

Easter April 21, 2019
Year C – the Gospel of Luke
Lutheran
Living the ^ Lectionary

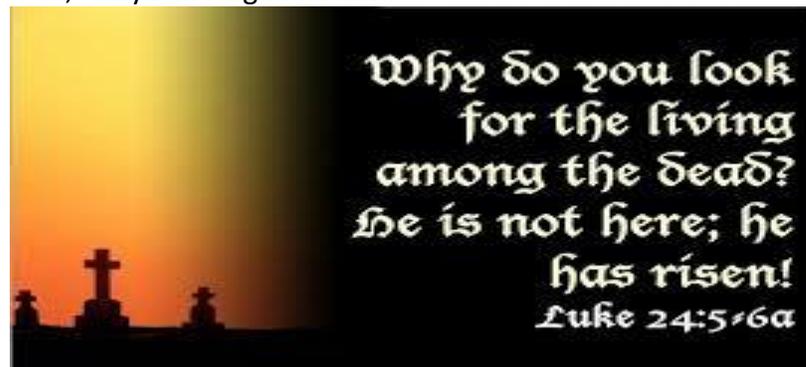
*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.
An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.*

Available on line at:

- ✦ www.bethlehemlutheranchurchparma.com/biblestudies
- ✦ Through www.Facebook.com at “Living the Lutheran Lectionary”, “Bethlehem Lutheran Church Parma”, or “Harold Weseloh”
- ✦ All links in this on-line copy are active and can be reached using Ctrl+Click

Gather and be blessed:

- ✦ **Thursdays at 10 AM:** Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44134
- ✦ **Fridays at 7 PM in a house church setting:** For details, contact Harold Weseloh at puritaspastor@hotmail.com
- ✦ **First Sunday of the month at 11 AM:** St. Philip Lutheran Church, 11315 Regalia Ave., Cleveland, OH 44104
- ✦ **Tuesdays at 1:00pm (8pm Kenya time)** via Zoom to the Lutheran School of Theology - Nyamira , Kenya
- ✦ **On Facebook through Messenger** in a discussion group shared by people throughout the United States, Kenya and Uganda. Contact Harold Weseloh on Facebook Messenger.



<http://hiswordinpictures.blogspot.com/2013/03/luke-2456a-easter-sunday.html>

Hymn of the Day

Lutheran Service Book (LSB) 467 The Lutheran Hymnal (TLH) 192

“Awake, my heart , with gladness” (Sunrise)

- <https://www.youtube.com/watch?v=yj9K3LX1jyo> John Marquardt
“Hymn by Rev. Paul Gerhardt, Lutheran pastor in the 17th Century who endured many struggles but remained strong in the faith.”
- <https://www.youtube.com/watch?v=S5ty8OuuzA4> LutheranWarbler
- <https://www.youtube.com/watch?v=4IQRCi1Rw> Zion hosts organist David Cherwien and a choir representing five churches for a celebration of the church's 100th anniversary.

Lutheran Service Book (LSB) 458 The Lutheran Hymnal (TLH) 195 “Christ Jesus lay in death’s strong bonds”

- https://www.youtube.com/watch?v=lx_47tzIEeQ Choral arrangement - follow the words and the music
- <https://www.youtube.com/watch?v=cw-CPmqPC60> LutheranWarbler
- <https://www.youtube.com/watch?v=8HyJYehCKM0> Koine Contemporary setting with changing graphic images.

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® Text Edition: 2016. Copyright © 2001
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OT – “For I know that my Redeemer lives” – Job

“For behold, I create new heavens and a new earth” - Isaiah

Psalm – “I shall not die, but I shall live” Psalm 118

“I have a beautiful inheritance” Psalm 16

Epistle – “Behold! I tell you a mystery.”

