

## Lutheran Confessions

### Formula of Concord, SD, I, 46

Fourthly, in the article of the Resurrection Scripture testifies that precisely the substance of this our flesh, but without sin, will rise again, and that in eternal life we shall have and retain precisely this soul, but without sin.

### Formula of Concord, Epitome, I, 5-46

5] Moreover, the Son of God has assumed this human nature, however, without sin, and therefore not a foreign, but our own flesh, into the unity of His person, and according to it is become our true Brother. **Heb. 2, 14: Forasmuch, then, as the children were partakers of flesh and blood, He also Himself likewise took part of the same.** Again, **16; 4, 15: He took not on Him the nature of angels, but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, yet without sin.** 6] In like manner Christ has also redeemed it as His work, sanctifies it as His work, raises it from the dead, and gloriously adorns it as His work. **But original sin He has not created, assumed, redeemed, sanctified; nor will He raise it, will neither adorn nor save it in the elect, but in the [blessed] resurrection it will be entirely destroyed....**

...10] And [we affirm] that no one but God alone can separate from one another the nature and this corruption of the nature, which will fully come to pass through death, in the [blessed] resurrection, where our nature which we now bear will rise and live eternally without original sin and separated and sundered from it, as it is written **Job 19, 26: I shall be compassed again with this my skin, and in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold.**

### Large Catechism, III, 60

60] But the term *Auferstehung des Fleisches* (resurrection of the flesh) here employed is not according to good German idiom. For when we Germans hear the word *Fleisch* (flesh), we think no farther than of the shambles. But in good German idiom we would say *Auferstehung des Leibes*, or *Leichnams* (resurrection of the body). However, it is not a matter of much moment, if we only understand the words aright.

(*Bente, F., Concordia Triglotta, Milwaukee, Wisconsin: Northwestern Publishing House, 1997*).

## Put it into Practice

*These questions have been put together to help you as you extend and apply tonight's Scripture to your life.*

### Prayer

Grant, we implore You, almighty God, that we who celebrate Your Pascal Feast, kindled with heavenly desires, may ever thirst for the Fountain of Life, Jesus Christ; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with the Father and the Holy Spirit, one God, now and forever. **AMEN** (*Prayer for Easter*)

### Word of God: St. Mark 16:1-8 (on back)

#### Questions to Ponder in Prayer

1. What day of the week was the Sabbath?
2. When was the Sabbath "past?" What did they do before it was dark?
3. Were these women expecting to find Jesus risen from the dead?
4. Why did going to anoint a body some 36 hours show intense devotion? When you consider Mk 15:40 and 15:47, is this consistent?
5. Why anoint the body?
6. Who were the first to arrive at the tomb? Could they have gone to the wrong tomb? How did they know where it was? (See Mark 15:47)
7. According to Mark, the women had no knowledge of a seal on the tomb or a posted guard(Matthew 27:62-66). About what are they worried? (Mark 16:3, 15:46) How did the stone entrance to a tomb work?
8. Mark emphasizes that it was a very large stone. Yet it was "rolled out" (not "rolled back," but thrown out of its groove! See Mt 28:2-4, Jn 20:1)
9. The tomb had an entrance area(ante-chamber) then a 2' by 2' door on the floor and then the burial chamber itself. When the woman got into the burial chamber, what were they surprised to see? (Mk 16:5)
10. How do we know that this was an angel(messenger) from God? Why white? (See Mk 9:3, Rv 6:11, 7:9,13)
11. What is their response? (Mk 16:5) Why? (Mk 13:26-27, judgment)
12. Why is it particularly troublesome that it was two women who are the first witnesses? Furthermore, that one is Mary Magdalene(Lk 8:2, Mk 16:9)?
13. Apart from the angel's revelation, all we have is an empty tomb. But with his message/interpretation, what do we know?
  - A. "Do not be alarmed!" Why? (Mk 1:1)
  - B. "You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him." The facts. Crucified, but raised!
  - C. "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." Why is Peter singled out (14:66-72)? See 14:28 for the promise Jesus made.
14. The response of the woman is first "alarm,"(great fear), then fleeing, trembling, astonishment and keeping quiet (for a time). Who is to say that is in appropriate? (See Mk 9:6).
15. Fear is a consistent response in Mark's Gospel. (4:41, 5:15, 33, 36, 6:50, 9:6, 32)

