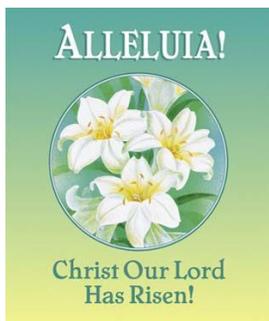


CALVARY LUTHERAN CHURCH

A Congregation of the Church of the Lutheran Confession

450 W. Ohio • Marquette, Michigan

calvary.clclutheran.org



Divine Worship. 9:30am
Sunday School/Bible Study. . 10:45/10:50am

Andrew A. Schaller, Pastor

Church: (906) 226-9372

Parsonage: (906) 228-3566

EASTER TWO

April 24, 2022

PREPARATION FOR WORSHIP:

Psalm: 32 (TLH Pg. 156); **Prayers:** 61 (Pg. 108); **73** (Pg. 109).

Organist: Mr. Walter Priebe

HYMNS: 200:1-4 189 193 200:5-8

PRAYER

OPENING HYMN: 200:1-4 - "I Know that My Redeemer Lives"

SERVICE OF WORD AND SACRAMENT (Worship Supplement Pg. 12)

The Invocation... The Confession of Sins... Absolution. The Kyrie (Pg. 13)

... Gloria in Excelsis (Pg. 13) Prayer.

THE LESSON:

ACTS 5:12,17-32

¹² Now many signs and wonders were regularly done among the people by the hands of the apostles. And they were all together in Solomon's Portico.

¹⁷ But the high priest rose up, and all who were with him (that is, the party of the Sadducees), and filled with jealousy ¹⁸they arrested the apostles and put them in the public prison. ¹⁹But during the night an angel of the Lord opened the prison doors and brought them out, and said, ²⁰"Go and stand in the temple and speak to the people all the words of this Life."

²¹ And when they heard this, they entered the temple at daybreak and began to teach.

CLC CALL NEWS

Immanuel Lutheran in Winter Haven FL has called Pastor Michael Wilke, who currently serves Gethsemane in Saginaw, MI. • Teacher Claire Abbas of Gethsemane Lutheran School in Spokane Valley, WA, has accepted the call to be the lower grade teacher at Berea Lutheran School, Inver Grove Heights, MN • Pastor Mark Tiefel has accepted the call of Peace Thru Christ Lutheran Church of Middleton (Madison Area) WI. • Teacher Ross Kok of Holy Cross Lutheran of Phoenix, AZ, has returned the call to teach K-4 at Gethsemane Lutheran School, Spokane, WA. • Allison Brown, a member of Faith Lutheran Church, Markesan, WI, has been called a second time to teach preschool part time at Faith Lutheran School, Markesan, WI.

Missions/Cooperative Budget Plan Pledge 2022		
<i>The Cooperative Budget Plan (CBP) is a pledge established by the Voters of Calvary to participate in the work of the Church of the Lutheran Confession. The amount given to 'Missions' on your church envelope goes to this pledge. In the event that our offerings fall short of our pledge, the difference will be taken from the Calvary General Fund. In the event that our offerings exceed our pledge, additional funds will be placed in the General Fund.**</i>		
Amount Pledged 2022	Received as of 4/17/22	Amount Remaining
\$5000.00	\$380.00	\$4,620.00

CLCI SEMINARY STUDENT SPONSORSHIP - \$40/MO		
MAY 2023 GOAL	RECEIVED 4/17	MAY 2023 GOAL
\$5.00	\$0	\$5.00

The Offerings of Thankful Hearts – Calvary Offerings 4/17/2022				
General Fund	Loose Offerings	Missions (CBP)		
\$1,785.00	\$225.00	\$370.00		
Offerings Total: \$2,380.00				

** Scripture quotations are from The ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved."

READINGS FOR DEVOTIONS APRIL 25-30, 2022

Monday - Acts 5:12,17-32 In one of the porticoes/lanais of the Temple complex, perverse clergymen did their best to put a damper on the Spirit's work, but they were outgunned and outflanked by God (17-28), who also nudged Peter to lay out the facts—that God kept the wheels of salvation moving by raising Jesus from the dead, elevating Him to heavenly glory, and putting courage into His witnesses to speak up—loud and clear (29-32).