Gospel – “Jesus said to her, *“Mary.”*” John 20

“and he (Peter) went home marveling at what had happened.” Luke 24

Sunrise; Job 19:23-27; Easter, Isaiah 65:17-25; Revised Common Lectionary (RCL), Acts 10:34-43
(Next week: Acts 5:12-20 (21-32); RCL, Acts 5:27-32)

Job 19:23-27 (Sunrise)

²³ “Oh that my words were written!

Oh that they were inscribed in a book!

²⁴ Oh that with an iron pen and lead
they were engraved in the rock forever!

²⁵ For I know that my Redeemer lives,
and at the last he will stand upon the earth.^[a]

²⁶ And after my skin has been thus destroyed,

yet in^[b] my flesh I shall see God,
 27 whom I shall see for myself,
 and my eyes shall behold, and not another.
 My heart faints within me!

- a. [Job 19:25](#) Hebrew *dust*
- b. [Job 19:26](#) Or *without*

Isaiah 65:17-25

"...Suffice it to say that chapter 65 anticipates judgment and hardship for those who forsook the LORD and who failed to listen to God's voice but blessings for the faithful servants of God (Isaiah 65:12-16)...)

- http://www.workingpreacher.org/preaching.aspx?commentary_id=3054
[Walter C. Bouzard](#) Professor, Religion and Philosophy Department, Wartburg College, Waverly, Iowa

New Heavens and a New Earth

17 "For behold, I create new heavens
 and a new earth,
 and the former things shall not be remembered
 or come into mind.
 18 But 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.
 19 I 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.
 20 No 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.
 21 They shall build houses and inhabit them;
 they shall plant vineyards and eat their fruit.
 22 They 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.
 23 They shall not labor 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.
 24 Before they call I will answer;

while they are yet speaking I will hear.
²⁵ The 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.

- a. [Isaiah 65:22](#) Hebrew *shall wear out*
- b. [Isaiah 65:23](#) Or *for sudden terror*

So Vast Is the Scale

The joy of new life is anticipated by all of creation. Whether awaiting the blossoms of spring or the birth of a new child, hope fills hearts with the expectancy of new life. Instilled in us by the Creator, we cling to the future hope which is promised in God's word.

The children of Israel had suffered in exile and lost much of their joy. Pregnancy no longer brought hope, but fear. Springtime simply signaled another year to suffer in separation from the promised land. Jerusalem had become a distant memory which was fading with every passing season. The need for hope had never been greater.

God speaks through the prophet Isaiah and provides a vision for a new future, one which will be much more expansive than anything that the people of God could ever imagine. It is an invitation into life as God's holy people, living in the new Jerusalem. The old life will be shed as we are invited into new life, the contrast of which is beyond human comprehension.

The scale between the old and new is so vast that Isaiah has to put it into context...

The prophet was trying to make a point about the vast scale of God's promise. In a world where half of their children died before reaching the age of five, God promised that there would be no infants who would die. The infant mortality rate would become zero! For families who grieved the death of their children on a regular basis this was unthinkable.

In a world where the average lifespan was thirty, or one who was fortunate might make it to fifty there was an additional promise. One would only be a teenager at the age of 100. That was twice the lifespan of someone who made it to adulthood. It would be the equivalent of saying that someone would be a teenager at nearly 200 in the United States today. Seriously – imagining 200 year-old teenagers is beyond my thinking, but Isaiah was making a point.

The promise of the new Jerusalem was not just about the rebuilding of an ancient city but it was the foreshadowing of the kingdom of God. The new Jerusalem exists today, not in the Middle-East, but in the already of the kingdom of God. Therefore, the promises of Isaiah are for us already today. We have to ask ourselves, "What remains beyond our comprehension in scale today?" ...

When the things of this world seem oddly out of step with the new Jerusalem, rejoice. Our awareness of the vast contrast means that we are moving into the already of the new kingdom in joyful anticipation of new life."

