

KJW43 to Oct. 28

October 22 Su Reading 295 — 1 Cor. 15:1-11 — Resurrection Proof

¹ Now I make known to you, brothers, the gospel which I proclaimed as good news to you, which also you received, in which also you stand, ² by which also you are saved, if you hold fast ^[fn]the word which I proclaimed to you as good news, unless you believed for nothing.

³ For I delivered to you ^[fn]as of first importance what I also received, that Christ died for our sins according to the Scriptures, ⁴ and that He was buried, and that He was raised on the third day according to the Scriptures, ⁵ and that He appeared to Cephas, then to the twelve. ⁶ After that He appeared to more than five hundred brothers at one time, most of whom remain until now, but some have fallen asleep. ⁷ After that, He appeared to ^[fn]James, then to all the apostles, ⁸ and last of all, as ^[fn]to one untimely born, He appeared to me also. ⁹ For I am the least of the apostles, ^[fn]and not worthy 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 toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me. ¹¹ Whether then [it was] I or they, so we preach and so you believed.

LSB Footnotes

(15:2) Lit to what word I

(15:3) Lit among the first

(15:7) Or Jacob; James is the Eng form of Jacob

(15:8) Lit to an untimely birth

(15:9) Lit who am

Resurrection Power — Paul began this chapter by showing that the resurrection of Jesus was the centerpiece of the powerful message of the gospel. He summarized the post-resurrection appearances of Jesus in order to present verifiable proof that He had literally been raised from the dead. Most of those to whom Jesus appeared after His resurrection were still alive at the time of Paul's writing, so they could be interviewed. The fact of His resurrection is so important that Paul wrote later that "*if Christ has not been raised, then our preaching is vain, your faith is also vain*" (v. 14). Paul knew that Jesus was alive because He had seen Him and had been taught by Him. He seems to be the only non-believer to whom Christ revealed Himself in a physical form after He had been raised. The gospel message was summarized by these four important actions of Jesus: He died, was buried, was raised, and appeared to many (vv. 3-8). His death was necessary because it paid the penalty for the sins of mankind, and His resurrection was necessary because it demonstrated that Jesus was God, that His sacrifice was effective, and that His promise of our future resurrection is true.

[Resurrection Power - YouTube](#)

Now I have resurrection power living on the inside;
Jesus, You have given us freedom,
No longer bound by sin and darkness,
Living in the light of Your goodness,
You have given us freedom.

— Ed Cash, et al. (2018)

²⁰ But now Christ has been raised from the dead, the first fruits of those who have fallen asleep. ²¹ For since by a man [came] death, by a man also [came] the resurrection of the dead. ²² For as in Adam all die, so also in ^[fn]Christ all will be made alive. ²³ But each in his own order: Christ the first fruits, after that those who are Christ's at His coming. ²⁴ Then [comes] the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. ²⁵ For He must reign UNTIL HE HAS PUT ALL HIS ENEMIES UNDER HIS FEET. ²⁶ The last enemy to be abolished is death. ²⁷ For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him. ²⁸ And when all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.

LSB Footnote
(15:22) Messiah

Subjecting and Subjected — We see two pictures of Jesus in this passage with respect to the verb "to subject," a word used six times in the last two verses. First, we see Him as subjecting all things to be under His ruling control: "For He must reign until He has put all His enemies under His feet" (v. 25). That is being done in one sense even now, as people are being brought into His kingdom through faith. His reign won't be realized completely, however, until His Second Coming when He appears for judgment. It is at that time that the final enemy of death will be abolished through the resurrection of the dead (v. 26). That is the "subjecting" Christ. Second, we see Him as subjecting Himself to the Father. He did that throughout His life on earth. Finally, at His return, "He hands over the kingdom to the God and Father..." (v. 24), and "then the Son Himself also will be subjected to the One who subjected all things to Him" (v. 28). That is the "subjected" Christ. He is our model of subjection, too. Although Jesus was God, He willingly submitted Himself to the Father. Sometimes we may resist submitting to God because it grates against what we feel is within our "rights." If anyone had rights, it was Jesus, who was God; yet He voluntarily yielded Himself to the Father. Although He ruled, He submitted. Since He saved us, we ought to yield in submission to Him.