### 6:30 PM "Learn by Heart"

*Through simple repetition those present will inwardly digest...*

Hymn #95, stanza 3-5  
Christian Questions with their  
Answers, 17-20  
Job 19:25-27

### 7:00 PM "Catechesis"

+ Opening Verses  
"O Lord, open my lips..." p.224

+ Ascription of Praise  
"Praise to you, O Christ.  
Lamb of Our Salvation." p.225

Reading  
St. Mark 16:1-8 (back)

Hymn  
"Grant, Lord Jesus, that My Healing"  
#95

Catechesis on... (back)  
St. Mark 16:1-8  
Liturgy  
Catechism

--prayer based on reading  
+ Responsive Prayer for Catechesis  
(insert)

Ten Commandments  
Lord's Prayer  
Apostles' Creed  
Psalm 73  
Collect of the Day  
Prayers based on the text  
The Collect for Peace  
Benedicamus  
Benediction

## Catechesis on St. Mark 16:1-8

<sup>1</sup> Now when the Sabbath was past, Mary Magdalene, Mary *the mother* of James, and Salome bought spices, that they might come and anoint Him. <sup>2</sup> Very early in the morning, on the first *day* of the week, they came to the tomb when the sun had risen. <sup>3</sup> And they said among themselves, “Who will roll away the stone from the door of the tomb for us?” <sup>4</sup> But when they looked up, they saw that the stone had been rolled away—for it was very large. <sup>5</sup> And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed. <sup>6</sup> But he said to them, “Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him. <sup>7</sup> “But go, tell His disciples—and Peter—that He is going before you into Galilee; there you will see Him, as He said to you.” <sup>8</sup> So they went out quickly and fled from the tomb, for they trembled and were amazed. And they said nothing to anyone, for they were afraid. (NKJV)

### The Resurrection of Christ

In **1 Corinthians 15**, St. Paul makes it clear that he received the doctrine of Christ’s resurrection (v.3), and he preaches it (v.1). Concerning those who deny the resurrection (v.12), St. Paul says, “Awake to righteousness, and do not sin; for **some do not have the knowledge of God**. I speak *this* to your shame” (v.34).

“Hence also **the human nature, after the resurrection from the dead, has its exaltation above all creatures in heaven and on earth**; which is nothing else than that He entirely laid aside the form of a servant, and yet did not lay aside His human nature, but retains it to eternity, and is put in the full possession and use of the divine majesty according to His assumed human nature. However, **this majesty He had immediately at His conception**, even in His mother’s womb, but, as the apostle testifies [Phil. 2, 7], laid it aside; and, as Dr. Luther explains, He kept it concealed in the state of His humiliation, and did not employ it always, but only when He wished” (FC SD VIII 26).

“But Thy death is a witness, **Thy resurrection is a witness**, the Holy Ghost is a witness, Thy entire Church is a witness, that it is truly the judgment of the Gospel that we obtain remission of

sins, not on account of our merits, but on account of Thee, through faith” (AC XXVII 13).

Romans 1:3-4, “... concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, 4 and **declared to be the Son of God** with power according to the Spirit of holiness, **by the resurrection from the dead.**”

### Our Resurrection (with Christ)

Without Christ’s resurrection, “you are still in your sins!” (v.17). It is through Christ’s resurrection that “all shall be made alive” (v.22) and “be saved by His life” (Ro 5:10).