Tuesday - John 20:19-29 The disciples were afraid of the Jews who had killed Jesus, and that was good reason for Jesus to show up: He was visible proof that killing Him didn't last (19-20). [Can you figure out how forgiveness fits into this spot of the narrative (23)?] We should thank Thomas for being backward, for Jesus is patient with all of us doubters, who crave the blessing of walking by faith, not by sight (27-29). Thank You, Jesus, for being so patient!

Wednesday - Revelation 1:4-11 Who said God isn't interested in us and our church family? He authorized John to tell seven Turkistan congregations that Jesus, Lord of the Church, didn't want them to be clueless about His love and concerns. How wonderful that Jesus, CEO and Be-all-End-all of the Holy Christian Church (1-8), delegated Evangelist John to set them straight about their favored place in God's grand salvation enterprise!

Thursday - Acts 7:51-60 Stephen's service as Helping Hands Coordinator took a turn here, for when he rehearsed God's grace and mercy, Satan stirred up a hornets' nest; the buzzing interrupted his sermon, pushing Stephen to a hasty Application (51-53), which infuriated the hornets (54). So God stepped in and rewarded Stephen with his charter trip to heaven.

Friday - John 20:30-31 is both short and long; short in words, long in meaning. God takes into account that we humans depend on our five senses to figure out where we are in space/time; we perceive reality via our senses. That's why Jesus performed so many miracles and why the Holy Spirit put every-thing into a written record—so that down through the centuries people like us could be brought to entrust our souls/lives into Jesus' miraculous hands.

Saturday - Revelation 1:12-18 We may be so used to picturing Jesus as humble and lowly that we don't recognize Him as He IS in heaven. Take a deep breath now, for Jesus is so splendiferous that (viewing Him from head to foot) His face is like sunshine at high noon, His eyes like arc-welding, His hair like fresh snow, His feet like refined brass, His voice like Niagara Falls, etc. The Holy Spirit wants us to picture Jesus this way—along with the other mental images of His birth, visit to the Temple, baptism in the Jordan, visits with friends, etc. This vision impresses us with His heavenly life/activities (17-18). Amen.



Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb. ² And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back **the stone** and sat on it. **

EASTER TWO

Calvary Lutheran Church April 24, 2022

ANNOUNCEMENTS

April 24, 2022

AFTER WORSHIP

10:45am - Sunday School – NT #40 – The Death and Burial of Jesus

10:50am – Bible Study - A Harmony of the Gospels

THIS WEEK

Monday-Wednesday – Board of Doctrine Meetings, EC, WI.

Tuesday – No Confirmation Class

Wednesday – Choir Practice 6pm; No Bible Study

Sunday – Worship 9:30am; Sunday School 10:40am; Bible Study 10:50am

BOARD OF DOCTRINE MEETINGS

Pastor Schaller will be leaving Marquette this afternoon for Eau Claire where he will participate in Board of Doctrine meetings on Monday and Tuesday. Pastor plans to return on Wednesday, April 27th.

LADIES OF CALVARY SPRING LUNCHEON

The Ladies of Calvary have decided upon a date, time and location for their annual Spring Luncheon. The Ladies of St. Peter's in Stambaugh have also been invited to the Luncheon scheduled for Saturday May 7th at Noon at the Crossroads.

SUMMER PICNIC

The Ladies of Calvary also scheduled a Summer Picnic like last year to take place on Sunday August 14th following worship. Keep your eye on the bulletin for updates.

SUNDAY SCHOOL

Sunday School resumes this morning after worship. Sunday School will be held on Sunday until Sunday May 22nd when we will conclude for the spring. We plan to resume on Sunday September 11th.

SUNDAY BIBLE STUDY

Our Harmony of the Gospels Bible Study resumes this morning after worship. The Sunday Morning Bible Study will continue until Sunday May 22nd the week before Memorial Day.

