



DSL CONNECTION

MARCH 2020

**Divine Savior
Lutheran Church**
405 Ingram Rd.
Devine, Texas
78016

www.divinesaviorlc.org

**9:00 AM
Sunday School
&
Bible Class**

**10:00 AM
Fellowship**

**10:30 AM
Divine Service**

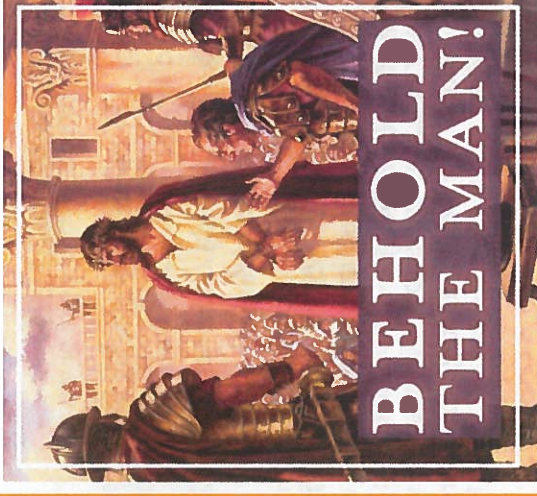
**Holy Communion
Every Sunday**

**Pastor:
Randall
Wehmeyer**

**Email:
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**Office:
830-663-3735**

**Lutheran Church—
Missouri Synod**



“Behold the man!” proclaimed the unwitting preacher Pontius Pilate in one of the shortest, yet most profound, sermons ever recorded. This will be our endeavor for this Lenten season.

Behold the man, God in human flesh, Jesus. His incarnation will provide the basis for our meditation and proclamation on His Passion. And His real, bodily suffering and death will provide the basis for our full-throated proclamation on Easter morning of a bodily resurrection, not just of Jesus but also for His saints. Real bodies that have suffered, wept, bled, prayed, eaten, hoped, and more will be those raised incorruptible from their graves on the day of Jesus’ return.

We will fix our eyes and our preaching on the man Jesus, contemplating the inescapable fact that God became man. The Second Person of the eternal, triune God, became a living, breathing, flesh-and-blood human being, a man.

One of the first heresies the Christian Church had to contend with was that of Gnosticism, a false teaching saying that because no man could be God, the Christ could not be God. Gnosticism is alluring and still prevalent today because it gives Christianity a more attractive, *spiritual* veneer, and pulls its adherents out of the mire of this world and gives them something other-worldly to strive for.

In case you aren’t convinced of the pervasiveness of the second-century heresy of Gnosticism that’s still around, attend a funeral. If you hear talk only of heaven without a single word of a bodily resurrection, you’ve witnessed firsthand modern-day Gnosticism. If the preacher doesn’t deal with the body in the casket as the real person whose death has assembled the mass of grieving relatives and friends, if he talks only about the bodiless soul in heaven, he hasn’t preached a genuinely Christian funeral. In other words, if he gives preference to the spiritual over the material, he succumbs to the Gnostic heresy the earliest generations of the Church sought to guard against by preaching the incarnation and resurrection of Jesus.

This Lent, we will consider what it means that God became man. In preparation for the celebration of a real, bodily, flesh-and-blood, bone-and-sinew resurrection, consider the body of Jesus that exists in order to be nailed to a cross. The spiritual, bodiless Son of God became the embodied, enfleshed, incarnate Son of Mary. In Jesus, God has human flesh, a body, just like you, but without sin. What could be more profound?

Each Wednesday at 7:00 PM, as well as Maundy Thursday and Good Friday, we’ll consider a different aspect of the body of Jesus Christ. What does it mean that, in Jesus, God has hands, feet, lungs, lips, eyes, and ears? Behold the man!