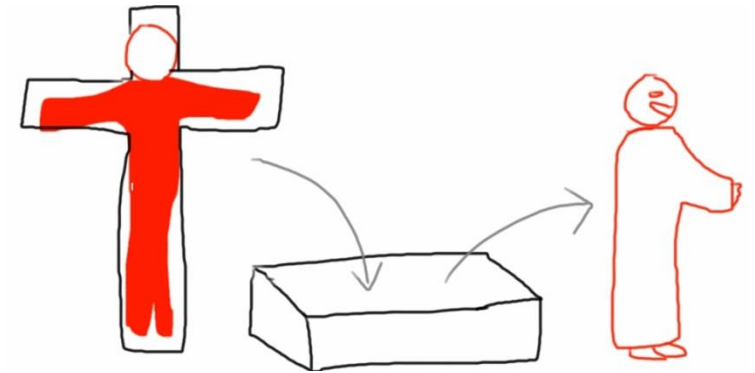
John 11:25-26, “Jesus said to her, “**I am the resurrection and the life**. He who believes in Me, **though he may die, he shall live**. And whoever lives and believes in Me shall never die. Do you believe this?”

Romans 4:24-25, “It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, who was delivered up because of our offenses, **and was raised because of our justification.**”

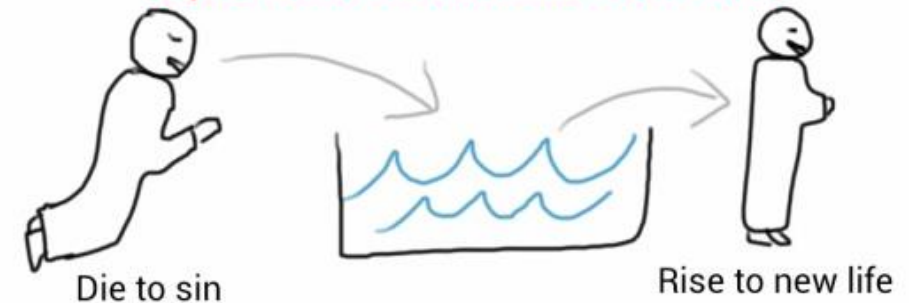
“For the old Adam, as an intractable, refractory ass, is still a part of them... **until the body of sin is entirely put off, and man is perfectly renewed in the resurrection**, when he will need neither the preaching of the Law nor its threatenings and punishments, as also the Gospel any longer; these belong to this [mortal and] imperfect life. **25]** But as they will behold God face to face, so they will, through the power of the indwelling Spirit of God, do the will of God [the heavenly Father] with unmingled joy, voluntarily, unconstrained, without any hindrance, with entire purity and perfection, and will rejoice in it eternally” (FC SD VI 24-25).

“Fourthly, in the article of the Resurrection Scripture testifies that precisely **the substance of this our flesh, but without sin, will rise again**, and that in eternal life we shall have and retain precisely this soul, but without sin. **47]** Now, if there were no difference whatever between our corrupt body and soul and original sin, it would follow, contrary to this article of the Christian faith, either that this our flesh will not rise again at the last day, and that in eternal life we shall not have the present essence of our body and soul, but another substance (or another soul), because then we shall be without sin; or that [at the last day] sin also will rise again, and will be and remain in the elect in eternal life (FC SD I 46-47)

## Catechesis on St. Mark 16:1-8



### Baptized into His death and resurrection



## Trinity Lutheran Church & Early Childhood Learning Center

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**Pastor Michael D. Henson · Deacon Gary K. Harroun**

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## **Christians Questions with their Answers-III**

“In conclusion, since we have now the true understanding and doctrine of the Sacrament, there is indeed need of some admonition and exhortation, that men may not let so great a treasure which is **daily administered and distributed** among Christians pass by unheeded, that is, **that those who would be Christians make ready to receive this venerable Sacrament often**” (LC V 39).

### **How Often Is Lord’s Supper Offered?**

“Now, forasmuch as the Mass is such a giving of the Sacrament, **we hold one communion every holy-day, and, if any desire the Sacrament, also on other days, when it is given to such as ask for it.** 35] And this custom is not new in the Church; for the Fathers before Gregory make no mention of any private Mass, but of the common Mass [the Communion] they speak very much. Chrysostom says 36] that *the priest stands daily at the altar, inviting some 37] to the Communion and keeping back others....* 41] **For in olden times, even in churches most frequented, the Mass was not celebrated every day,** as the Tripartite History (Book 9, chap. 33) testifies: Again in Alexandria, every Wednesday and Friday the Scriptures are read, and the doctors expound them, and all things are done, except the solemn rite of Communion” (AC XXIV 34-37, 41).

