

**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,

<sup>2</sup>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.

<sup>3</sup>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,

<sup>4</sup>and that he was buried,  
  
and that he was raised  
on the third day  
in accordance with the scriptures,

<sup>5</sup>and that he appeared  
to Cephas,  
then to the twelve.

<sup>6</sup>Then he appeared  
to more than five hundred  
brothers and sisters  
at one time,  
most of whom  
are still alive,  
though some have died.

<sup>7</sup>Then he appeared  
to James,  
then to all the apostles.

<sup>8</sup>Last of all,  
as to someone untimely born,  
he appeared also  
to me.

<sup>9</sup>For I am the least  
of the apostles,  
unfit to be called an apostle,  
because I persecuted  
the church of God.

<sup>10</sup>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.

<sup>11</sup>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.

<sup>2</sup>And very early  
on the first day of the week,  
when the sun had risen,  
they went to the tomb.

<sup>3</sup>They had been saying  
to one another,

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

<sup>4</sup>When they looked up,  
they saw that the stone,  
which was very large,  
had already been rolled back.

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

<sup>6</sup>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.

<sup>7</sup>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.'

<sup>8</sup>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 *ouden den 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?