- <http://www.aplainaccount.org/proper-27c-psalm/> Dr. Carla Sunberg, President, Nazarene Theological Seminary A Plain Account, a free Wesleyan Lectionary Commentary built off of the Revised Common Lectionary. Essays are

submitted from pastors, teachers, professors, and scholars from multiple traditions who all trace their roots to John Wesley. The authors write from a wide variety of locations and cultures.

➤ **Psalm 118:15-29, Psalm 16; RCL, Psalm 118:1-2, 14-24 (Psalm 148; RCL, Psalm 118:14-29 or Psalm 150)**

Psalm 118:15-29 (Sunrise A repeat from Palm Sunday, abbreviated)

- ¹⁵ Glad songs of salvation
are in the tents of the righteous:
“The right hand of the LORD does valiantly,
¹⁶ the right hand of the LORD exalts,
the right hand of the LORD does
valiantly!”
- ¹⁷ I shall not die, but I shall live,
and recount the deeds of the LORD...
- a. [Psalm 118:22](#) Hebrew *the head of the corner*
- ²² The stone that the builders rejected
has become the cornerstone.^[a]
- ²³ This is the LORD's doing;
it is marvelous in our eyes.
- ²⁴ This is the day that the LORD has made;
let us rejoice and be glad in it....
- ²⁹ Oh give thanks to the LORD, for he is
good;
for his steadfast love endures forever!

Psalm 16

“In the context (wake, aftermath, light) of Easter, Psalm 16 proposes a contrast of sorts, between “the holy ones” (verse 3) and “those who choose another god” (verse 4).

This contrast is set within the opening and closing verses of the psalm; the opening verse is a call for help, “Protect me, O God, for in you I take refuge,” while the closing verse is an affirmation of trust, “You show me the path of life...” This contrast lies between the “present” reality of need (Protect me!) and the hoped-for reality of deliverance (in your presence there is fullness of joy), and implies a decision of sorts: to say of the Lord, “you are my lord,” or to choose some other God.

The psalmist’s answer is clear...”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=3248 [Karl Jacobson](#) Senior Pastor, Lutheran Church of the Good Shepherd, Minneapolis, Minn.

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]

⁴The 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.

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

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

⁷I bless the LORD who gives me counsel;
in the night also my heart instructs me.^[d]

⁸I have set the LORD always before me;
because he is at my right hand, I shall not be shaken.

⁹Therefore my heart is glad, and my whole being^[e] rejoices;
my flesh also dwells secure.

¹⁰For you will not abandon my soul to Sheol,
or let your holy one see corruption.^[f]

¹¹You 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 (also appears in Psalm 56-60, psalms written in times of great dangers – The Book of Psalms, Connelly and Richards, Thomas Nelson, 2008 page 35)
- 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.

A close study of Psalm 16 leads to a detailed study of word choices and opinions about the meaning of verses 3 and 4. Starting points for further study would include the complete articles by Pastor Jacobson and Professor Holland above and an article at http://www.workingpreacher.org/preaching.aspx?commentary_id=924 by [Mark Throntveit](#).

1 Corinthians 15:51-57, 1 Corinthians 15:19-26; RCL, 1 Corinthians 15:19-26 (Revelation 1:4-18; RCL, Revelation 1:4-8)

1 Corinthians 15:51-57 (Sunrise)

"This passage forms part of Paul's teaching on the resurrection of believers at the return of Christ found in Chapter fifteen. In v50-58 Paul concludes his argument for a bodily resurrection of the dead and assures his readers of the coming triumph..."

- <http://www.lectionarystudies.com/sunday8ce.html> Pumpkin Cottage Ministry Resources

⁵¹ Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, ⁵² in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. ⁵³ For this perishable body must put on the imperishable, and this mortal body must put on immortality. ⁵⁴ When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written:

"Death is swallowed up in victory." [Cited from Isa. 25:8;](#)

⁵⁵ "O death, where is your victory?
O death, where is your sting?" [Hos. 13:14](#)

⁵⁶ The sting of death is sin, and the power of sin is the law. ⁵⁷ But thanks be to God, who gives us the victory through our Lord Jesus Christ.