“For among us **masses are celebrated every Lord’s Day and on the other festivals, in which the Sacrament is offered to those who wish to use it, after they have been examined and absolved.** And the usual public ceremonies are observed, the series of lessons, of prayers, vestments, and other like things” (Ap XXIV 1).

### **How Often Is Lord’s Supper Received?**

“But with respect to the *time*, certainly **most men in our churches use the Sacraments, absolution and the Lord’s Supper, frequently in a year.** And those who teach of the worth and fruits of the Sacraments speak in such a manner as to invite the people to use the Sacraments frequently.... But **a fixed time is not prescribed,** because all are not ready in like manner at the same time” (Ap XI 60-62).

“On this account it is indeed called **a food of souls,** which nourishes and strengthens the new man. For by Baptism we are first born anew; but (as we said before) there still remains, besides, the old vicious nature of flesh and blood in man, and there are so many hindrances and temptations of the devil and of the world that we often become weary and faint, and sometimes also stumble. 24] Therefore it is given for **a daily pasture and sustenance,** that faith may refresh and strengthen itself so as not to fall back in such a battle, but become ever stronger and stronger” (LC V 23-24).

### **Despising the Sacrament**

“Thus, you perceive, **it is not left free in the sense that we may despise it. For that I call despising it if one allows so long a time to elapse and with nothing to hinder him yet never feels a desire for it.** if you wish such liberty, you may just as well have the liberty to be no Christian, and neither have to believe nor pray; for the one is just as much the command of Christ as the other. But if you wish to be a Christian, **you must from time to time render satisfaction and obedience to this commandment.** 50] For this

commandment ought ever to move you to examine yourself and to think: **See, what sort of a Christian I am! If I were one, I would certainly have some little longing for that which my Lord has commanded [me] to do**” (LC V 49-50).

“Lastly, since the tyranny of the Pope has been abolished, people are **no longer willing to go to the Sacrament and despise it** [as something useless and unnecessary]. Here again urging is necessary, however, with this understanding: 22] **We are to force no one to believe, or to receive the Sacrament, nor fix any law, nor time, nor place for it, but are to preach in such a manner that of their own accord, without our law, they will urge themselves and, as it were, compel us pastors to administer the Sacrament.** This is done by telling them: Whoever does not seek or desire the Sacrament at least some four times a year, it is to be feared that he despises the Sacrament and is no Christian, just as he is no Christian who does not believe or hear the Gospel; for **Christ did not say, This omit, or, This despise, but, This do ye, as oft as ye drink it, etc. Verily, He wants it done, and not entirely neglected and despised. This do ye, He says.**

23] Now, **whoever does not highly value the Sacrament** thereby shows that he has no sin, no flesh, no devil, no world, no death, no danger, no hell; that is, he does not believe any such things, although he is in them over head and ears and is doubly the devil’s own. On the other hand, he needs no grace, life, Paradise, heaven, Christ, God, nor anything good. For if he believed that he had so much that is evil, and needed so much that is good, he would not thus neglect the Sacrament, by which such evil is remedied and so much good is bestowed. Neither will it be necessary to force him to the Sacrament by any law, but **he will come running and racing of his own accord, will force himself and urge you that you must give him the Sacrament.**

24] Hence, you must not make any law in this matter, as the Pope does. Only set forth clearly the benefit and harm, the need and use, the danger and the blessing, connected with this Sacrament, and the people will come of themselves without your compulsion. **But if they do not come, let them go and tell them that such belong to the devil** as do not regard nor feel their great need and the gracious help of God. 25] But if you do not urge this, or make a law or a bane of it, it is your fault if they despise the Sacrament. (Preface to the Small Catechism, 22-24)

### **Adoration of Elements or Christ in the Sacrament**

“**We oppose...126] 15. Likewise, when it is taught that the elements or the visible species or forms of the consecrated bread and wine must be adored.** However, no one, unless he be an Arian heretic, can and will deny that Christ Himself, true God and man, who is truly and essentially present in the Supper, **should be adored in spirit and in truth in the true use of the same,** as also in all other places, especially where His congregation is assembled” (FC SD VII 126).