

Notes for Next Sunday

Easter Sunday

The Point of this Week's Readings

Old Testament (Isaiah 65:17-25). In this text the future restoration of the Lord's people and all creation is foretold. With earthly imagery, the prophet is trying to help his generation understand the blessings of eternal life. Luther says: "Isaiah is not speaking only of the spiritual heaven, but He makes all things new, spiritual and physical, although I do not see a new heaven and a new body in us, but only the one born of our parents. Yet we believe it. The promise is everlasting. Rejoice in it. Peter says" (AE 17:388). (TLSB)

Epistle (1 Corinthians 15:19-26). Paul uses a bit of comparison and contrast in this reading. If our hope is only for this life our faith is in vain. BUT, Christ is raised in deed. Death came from one man (Adam). BUT, the resurrection comes from Christ. In Adam we all die. BUT, in Christ we are made alive. When the resurrection comes all of Jesus' enemies will have been conquered including death the last enemy.

Gospel (Luke 24:1-12). This story of Jesus' resurrection has the women coming with spices to embalm Jesus' body. They don't find Jesus present, but do meet two young men (angels) to greet the women. The angels' give them a little history lesson about what Jesus' had taught about His passion and resurrection. When the women tell the disciples they are met with doubt and fear. Peter, however, ventures out to see for himself. He, too, leaves the tomb puzzled.

For more in-depth commentary on each reading, read the notes found after each text below.

OLD TESTAMENT – Isaiah 65:17-25

¹⁷ **"Behold, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind. ¹⁸ But be glad and rejoice forever in what I will create, for I will create Jerusalem to be a delight and its people a joy. ¹⁹ I will rejoice over Jerusalem and take delight in my people; the sound of weeping and of crying will be heard in it no more. ²⁰ "Never again will there be in it an infant who lives but a few days, or an old man who does not live out his years; he who dies at a hundred will be thought a mere youth; he who fails to reach a hundred will be considered accursed. ²¹ They will build houses and dwell in them; they will plant vineyards and eat their fruit. ²² No longer will they build houses and others live in them, or plant and others eat. For as the days of a tree, so will be the days of my people; my chosen ones will long enjoy the works of their hands. ²³ They will not toil in vain or bear children doomed to misfortune; for they will be a people blessed by the LORD, they and their descendants with them. ²⁴ Before they call I will answer; while they are still speaking I will hear. ²⁵ The wolf and the lamb will feed together, and the lion will eat straw like the ox, but dust will be the serpent's food. They will neither harm nor destroy on all my holy mountain," says the LORD.**

65:17 behold. Behold always calls attention to something unexpected. Here the Lord informed His people of the wonders He would still perform for them in the future. (PBC)

65:17 new heavens and a new earth.† The climax of the "new things" Isaiah has been promising (see 42:9; 48:6), including the final consummation of Christ's kingdom in heaven (Rev. 21:1). (CSB)

65:18 create Jerusalem. † John links the coming of a new heaven and a new earth with the “new Jerusalem” (Rev 21:1–2). A restored Jerusalem after the exile prefigures the Messianic kingdom and its consummation in this greater Jerusalem. (CSB)

65:20 never again will there be. The usual circumstances of life and death in a sin-broken world are cast aside. In the new creation, life triumphs over death (cf 25:8). (TLSB)

65:20 hundred ... mere youth. God does not promise here that every believer will live to the ripe old age of 100 but that every believer in the church is “blessed by the Lord” and comes under His watchful eye. (PBC)

65:22 days of a tree. A tree is a symbol of permanence and endurance. Job 14:7-17 uses the figure of a re-sprouting tree to describe eternal life. (Concordia Pulpit Resources – Volume 6, Part 4)

65:25 wolf ... lamb ... lion. Proverbial opposites. The first is aggressive and voracious; the latter, weak and helpless, the wolf’s natural food. (TLSB)

EPISTLE – 1 Corinthians 15:19-26

¹⁹ If only for this life we have hope in Christ, we are to be pitied more than all men. ²⁰ But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. ²¹ For since death came through a man, the resurrection of the dead comes also through a man. ²² For as in Adam all die, so in Christ all will be made alive. ²³ But each in his own turn: Christ, the firstfruits; then, when he comes, those who belong to him. ²⁴ Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, 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.

15:20 firstfruits. The first sheaf of the harvest given to the Lord (Lev 23:10–11, 17, 20) as a token that all the harvest belonged to the Lord and would be dedicated to him through dedicated lives. So Christ, who has been raised, is the guarantee of the resurrection of all of God’s redeemed people (cf. 1Th 4:13–18). (CSB)

15:23 each in his own turn. † Christ, the firstfruits, was raised in his own time in history (c. A.D. 30), and those who are identified with Christ through faith will be raised at his second coming. His resurrection is the pledge that ours will follow. (CSB)

15:24 he hands over. Christ, as a conquering general, now wars against sin, death, and the power of the devil. He will present His conquest to His Father, who has given Him authority to wage this war (v 28). (TLSB)

15:25 under his feet. An OT figure for complete conquest. (CSB)

GOSPEL – Luke 24:1-12

On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb. ² They found the stone rolled away from the tomb, ³ but when they entered, they did not find the body of the Lord Jesus. ⁴ While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them. ⁵ In their fright the women bowed down with their faces to the ground, but the men said to them, “Why do you look for the living among the dead? ⁶ He is not here; he has risen! Remember how he told you, while he was still with you in Galilee: ⁷ ‘The Son of Man must be delivered into the hands of sinful men, be crucified and on the third day be raised again.’” ⁸ Then they remembered his words. ⁹ When they

came back from the tomb, they told all these things to the Eleven and to all the others.¹⁰ It was Mary Magdalene, Joanna, Mary the mother of James, and the others with them who told this to the apostles.¹¹ But they did not believe the women, because their words seemed to them like nonsense.¹² Peter, however, got up and ran to the tomb. Bending over, he saw the strips of linen lying by themselves, and he went away, wondering to himself what had happened.

24:1 first day of the week. Sunday began by Jewish time at sundown on Saturday. Spices could then be bought (Mk 16:1), and they were ready to set out early the next day. When the women started out, it was dark (Jn 20:1), and by the time they arrived at the tomb, it was still early dawn (CSB) Sunday is the day God said, "Let there be light" (Gn 1:3, 5). (TLSB)

24:2 the stone rolled away. A tomb's entrance was ordinarily closed to keep vandals and animals from disturbing the bodies. This stone, however, had been sealed by Roman authority for a different reason. (CSB)

24:3 gleamed like lightening. Similar term is used for Jesus' clothing at His transfiguration (9:29), reflecting God's splendor. (TLSB)

24:6 remember how He told you. These women from Galilee (23:55) may have also heard what Jesus taught the disciples. (TLSB)

24:6 while ... in Galilee. Jesus had predicted his death and resurrection on a number of occasions (9:22), but the disciples failed to comprehend or accept what he was saying. (CSB)

24:10 Mary Magdalene. She is named first in most of the lists of women (Mt 27:56; Mk 15:40; but cf. Jn 19:25) and was the first to see the risen Christ (Jn 20:13–18). She was a leader among these women because she had received more than all the rest, and therefore her measure of devotion and love was greater. Fourteen times Mary is mentioned by name. In eight of these her name leads the list. (CSB)

Somehow the name of this woman has come to be associated with fallen womanhood of the world over largely because some scholars chose to identify her with the unnamed sinful woman of Luke 7:36-50. There is no evidence in the Bible to support this thought. (CC)