[Thy Way, Not Mine, O Lord - YouTube](#)

Thy way, not mine, O Lord, however dark it be; Lead me by Thine own hand, choose out the path for me. — Horatius Bonar (1857)

¹ Paul, an apostle of Christ Jesus by the will of God, and Timothy [our] brother,

To the church of God which is at Corinth with all the ^[fn]saints who are throughout Achaia:

² Grace to you and peace from God our Father and the Lord Jesus Christ.

³ Blessed [be] the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, ⁴ who comforts us in all our affliction so that we will be able to comfort those who are in ^[fn]any affliction with the comfort with which we ourselves are comforted by God. ⁵ For just as the

sufferings of Christ abound to us, so also our comfort abounds through Christ. ⁶ But whether we are afflicted, it is for your comfort and salvation; or whether we are comforted, it is for your comfort, which is working in [your] perseverance in the same sufferings which we also suffer. ⁷ And our hope for you is firmly grounded, knowing that as you are sharers of our sufferings, so also you are [sharers] of our comfort.

⁸ For we do not want you to be unaware, brothers, of our affliction which came [to us] in ^[fn]Asia, that we were burdened excessively, beyond our strength, so that we despaired even to live. ⁹ ^[fn]Indeed, we had the sentence of death within ourselves so that we would not have confidence in ourselves, but in God who raises the dead; ¹⁰ who rescued us from so great a [peril of] death, and will rescue [us], ^[fn]He on whom we have set our hope. And He will yet rescue us, ¹¹ you also joining in helping [us] through your prayers on our behalf, so that thanks may be given on our behalf by many persons for the gracious gift bestowed on us through [the prayers of] many.

LSB Footnotes

(1:1) Or *holy ones*

(1:4) Lit *every*

(1:8) West coast province of Asia Minor

(1:9) Lit *But we ourselves*

(1:10) One early ms *on whom we have set our hope that He will also*

Comfort in Suffering — Following Christ is not an easy road. He challenged us to take up the cross of suffering to follow Him. Jesus told Ananias that Paul was “a chosen instrument of Mine ... for I will show him how much he must suffer for My name” (Acts 9:15-16). Paul said that when he was in Asia (probably Ephesus), “we were burdened excessively, beyond our strength, so that we despaired even to live” (2 Cor. 1:8). Most of us have suffered very little because of our relationship with Christ—maybe occasional ridicule. Perhaps that is because of our rather tolerant culture or even because of our hesitancy to boldly proclaim the Good News. All of us avoid suffering because it is painful, but we Christians should anticipate it and accept it when it comes in opposition to our faith in Jesus. The positive side of suffering is that in it, “our comfort abounds through Christ” (v. 5). When we suffer for Christ, He will bring us spiritual comfort. Paul concluded this discussion with the importance of praying for those who are suffering for their faith: “...you also joining in helping us through your prayers on our behalf, so that thanks may be given ... for the gracious gift bestowed on us through the prayers of many” (v. 11). When we hear of someone who is suffering because of their stand for Christ, we should bring them and their needs to God in prayer. He will bring comfort in the time of their suffering.

[It's Not an Easy Road - Bing video](#)

It's not an easy road we are trav'ling to heaven,
For many are the thorns on the way;
It's not an easy road, but the Savior is with us,
His presence gives us joy ev'ry day.

— John W. Peterson (1954)

October 25 W Reading 298 — 2 Cor. 1:15-24 — Paul's Change of Plans

¹⁵ And in this confidence I intended at first to come to you, so that you might receive ^[fn]grace twice; ¹⁶ ^[fn]that is, to pass ^[fn]your way into Macedonia, and again from Macedonia to come to you, and by you to be helped on my journey to Judea. ¹⁷ Therefore, was I vacillating when I intended to do this? Or what I purpose, do I purpose according to the flesh, so that with me there will be yes, yes and no, no [at the same time]? ¹⁸ But as God is faithful, our word to you is not yes and no. ¹⁹ For the Son of God,

Jesus Christ, who was preached among you by us—by me and Silvanus and Timothy—was not yes and no, but has become yes in Him. ²⁰ *For as many as are the promises of God, in Him they are yes. Therefore also through Him is our Amen to the glory of God through us.* ²¹ *Now He who establishes us with you in Christ and anointed us is God,* ²² *who also sealed us and gave the ^[fn]pledge of the Spirit in our hearts.*