WEDNESDAY BIBLE STUDY

Our Wednesday Bible Study in the Psalms will resume on Wednesday May 4th at 7pm. Wednesday Bible Study will conclude on Wednesday May 18th the week before Ascension Day.

ASCENSION DAY WORSHIP

Ascension Day Worship is planned for Thursday May 26th at 7pm.

Now when the high priest came, and those who were with him, they called together the council, all the senate of the people of Israel, and sent to the prison to have them brought. ²² But when the officers came, they did not find them in the prison, so they returned and reported, ²³ "We found the prison securely locked and the guards standing at the doors, but when we opened them we found no one inside." ²⁴ Now when the captain of the temple and the chief priests heard these words, they were greatly perplexed about them, wondering what this would come to. ²⁵ And someone came and told them, "Look! The men whom you put in prison are standing in the temple and teaching the people." ²⁶ Then the captain with the officers went and brought them, but not by force, for they were afraid of being stoned by the people.

²⁷ And when they had brought them, they set them before the council. And the high priest questioned them, ²⁸ saying, "We strictly charged you not to teach in this name, yet here you have filled Jerusalem with your teaching, and you intend to bring this man's blood upon us." ²⁹ But Peter and the apostles answered, "We must obey God rather than men. ³⁰ The God of our fathers raised Jesus, whom you killed by hanging him on a tree. ³¹ God exalted him at his right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins. ³² And we are witnesses to these things, and so is the Holy Spirit, whom God has given to those who obey him." **

EPISTLE LESSON:

REVELATION 1:4-18

⁴ John to the seven churches that are in Asia:

Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, ⁵ and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth.

To him who loves us and has freed us from our sins by his blood ⁶ and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen. ⁷ Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen.

⁸ "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."

⁹ I, John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus.

¹⁰ I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet ¹¹ saying, "Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

¹² Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, ¹³ and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest. ¹⁴ The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, ¹⁵ his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. ¹⁶ In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength.

¹⁷ When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, "Fear not, I am the first and the last, ¹⁸ and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades. **

GOSPEL LESSON:

JOHN 20:19-31

¹⁹ On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." ²⁰ When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. ²¹ Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you." ²² And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. ²³ If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld."

²⁴ Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. ²⁵ So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe."

²⁶ Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, "Peace be with you." ²⁷ Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe." ²⁸ Thomas answered him, "My Lord and my God!" ²⁹ Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed."

³⁰ Now Jesus did many other signs in the presence of the disciples, which are not written in this book; ³¹ but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name. **

ALLELUIA (WS Pg. 14)

CONFESSION OF FAITH: **THE APOSTLES' CREED** (WS Pg. 15)

HYMN: 189 – "He is Arisen! Glorious Word!"

SERMON:

MATTHEW 28:1-2

Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb. ² And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back the stone and sat on it. **

THINGS LEFT BEHIND

A Stone.

OFFERTORY: (WS Pg. 16)

THE OFFERINGS OF THANKFUL HEARTS

THE OFFERING HYMN:

(TLH 207:5-6)

Grant me grace, O blessed Savior, And Thy Holy Spirit send That my walk and my behavior May be pleasing to the end; That I may not fall again Into death's grim pit and pain, Whence by grace Thou hast retrieved me And from which Thou hast relieved me.

For the joy Thy advent gave me, For Thy holy, precious Word; For Thy Baptism, which doth save me, For Thy blest Communion board; For Thy death, the bitter scorn, For Thy resurrection morn, Lord, I thank Thee and extol Thee, And in heaven I shall behold Thee.

PRAYER(S)...THE LORD'S PRAYER

HYMN: 193 - "Christ the Lord is Risen Today"

THE BENEDICTION: Pastor

CONGREGATION: (Spoken) "Amen."

CLOSING HYMN: 200:5-8 - "I Know that My Redeemer Lives"



HYMN SHEET

PREPARATION FOR WORSHIP

PSALM 32

¹Blessed is the one whose transgression is forgiven, whose sin is covered.

²Blessed is the man against whom the LORD counts no iniquity, and in whose spirit there is no deceit.

