn't the word the women said at the end of their long night of waiting. That's not what they said when the Sabbath was over as they made their way to the tomb. They had been there on Friday when Jesus died and the sky turned dark at midday. Mark remembers all three women by name: Mary Magdalene, Mary the mother of James, and Salome. They looked on from a distance when Jesus was crucified. Mary Magdalene had been there when Joseph of Arimathea wrapped Jesus' lifeless body in linen and laid him in the tomb. They asked a pressing question as they walked toward the grave: “Who will roll away the stone for us from the entrance to the tomb?” When they neared the tomb they saw that the stone had been rolled aside. But even then, they didn't shout Alleluia. Even after they heard the young man in white tell them that Jesus had been raised, they didn't shout “Christ is risen!”

That's what we want them to say, but they didn't behave as we would like. They fled from the tomb for "terror and amazement had seized them." The words are even stronger in Greek: tromos (trauma) and ecstasis (ecstasy). Trauma and ecstasy had seized them. They said nothing to anyone, for they were afraid. Mark's Gospel ends in silence and Jesus never appears...

Mark's Silence Is Also For Us

Of all the Easter Gospels, Mark's story invites us to stand where those first trembling witnesses stood. Those three women didn't see Jesus. Neither do we. They didn't hear Jesus call their names. Neither have we. They weren't invited to touch his wounded hands. We haven't touched Jesus' hands either. Mary Magdalene, Mary the mother of James and Salome are our silent sisters..."

<https://www.huffingtonpost.com/barbara-kay-lundblad/mark-16-1-8-beyond-fear-and-silence-b-1402710.html> "Barbara Kay Lundblad, received a B.A. in English from Augustana College (1966), the M.Div. from Yale Divinity School (1979), and the D.D. from Lutheran School of Theology in Chicago..."

John 20:1-18/Mark 16:1-8; RCL, John 20:1-8 or Mark 16:1-8/Luke 24:13-49 (John 20:19-31; RCL, the same reading)

Mark 16:1-8

16 When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they might go and anoint him. ² And very early on the first day of the week, when the sun had risen, they went to the tomb. ³ And they were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?" ⁴ And looking up, they saw that the stone had been rolled back—it was very large. ⁵ And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed. ⁶ 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. ⁷ But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as he told you." ⁸ And they went out and fled from the tomb, for trembling and astonishment had seized them, and they said nothing to anyone, for they were afraid.

"This is the Gospel of the Lord" "Praise to You, O Christ"

"Just as He Told You" [Mark 16:1-8](#)

Alleluia! Christ is risen! (He is risen indeed! Alleluia!)

And you say that with such conviction! As you should. The announcement of Christ's resurrection elicits from us a hearty response of faith and joy. And rightfully so. This is the heart of our great hope as Christians, that Christ our Lord has conquered sin and death for us and has secured for us the sure and certain hope of our own resurrection and everlasting life.

Which makes our Gospel reading today a little strange. It doesn't end the way we would like it to end. We want those woman at the tomb, who had just heard those great words, "He has risen"—we want them to join us in a hearty "Alleluia!" We want them to go away from the tomb with a spring in their step and hearts full of confidence and assurance, ready to tell everyone they meet the good news they just heard. But they don't. That's not how this reading ends. Instead, it ends with them being seized with trembling and astonishment. It ends with—and Mark's whole gospel ends with—what seem to us these most unlikely words, "for they were afraid." Now really, Mark, is that any way to end the story? Boo, we demand a rewrite!

But this morning I want to tell you that this ending does work. It's an ending we can relate to. It's an ending Mark's original hearers could relate to...

So we think back to the words of Jesus. Remember how, earlier in the day on that fateful Thursday, Jesus had sent two of the disciples into Jerusalem, where they would see a man with a water jar, and he would lead them to a house where there would be a room for the Passover? What happened then? And they "went to the city and found it just as he had told them." **"Just as he had told them."**

What else had Jesus told them? Well, three times he had told them that they were going up to Jerusalem where he, the Son of Man, would be handed over and be killed. But Jesus added each time, the words, "And after three days he will rise." You see? **Just as he told you.**

Do you get the point? You can rely on Jesus' words. If Jesus says he will rise from the dead, he will rise from the dead. If Jesus says he is going before you to Galilee, and there you will see him—well, you can pretty well be sure you will see him in Galilee. If Jesus says he is forgiving and restoring those who had let him down, that is what he will do. Jesus' words are sure and certain.

And now these words of Jesus are being relayed to the women by this young man dressed in a white robe. He has risen, just as he said. He is going before you, and you will see him. **Just as he told you...**

Be comforted. Do not be alarmed. Christ has overcome death and all the evil that anyone can do to us. The victory remains with life. This life is yours. It is the gift of Christ your Savior. No matter what, Jesus does forgive you. No matter what, Jesus is risen, and you will share in his resurrection. No matter what, he has gone before you, and you will see him. **Just as he told you.**

And I'd say that's a pretty good ending.

<https://steadfastlutherans.org/2015/04/just-as-he-told-you-sermon-on-mark-161-8-by-pr-charles-henrickson/> Pastor Charles Henrickson



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