²³ *But I call God as witness ^[fn]to my soul, that to spare you I did not come again to Corinth.* ²⁴ *Not that we lord it over your faith, but are workers with you for your joy; for in your faith you are standing firm.*

LSB Footnotes

(1:15) One early ms joy

(1:16) Lit and

(1:16) Lit through you into

(1:22) Or down payment

(1:22) Or down payment

(1:23) Lit upon

Christ Fulfills God's Promises — There were many significant problems within the Corinthian church. Some of their people questioned Paul's leadership. Here, they were accusing him of vacillating in his plans regarding how he was going to visit them again, or even worse, saying "yes" when he meant "no," and vice versa. Paul's plans did change, but as he indicated at the end of the chapter, it was "*to spare you*" punishment (v. 23), and it was ultimately "*for your joy*" (v. 24) that he didn't come when he had planned to. To some of the Corinthian Christians, Paul was not keeping his promises. In contrast, in the middle of this discussion, Paul focused on the faithful promises of God: "...as many as are the promises of God, in Him they are yes" (v. 20) or as the ESV translates it, "...all the promises of God find their Yes in him." All the OT promises God made concerning the Messiah's first coming were fulfilled as predicted during Jesus' life on earth. All the promises Jesus made to His disciples have come true or are still awaiting fulfillment. All the promises made by God through His inspired writers of the New Testament can be trusted. Those promises were made by the infinitely knowledgeable Yahweh, who can already see how things will turn out in the future. We can trust His promises.

Yes Lord, Yes - YouTube

I'll say yes, Lord, yes
To Your will and to Your way;
I'll say yes, Lord, yes,
I will trust You and obey.
When Your Spirit speaks to me,
With my whole heart I'll agree,
And my answer will be
Yes, Lord, yes!
— Lynn Keesecker (1983)

October 26 Th Reading 299 — 2 Cor. 2:12-17 — A Fragrance of Christ

¹² *Now when I came to Troas for the gospel of Christ and when a door was opened for me in the Lord,* ¹³ *I had no rest for my spirit, not finding Titus my brother. But saying farewell to them, I went on to Macedonia.*

¹⁴ *But thanks be to God, who always leads us in triumphal procession in Christ, and manifests through us the aroma of the knowledge of Him in every place.* ¹⁵ *For we are a fragrance of Christ to*

God among those who are being saved and among those who are perishing; ¹⁶ to the one an aroma from death to death, to the other an aroma from life to life. And who is sufficient for these things? ¹⁷ For we are not like many, ^[fn]peddling the word of God, but as from sincerity, but as from God, in the sight of God, we speak in Christ.

LSB Footnote

(2:17) Or *corrupting*

Sweet-smelling Victor — Instead of going directly to Corinth from Ephesus, Paul sent Titus to them, apparently with the “tearful letter” (mentioned earlier in vs. 4), and then Paul travelled north to Troas where Titus was supposed to meet him. With growing concern, Paul sailed across to Philippi in Macedonia, where he finally found Titus, along with the good news that the Corinthians had responded well. This is why Paul wrote here, “*thanks be to God*” (2:14). He was encouraged by the subtle work of Christ despite all his concern. In response, Paul presented two pictures of Christ. The first was that of Jesus being at the center of a victory celebration, a “*triumphal procession in Christ*” (v. 14). Although Paul felt concern, Christ was not only always in control, but He was victorious. We should also remember that in our times of discouragement or not seeing things happen as we think they should. Our Leader is working out His victorious plan in our lives and in our circumstances. The second picture of Christ is one of being a pleasing sacrifice, presenting “*a fragrance of Christ to God*” (v. 15). As the OT sacrifices were accepted by God as a pleasing sacrifice, so the Lamb of God and His work through the Church was bringing pleasure to the Father. What does it smell like to humans? To the unbelievers, it stinks, and will result in their eternal destruction, but to believers, it is the breath of life.

[Lead On, O King Eternal - YouTube](#)

Lead on, O King eternal, till sin's fierce war shall cease,
And holiness shall whisper the sweet amen of peace.
For not with swords' loud clashing or roll of stirring drums,
With deeds of love and mercy, the heavenly kingdom comes.