³For when I kept silent, my bones wasted away through my groaning all day long. ⁴For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer. *Selah*

⁵I acknowledged my sin to you, and I did not cover my iniquity; I said, "I will confess my transgressions to the LORD," and you forgave the iniquity of my sin. *Selah*

⁶Therefore let everyone who is godly offer prayer to you at a time when you may be found; surely in the rush of great waters, they shall not reach him. ⁷You are a hiding place for me; you preserve me from trouble; you surround me with shouts of deliverance. *Selah*

⁸I will instruct you and teach you in the way you should go; I will counsel you with my eye upon you. ⁹Be not like a horse or a mule, without understanding, which must be curbed with bit and bridle, or it will not stay near you.

¹⁰Many are the sorrows of the wicked, but steadfast love surrounds the one who trusts in the LORD. ¹¹Be glad in the LORD, and rejoice, O righteous, and shout for joy, all you upright in heart! **

PRAYERS BEFORE WORSHIP

FOR SPIRITUAL ILLUMINATION

Grant, we pray You, almighty God, that the brightness of Your glory may shine forth upon us and that the light of You light, by the illumination of the Holy Spirit, may establish the hearts of all that have been born again by Your grace; through Jesus Christ our Lord. Amen.

FOR THE BLESSEDNESS OF HEAVEN

Almighty, everlasting God, who gave Your only Son to be a High Priest of the good things to come, grant to us, your unworthy servants, to have a share in the company of the blessed; through Jesus Christ, Your Son, our Lord. Amen.

HYMN

I KNOW THAT MY REDEEMER LIVES

1. I know that my Redeemer lives; What comfort this sweet sentence gives! He lives, He lives, who once was dead; He lives, my ever-living Head.
2. He lives triumphant from the grave, He lives eternally to save, He lives all-glorious in the sky, He lives exalted there on high.
3. He lives to bless me with His love, He lives to plead for me above. He lives my hungry soul to feed, He lives to help in time of need.
4. He lives to grant me rich supply, He lives to guide me with His eye, He lives to comfort me when faint, He lives to hear my soul's complaint.

ALLELUIA

Pastor: "Blessed are they who hear the Word of God and keep it."

Congregation (Sung): "Alleluia! Alleluia! Alleluia! These words are written that we may believe that Jesus is the Christ, the Son of God. Alleluia! Alleluia! Alleluia!"

HYMN

HE IS ARISEN! GLORIOUS WORD!

1. He is arisen! Glorious word! Now reconciled is God, my Lord; The gates of heaven are open. My Jesus did triumphant die, And Satan's arrows broken lie, Destroyed hell's direst weapon. Oh, hear What cheer! Christ victorious Riseth glorious, Life He giveth - He was dead, but see, He liveth!

OFFERING HYMN LIKE THE GOLDEN SUN ASCENDING

Grant me grace, O blessed Savior, And Thy Holy Spirit send That my walk and my behavior May be pleasing to the end; That I may not fall again Into death's grim pit and pain, Whence by grace Thou hast retrieved me And from which Thou hast relieved me.

For the joy Thy advent gave me, For Thy holy, precious Word; For Thy Baptism, which doth save me, For Thy blest Communion board; For Thy death, the bitter scorn, For Thy resurrection morn, Lord, I thank Thee and extol Thee, And in heaven I shall behold Thee.

HYMN

CHRIST THE LORD IS RISEN TODAY

1. Christ the Lord is risen today, Sons of men and angels say. Raise your joys and triumphs high; Sing, ye heavens, and, earth, reply.
2. Love's redeeming work is done, Fought the fight, the battle won. Lo, our Sun's eclipse is o'er; Lo, He sets in blood no more.
3. Vain the stone, the watch, the seal; Christ has burst the gates of hell. Death in vain forbids His rise; Christ has opened Paradise.
4. Lives again our glorious King; Where, O Death, is now thy sting? Once He died our souls to save; Where thy victory, O Grave?
5. Soar we now where Christ has led, Following our exalted Head. Made like Him, like Him we rise; Ours the cross, the grave, the skies.
6. Hail the Lord of earth and heaven! Praise to Thee by both be given! Thee we greet triumphant now: Hail, the Resurrection Thou! Amen.

