Epistle
1 Corinthians 15:1-11

Now I should remind you,
brothers and sisters,
of the good news
that I proclaimed to you,
which you in turn received,
in which also you stand,

2 through which also
you are being saved,
if you hold firmly
to the message
that I proclaimed to you—
unless
you have come to believe
in vain.

3 For I handed on to you
as of first importance
what I in turn had received:

that Christ died
for our sins
in accordance
with the scriptures,

4 and that he was buried,

and 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 and sisters
at one time,
most of whom
are still alive,
though some have died.

7 Then he appeared
to James,
then to all the apostles.

8 Last of all,
as to someone untimely born,
he appeared also
to me.

9 For I am the least
of the apostles,
unfit 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 towards me
has not been 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 proclaim
and so you have come to believe.

Gospel
Mark 16:1-8

When the sabbath was over,
Mary Magdalene,
and 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]They had been saying
to one another,

'Who will roll away the stone for us
from the entrance to the tomb?'

[4]When they looked up,
they saw that the stone,
which was very large,
had already been rolled back.

[5]As they entered the tomb,
they saw a young man,
dressed in a white robe,
sitting on the right side;
and they were alarmed.

[6]But he said to them,

'Do not be alarmed;
you are looking for Jesus of Nazareth,
who was crucified.

He has been raised;
he is not here.

Look,
there is the place
they laid him.

[7]But go,
tell his disciples
and Peter

that he is going
ahead of you
to Galilee;

there you will see him,
just as he told you.'

[8]So they went out
and fled from the tomb,
for terror and amazement
had seized them;

and they said nothing to anyone,
for they were afraid.

Reading the Epistle this Week

The lectionary offers Acts instead of Hebrew scripture in Easter
But we'll follow the epistle – on Easter Day, 1 Corinthians 15
enumerating resurrection experiences, and why they matter
before generalizing about resurrection and body of Christ

Paul writes to the church in Corinth, in early 50'sCE
it's before our 4 gospels, and before the Temple falls
'Jerusalem church' of Peter yet to reconcile with Paul (if ever)
During transition from eyewitnesses to a chain of transmission

Why it matters: one gospel proclaimed, received,
through it being saved, lest we believe in vain
(not the facticity or phenomena of appearances)

What it is: formula from Jerusalem v.3-7
Christ: died, buried, raised, appeared
Witnesses: Cephas, 12, 500, James
'according to scripture', 'for our sins'

Lastly in time and priority/authority, to Paul
Like 'untimely born' – abortion, unready
Confessing prior persecution,
Appearance by grace not merit

Nevertheless, claiming authority
God through Paul working more
Despite the differences Jerusalem/Paul
Same tradition taught, transmitted

Late in this first edition of letter(s), after lots of argument,
This claims same gospel, if a different voice
Just as I keep revisiting it, posting notes, without conclusion

Reading the Gospel this Week

The lectionary invites John 20:1-18
But we'll return to Mark's first ending, 16:1-8
Easter season offers lots of John, but try a Mark 16 link:
http://www.hereticslikeus.com/2023/12/mark-16.html

According to Mark:
3 women, 2 Mary's and a Salome
stone already rolled away before they arrived

V.5 women enter the tomb
inside, a young man, white robe, right side
women (greatly?) alarmed *exethambēthēsan*

v.6 told not to be alarmed *ekthambeisthe*
looking (seeking) *zēteite* Jesus crucified
has been raised, is not here
look (behold) *ide* here is place they laid him

v.7 but go, tell disciples and Peter
that going ahead to Galilee
there will see him, just as he told them

v.8 women went out, fled from tomb
for seized them *eichen gar autas*
terror *tromos* amazement *ekstasis*
and to nobody nothing *oudeni ouden they spoke*
eiden ephobounto gar they were afraid for.

If we only had Mark to v.8, end of story
what's the consequence for us?
we need – and are - the missing link – the weak link?