— Ernest W. Shurtleff (1887)

October 27 F Reading 300 — 2 Cor. 3:12-18 — Christ Ends the Old Covenant

¹² *Therefore having such a hope, we use great boldness, ¹³ and [are] not like Moses, [who] used to put a veil over his face so that the sons of Israel would not look intently at the consequence of what was being brought to an end. ¹⁴ But their minds were hardened; for until this very day at the reading of the old covenant the same veil ^[fn]remains unlifted, because it is brought to an end in Christ. ¹⁵ But to this day whenever Moses is read, a veil lies over their heart, ¹⁶ but WHENEVER a person TURNS TO THE ^[fn]LORD, THE VEIL IS TAKEN AWAY. ¹⁷ Now the Lord is the Spirit, and where the Spirit of the Lord is, [there] is freedom. ¹⁸ But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.*

LSB Footnotes

(3:14) Or *remains, it not being revealed that it is done away in Christ*

(3:16) In OT, *Yahweh*, cf. Ex 34:34

With Unveiled Face — When Moses came down from hearing the commands of God on Mt. Sinai, “*his face shown, and they were afraid to come near him*” (Ex. 34:30), so Moses put a veil over his face. The veil hid God’s glory. Paul took this purpose one step further in our passage by saying that the veil was not only still hiding the glory of the old covenant’s message, but also hides the fact that it

was gradually fading, symbolizing the temporary nature of the old covenant. The OT pointed to the coming Messiah, but most first-century Jews did not recognize or accept Jesus as the fulfillment of those prophecies. When anyone does accept Christ, however, “*THE VEIL IS TAKEN AWAY*” (2 Cor. 3:16). Paul describes us NT believers as those “*with unveiled face*” (v. 18). There is no shield to our being exposed to all the glory God wants to show us in His Word. As a bonus, God uses our focus on Him to have a transforming effect on our lives as we are gradually being changed into the godly person He wants us to be—like His Son.

[Jesus, the Very Thought of Thee - YouTube](#)

Jesus, the very thought of Thee
with sweetness fills the breast;
But sweeter far Thy face to see,
and in Thy presence rest.

— Bernard of Clairvaux (b. 1091)

October 28 Sa Reading 301 — 2 Cor. 4:1-6 — Christ, the Image of God

¹ *Therefore, since we have this ministry, as we received mercy, we do not lose heart,* ² *but we have renounced the hidden things of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth commending ourselves to every man's conscience in the sight of God.* ³ *And even if our gospel is veiled, it is veiled* ^[fn] *to those who are perishing,* ⁴ *in whose case the god of this age has blinded the minds of the unbelieving* ^[fn] *so that they might not see the light of the gospel of the glory of Christ, who is the image of God.* ⁵ *For we do not preach ourselves but Jesus Christ as Lord, and ourselves as your slaves* ^[fn] *for the sake of Jesus.* ⁶ *For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ.*

LSB Footnotes

(4:3) Lit *in*

(4:4) Or *that the light...image of God, would not dawn upon them*

(4:5) Two early mss *through Jesus*

Jesus, the Light — There is much about light and sight in this passage. Paul showed the importance of living openly “*in the sight of God*” (v. 2). This is a statement about honesty; we are not to try to impress or deceive others. On the negative side, there is the Satan-caused blindness of most of the world, which prevents people from seeing “*the light of the gospel ... the glory of Christ ... the image of God*” (v. 4). The Lord wants people to see Him, to discover the brilliance of who He is. Jesus is the image of God, as He told Philip earlier, “*He who has seen Me has seen the Father*” (John 14:9). The Creator of light wants us to see Him in the Person of His Son, so He shines His light into our hearts to spotlight divine knowledge so we can see “*the glory of God in the face of Christ*” (2 Cor. 4:6). We must seek that light, recognize its divine nature, and glean from what it reveals to us. We are to be like Him who is the image of God.

[O to Be Like Thee - YouTube](#)

O to be like Thee, O to be like Thee,
Blessed Redeemer, pure as Thou art;
Come in Thy sweetness, come in Thy fullness;
Stamp Thine own image deep on my heart.

— Thomas O. Chisholm (1897)