HYMN

I KNOW THAT MY REDEEMER LIVES

5. He lives to silence all my fears, He lives to wipe away my tears He lives to calm my troubled heart, He lives all blessings to impart.
6. He lives, my kind, wise, heavenly Friend, He lives and loves me to the end; He lives, and while He lives, I'll sing; He lives, my Prophet, Priest, and King.
7. He lives and grants me daily breath; He lives, and I shall conquer death: He lives my mansion to prepare; He lives to bring me safely there.
8. He lives, all glory to His name! He lives, my Jesus, still the same. Oh, the sweet joy this sentence gives, "I know that my Redeemer lives!" Amen.

Gospels' telling of the empty tomb and Christ's appearances among his disciples after his resurrection.

In his six-volume magnum opus, "God, Revelation, and Authority," Henry read these two elements of the Gospels as historical records that can be verified through modern historical methods.

ALTERNATIVE VIEWS

Despite their predominance, the liberal and conservative arguments on the resurrection of Jesus are not the only approaches held among Baptists.

In his book "Resurrection and Discipleship," Baptist theologian Thorwald Lorenzen also outlines what he calls the "evangelical" approach, which seeks to transcend the distinctions of "liberal" and "conservative" approaches. He affirms, with the conservatives, the historical reality of the Resurrection, but agrees with the liberals that such an event cannot be verified in the modern historical sense.

Other than these, there is a "liberation" approach, which stresses the social and political implications of the Resurrection. Baptists who hold this view primarily interpret the resurrection as God's response and commitment to liberating those who, like Jesus, experience poverty and oppression.

Given this diversity of perspectives on the Resurrection, Baptists are not unique among Christians in engaging matters of faith practice. However, I argue that Baptists may be distinct in how they engage the question of Jesus' resurrection and why it matters for their faith.

According to Warnock's tweet, the meaning of Easter goes beyond the question of what happened to Jesus' body, making resurrection a matter of what human beings can do to make a more just and humane society regardless of religious affiliation.

However, as some Baptists protested, the meaning of the resurrection is a matter of precisely what happened to Jesus' body some 20 centuries ago – which has implications for how Christians live out their beliefs today.

HOW SOME BAPTISTS HOLD DIFFERENT VIEWS ON THE RESURRECTION OF CHRIST AND WHY THIS MATTERS...

We sometimes assume that when people say they are Christians that they believe the same things that we do. We assume they respect the Bible as the Word of God in all of its parts, without error. We assume incorrectly as this article clearly shows. This article is taken from [The Conversation](#) and was written by a Baptist, Jason Oliver Evans of the University of Virginia. It was published April 15, 2021.

The Resurrection of Jesus is at the heart of our faith. If Jesus did not rise from the dead bodily then we are still in our sins. This isn't merely 'a theological argument.' Those who go down the road of denying Jesus' bodily resurrection set aside the redemption earned by Christ.

Pastor Schaller

++++++

Early on April 4 morning, the following message appeared on the [Twitter account](#) of the Rev. Raphael Warnock, the newly elected U.S. senator from Georgia: "The meaning of Easter is more transcendent than the resurrection of Jesus Christ. Whether you are Christian or not, through a commitment to helping others we are able to save ourselves."

He later deleted the tweet, but not before strong reaction from both conservative and progressive Christians. Some conservative Christians denounced Warnock as a "heretic" for, in their view, downplaying the story of Jesus' bodily resurrection and for claiming that humans can save themselves rather than God, who alone saves humans from their sins. Other Christians came to Warnock's defense, citing his credentials as a theologian and pastor of Atlanta's Ebenezer Baptist Church. Rather than condemn his message, they applauded him for sharing a more humanistic message that included non-Christians.

As a Baptist minister and theologian myself, I believe it is important to understand how Baptists hold differing views on the meaning of the Resurrection.

THE RESURRECTION

Easter is the Christian holiday which commemorates the story of Jesus Christ's resurrection. According to the Christian faith, resurrection is the pivotal event on which "God raised Jesus from the dead on the third day" after he was crucified by the Roman governor Pontius Pilate and then buried in a tomb owned by Joseph of Arimathea.