This passage forms the climatic conclusion of the resurrection chapter of 1 Corinthians. Among other issues addressed in this letter, Paul turns his attention in chapter 15 to the teaching that there is no resurrection of the dead (1 Cor. 15:12) which apparently had shaken the faith of the believers at Corinth... Paul reasserts belief in the doctrine of the resurrection in general and especially the resurrection of believers (15:12-33). However, to formulate a cohesive understanding of the resurrection, he must answer the question of the manner of the resurrection of the dead (1 Cor. 15:35) which he addresses in verses 51ff.

Verse 50 asserts a principle regarding the inability of frail, mortal human beings to inherit the kingdom of God or the imperishable. In the following verses (vv. 51-52), he provides the details of how humanity will inherit the imperishable. Then, he reasserts the necessity: "...this perishable body must put on imperishability, and this mortal body puts on immortality" (v. 53, NRSV). There is evidence of interchange to strengthen contrast between the perishable and imperishable continuums of this passage. A comparison is evident between the phrases "the perishable" (vv. 53a and 54a) and "the mortal" (vv. 53b and 54b). These phrases are contrasted with the following recurring phrases: "with the imperishable" (vv. 53a and 54a) and "with immortality" (vv. 53b and 54b). This is evident within the chart below:

Perishable		Imperishable
A = "the perishable" (v. 53a)	"must clothe itself"	B = "with the imperishable"
C = "the mortal" (v. 53b)	[must clothe itself]	D = "with immortality"
A = "the perishable" (v. 54a)	"has been clothed"	B = "with the imperishable"
C = "the mortal" (v. 54b)	[has been clothed]	D = "with mortality"

In this way, Paul underscores the general principle of verse 50b which is restated in verse 54a. His explanation clarifies the manner in which the living believers, indicated by the phrase "we will not all die," v. 51, and the deceased believers who "will be raised imperishable" (v. 52) will both (as indicated by the all-inclusive second "we" of v. 51) be transformed in the eschaton (*end times*)...

The passage, indeed the entire chapter, climaxes with the doxology of the Apostle Paul as he celebrates the instrumentality of the person and ministry of Jesus Christ in accomplishing the victory – a victory which will be complete in the eschaton (Rev. 20:14, 21:4). On the basis of the hope of the resurrection, he admonishes his readers to remain faithful and immovable "because you know that in the Lord your labor is not in vain" (v. 58)...

The sermon might borrow the title from Martin Luther's words "Perpetual Easter." ..."

➤ <http://www.aplainaccount.org/1-corinthians-15-51-58/>

A PlainAccount

➤ <https://www.youtube.com/watch?v=TsQmeJ7NW6I> Rec. Aria:
Behold, I tell you a mystery. The trumpet shall sound. (Messiah, G.F.Handel) Barítono: David Menéndez

1 Corinthians 15:19-26

"...1 Corinthians 15:19 is not the opening of a new section but the closing of a unit begun in 15:12 wherein Paul draws out the logical inferences to the proposition that there is no resurrection of the dead..."

- http://www.workingpreacher.org/preaching.aspx?commentary_id=2818 [Richard Carlson](#) *Professor of New Testament, Lutheran Theological Seminary at Gettysburg, Gettysburg, Pa.*

¹⁹ If in Christ we have hope^[a] in this life only, we are of all people most to be pitied.

²⁰ But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. ²¹ For as by a man came death, by a man has come also the resurrection of the dead. ²² For as in Adam all die, so also in Christ shall all be made alive. ²³ But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. ²⁴ Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. ²⁵ For he must reign until he has put all his enemies under his feet. ²⁶ The last enemy to be destroyed is death.

a. [1 Corinthians 15:19](#) Or *we have hoped*

- https://www.youtube.com/watch?v=3o_djBlF6-o George Friedrich Händel: Messiah 47. Since by man came death

John 20:1-18, Luke 24:1-12; RCL, the same readings (John 20:19-31; RCL, the same reading)

“A friend of mine who is a true believer in the Gospel once confessed to me that Easter services can be a little hard on him. There’s just something about all that exuberance, all that blaring brass, all those bright lights and white lilies that combine to go sufficiently over the top in ways he finds jarring...

So I once told him that he’d enjoy John 20’s way of doing Easter. Maybe John’s account really does fit our ordinary lives better than all the high, bright, light, and clear stuff of many Easter services.

Because John 20 tells the climax of the gospel story in about as understated a way as can be imagined. Here we have no pre-dawn earthquakes, no soldiers fainting dead away. Like all four of the gospels, we also have absolutely no description of the moment Jesus emerged from the tomb (apparently no one witnessed that and so no evangelist embellishes otherwise). Instead John purposely keeps this whole story on the level of ordinary expectations precisely so that when those typical expectations are shattered by the new thing God has done, our amazement and awe will be the greater...”

- https://cep.calvinseminary.edu/sermon-starters/easter-day-c/?type=lectionary_epistle Scott Hoezee

“The Holy Gospel according to St. John, the 20th Chapter”

The Resurrection (Sunrise)

20 Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.

² So she ran and went to Simon Peter and the other disciple, the one whom Jesus

loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.”³ So Peter went out with the other disciple, and they were going toward the tomb.⁴ Both of them were running together, but the other disciple outran Peter and reached the tomb first.⁵ And stooping to look in, he saw the linen cloths lying there, but he did not go in.⁶ Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there,⁷ and the face cloth, which had been on Jesus^[a] head, not lying with the linen cloths but folded up in a place by itself.⁸ Then the other disciple, who had reached the tomb first, also went in, and he saw and believed;⁹ for as yet they did not understand the Scripture, that he must rise from the dead.¹⁰ Then the disciples went back to their homes.

Jesus Appears to Mary Magdalene

¹¹ But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb.¹² And she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet.¹³ They said to her, “Woman, why are you weeping?” She said to them, “They have taken away my Lord, and I do not know where they have laid him.”¹⁴ Having said this, she turned around and saw Jesus standing, but she did not know that it was Jesus.¹⁵ Jesus said to her, **“Woman, why are you weeping? Whom are you seeking?”** Supposing him to be the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.”¹⁶ Jesus said to her, **“Mary.”** She turned and said to him in Aramaic,^[b] “Rabboni!” (which means Teacher).¹⁷ Jesus said to her, **“Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’”**¹⁸ Mary Magdalene went and announced to the disciples, “I have seen the Lord”—and that he had said these things to her.

- a. [John 20:7](#) Greek *his*
- b. [John 20:16](#) Or *Hebrew*

“The Holy Gospel according to St. Luke, the 24th Chapter”

The Resurrection

²⁴ 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 marveling at what had happened.

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

“Here’s my brief take this vignette from Luke’s larger narrative about the resurrection appearances of Jesus: *if you don’t have serious doubts about the Easter story, you’re not paying attention.*

Seriously.

I mean, just read the story. Actually, all of the stories. For while the four gospels have many interesting variations in their account of Jesus’ resurrection, they are absolutely consistent on one thing: no one believes the good news of Jesus’ resurrection when they first hear it. No one. And that includes Jesus’ own disciples, the ones who were closest to him and spent the most time with him. In fact, that level of disbelief *starts* with the disciples.

Earlier in the verses before this reading, Luke tells us that the disciples dismissed the testimony of the women who had been to the empty tomb as an “idle tale.” Actually, that’s not what Luke tells us, that’s the water-downed translation we’re used to. The Greek word Luke employs – *leros* – is the root of our word *delirious*. So in response to the testimony of the women, the disciples say they are out of their ... minds. Nice.