While none of the four canonical Gospels of Matthew, Mark, Luke and John describe the actual event of the resurrection in detail, they nonetheless give varying reports about the empty tomb and Christ's post-resurrection appearances among his followers both in Galilee and Jerusalem.

They also report that it was women who discovered the empty tomb and received and proclaimed the first message that Christ was risen from the dead. These narratives passed down orally among the earliest Christian communities and then codified in the Gospel writings beginning some 30 years after Jesus' death.

Earliest Christians believed that by raising Jesus of Nazareth from the dead, God vindicated Jesus from the torture and death he unjustly incurred at the order of Pilate, and that Jesus now as the "crucified and risen Lord" shares in God's power to transform the creation and put an end to evil and suffering.

By affirming the resurrection, Christians do not mean that Jesus' body was merely resuscitated. Rather, as New Testament scholar Luke Timothy Johnson indicates, resurrection means that "[Jesus] entered into an entirely new form of existence."

As the risen Christ, Jesus is believed to share God's power to transform all life and also to share this same power with his followers. So the resurrection is believed to be something that happened not only to Jesus, but also an experience that happens to his followers.

OPPOSING VIEWS

Over the years, Christians have engaged in passionate debates over this central doctrine of Christian faith.

Two major approaches emerged: the "liberal" view and the "conservative" or "traditional" view. Current perspectives on the resurrection have been predominated by questions: "Was Jesus' body literally raised from the dead?" and "What relevance does the resurrection have for those struggling for justice?"

These questions emerged in the wake of theological modernism, a European and North American movement dating back to the mid-19th century that sought to reinterpret Christianity to accommodate the emergence of modern science, history and ethics.

Also known as liberal theology, theological modernism led liberal Christian theologians to attempt to create an alternative path between the rigid orthodoxies of Christian churches and the rationalism of atheists and others.

This meant that liberal Christians were willing to revise or jettison cherished Christian beliefs, such as the bodily resurrection of Jesus, if such beliefs could not be explained against the bar of human reason.

BAPTIST VIEWS ON THE RESURRECTION

Just like all other Christian denominations, Baptists are divided on the issue of the bodily resurrection of Jesus. Arguably, what may be unique about the group is that Baptists believe that no external religious authority can force an individual member to adhere to the tenets of Christian faith in any prescribed way. One must be free to accept or reject any teaching of the church.

In the early 20th century, Baptists in the United States found themselves on both sides of a schism within American Christianity over doctrinal issues, known as the fundamentalist-modernist controversy.

The Rev. Harry Emerson Fosdick, a liberal Baptist pastor who served First Presbyterian Church and later Riverside Church in Manhattan, rejected the bodily resurrection of Jesus. Rather, Fosdick viewed the resurrection as a "persistence in [Christ's] personality."

In 1922, Fosdick delivered his famous sermon "Shall the Fundamentalists Win?" rebuking fundamentalists for their failure to tolerate difference on doctrinal matters such as the infallibility of the Bible, the virgin birth, and bodily Resurrection, among others, and for downplaying the weightier matter of addressing the societal needs of the day.

In his autobiography, the late civil rights leader the Rev. Martin Luther King Jr. explains that in his early adolescence he denied the bodily resurrection of Jesus.

While attending Crozer Seminary in 1949, King wrote a paper trying to make sense of what led to the development of the Christian doctrine of Jesus' bodily resurrection. For King, the experience of the early followers of Jesus was at the root of their belief in his resurrection.

"They had been captivated by the magnetic power of his personality," King argued. "This basic experience led to the faith that he could never die." In other words, the bodily resurrection of Jesus simply is the outward expression of early Christian experience, not an actual, or at least, a verifiable event in human history.

Others within the Baptist movement disagreed. Like his fundamentalist forebears, conservative evangelical Baptist theologian Carl F.H. Henry argued in 1976 that all Christian doctrine can be rationally explained and can persuade any nonbeliever. Henry rigorously defended the bodily resurrection of Christ as a historical occurrence by appealing to the