But perhaps expected. You see, here’s the thing: the earth is generally unwilling to cough up the dead. And testimony that it has – that one who died has actually been raised – kind of upsets the natural order and causes you to lose confidence in pretty much everything you thought you could count on. Two things, Benjamin Franklin once wrote to a friend, are certain in this world: death and taxes. Except, according to these women, not death.

So no wonder the disciples doubt their testimony. Except it’s not just their testimony, they doubt; it’s even Jesus. That’s what’s so astounding to me about this passage. Thus far in Luke’s account, the disciples have heard and dismissed the women’s testimony, Peter then ran to the tomb and confirmed at the very least that it’s empty, two disciples on the road to Emmaus were encounter by Jesus and have returned to tell their tale, and now...wait for it, wait for it...now Jesus has appeared among them and invited them to touch him to dispel any doubts they may have that he is real. And then Luke writes, “While in their joy they were disbelieving and still wondering...”

Isn’t that marvelous? That even after all this they *still* don’t believe. And even more marvelous, that they can be *both* joyful *and* disbelieving at the same time.

Can we just say it, preachers? *Doubt is not the opposite of faith.* Doubt, in fact, is probably a necessary ingredient to faith. Faith, by definition, is trust *in spite of* a lack of evidence. Faith is not knowledge. Faith is more tension-filled. It is *acting as if* something is true even when you have no proof that it is...

All of which suggests **two** things to me for this week’s sermon. **First**, let people know it’s okay to doubt. In fact, let them know that it’s probably a requirement of faith. Because, honestly, in light of all the death and trauma and disappoint and tragedy that colors every human life, if you don’t have at least some difficulty believing the promise that God not only

raised one person, Jesus, from the dead, but also promises new life and second chances and forgiveness and grace to all, then you're probably not paying attention.

Second, I would like to ask people how we might live differently if (we) *acted* like God's promises were true. So often, I think, these promises are so familiar to us that we hold them far back in our head but don't actually think about them and so don't act as if they are true. But if it's true that God raised Jesus from the dead... If it's true that God promises to renew the whole creation and grant us new life... If it's true that nothing – nothing we've done or has been done to us – can separate us from the love of God... If it's true that God will not turn God's back on any of us but always reaches out to us in grace, mercy, and forgiveness... If *any* of this – let alone *all* of this – is true, then how might we live our lives this week differently? How might this faith – not knowledge, but trusting, courageous faith – change how we look at our relationships, and our politics, and our work, and our resources, and our future?

And if it takes a little time to let all this sink in, to come to active trust and faith that these promises are true, well, then let's keep in mind that we're in good company. Jesus' first disciples struggled with all this as well..."<http://www.davidlose.net/2015/04/easter-3-b-resurrection-doubts/> [David Lose](#) Senior Pastor, Mount Olivet Lutheran Church, Minneapolis, Minn.

"...The "challenge" is to develop a harmony of the six passages in Scripture that relate events starting on the first Easter morning on through to the Ascension. The passages are: Matt 28; Mark 16; Luke 24; John 20-21; Acts 1:3-12; and 1Cor 15:3-8..." (Gary F. Zeolla)

As Gary F. Zeolla noted, it's a challenge to put all the Easter morning readings into one cohesive telling. The following resources will give you some help in sorting out the details.

- <http://www.dtl.org/bible/article/easter.htm> "Easter Harmony" by Gary F. Zeolla
- <http://tektonics.org/harmonize/greenharmony.htm> Greenleaf's Harmony of the Resurrection Accounts Adapted by W. R. Miller
- <http://www.so4j.com/harmony-of-the-gospels-of-jesus-in-the-bible> Harmony of the Four Gospels – Chart
- <http://agapebiblestudy.com/charts/Harmony-Resurrection.htm> "Harmony of the Gospels; The Resurrection"



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