

2 Corinthians Chapter 4

1. Therefore, since we have this ministry, as we have received mercy, we do not lose heart.

A. Therefore,

1. This transition word "Therefore" points back to the last thing Paul said which was that in the New Covenant transformation takes place when we take eyes off ourselves and place them on Jesus. This is the transforming ministry of grace that Paul is referring to in this verse.

B. since we have this ministry,

1. **ministry-** Gr. **diakonia-** *service, ministry*

a. This is the New Covenant ministry of grace in which the glory of Christ is revealed.

C. as we have received mercy,

1. **received mercy-** Gr. **eleeo**

a. Paul and his fellow workers were Jews to which the glory of Christ had been mercifully revealed by grace. [1Ti 1:13](#), [1Ti 1:16](#)

b. Paul had turned from a self-focused religious Christian-persecuting Pharisee to a Christ-focused disciple that was transformed from the inside out who God used to help multitudes of Christians everywhere.

D. we do not lose heart

1. **lose heart-** Gr. **ekakeo-** *to turn out badly*

a. As a minister it is easy to lose heart when you see the condition of some people that God sends to you. They are complete messes and often create a mess when they come to you. However, by the continued ministry of New Covenant teaching these people lives are completely transformed when they get their eyes off themselves to the Person and finished work of the Lord Jesus.

b. As a Christian minister just ask yourself, "How was I before when I first met Jesus, and how am I now?" If God can change you in such a way, he can change anyone else, no matter how messed up they are.

2. But we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

A. But we have renounced the hidden things of shame,

1. renounced- Gr. **apeipomen-** *to speak off from oneself, to refuse, forbid, to renounce, disclaim*

a. This is a forceful word. You can't casually deal with the hidden things of shame and be free from them. You must renounce them.

2. hidden things- Gr. **kruptos**

a. The translation of this verse from *The Amplified Bible* is very good, and it brings out all the facets of these words which Paul uses in this verse. Compare your Bible with this version: "*We have renounced disgraceful ways—secret thoughts, feelings, desires and underhandedness, methods and arts that men hide through shame.*" -Clarke Commentary

3. shame- Gr. **aischune**

a. We should not practice anything in private that we would be ashamed of if everyone knew about it.

B. not walking in craftiness nor handling the word of God deceitfully,

1. walking- Gr. **peripateo**

2. craftiness- Gr. **panourgia-** *shrewdness, cunning, craftiness, unscrupulousness; the word signified the employment of any or all means necessary to realize an end*

a. This is usually seen in the area of money and raising finances. I have heard of a "Christian" marketing firm that helped large ministries raise large sums for their ministries. They encouraged pictures of emaciated children be shown in newsletters for people to give, even if that ministry does not have a ministry to help hungry children. They said the ends justified the means. This is shameful.

b. Young Christians are the ones most susceptible to the craftiness of false teachers. [Eph 4:14](#)

3. handling deceitfully- Gr. **doloo-** *to entrap, beguile; to adulterate,*

corrupt, falsify

- a. This is using the Word of God for selfish ambition, motives, or gain.
- b. Often scriptures and sermons dealing with finances are taught so that more money can be raised but they then are used for personal purposes.

4. **word-** Gr. **logos**

C. but by manifestation of the truth commending ourselves to every man's conscience in the sight of God

1. **manifestation-** Gr. **phanerosis**

- a. The truth is never shy about being seen in the fullness of the daylight. In fact, truth is most effective when it is displayed in full view.

2. **truth-** Gr. **aletheia**

- a. Jesus is the truth. He dwells in unapproachable light right now beside His Father. [1 Tim. 6:16](#)

3. **commending-** Gr. **sunistao-** *to present, to recommend to favorable attention*

4. **man's-** Gr. **anthropos**

- a. We need to do everything we do in the plain sight of men.

5. **conscience-** Gr. **suneidesis-** *to know together*

- a. We should not practice things that make others stumble or question if it is right or not. We should not lead others into things that would bother their consciences.

6. **sight-** Gr. **prosopon-** *face, presence*

- a. What man cannot see, God sees and will call each person to account for their practices.
- b. We are to do what we do in the plain sight of men. If we don't, it is still in God's plain sight.

3. But even if our gospel is veiled, it is veiled to those who are perishing,

A. But even if our gospel is veiled,

1. **gospel-** Gr. **euaggelion-** *good news*
2. **veiled-** Gr. **kalupto-** *hidden*

a. It is hidden because of unbelief. That is rooted in a hardened heart. [Acts 19:9](#)

B. it is veiled to those who are perishing

1. **perishing**- Gr. **apollumi**- *to destroy fully (reflexively to perish, or lose)*

a. Here we see that people who have not received the gospel are perishing. [2Th 2:10](#) Universalists don't bring this verse up. They say everyone is reconciled to God even if they don't know it. This word means to be destroyed and is used of being destroyed in hell. [Matt. 10:28](#)

b. This word is in the present tense. They are progressing on the path to destruction. The only way they will be saved is by accepting the gospel and to receive Christ by faith.

4. whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.

A. whose minds the god of this age has blinded,

1. **minds**- Gr. **noema**- *a conception of the mind, thought, purpose, device*

a. The mind is the doorway of the heart. This is why Satan endeavors to blind the minds of people, so their heart can't be influenced by the truth.

2. **god**- Gr. **theos**

a. This is referring to Satan. Although Jesus has received authority back that Satan stole from Adam, Jesus has not taken back full ownership of this world yet. He allows Satan to still occupy this earthly realm until He returns to set up His kingdom on earth. God desires that each believer take the authority that belongs to Christ and take territory back from Satan and especially those held by his darkness. This pleases the Lord when we do this by faith. This rubs the nose of the Devil in the defeat that Jesus accomplished when He rose from the dead.

b. This world worships Satan although many don't know it.

They follow the course of this world that is run by the spirit that now works in the sons of disobedience. [Eph. 2:2](#)

3. age- Gr. aion

a. In the church age, the church is the only light. Just as at night the moon is the main light in the darkness, so the church is during this age. Just as the moon has no light in itself but reflects the sun, so the church has no inherent light in her, but reflects the light of the Son.

4. blinded- Gr. taphloo- render blind

a. Satan's favorite blinding tactic is the use of religion which puts the focus on man instead of on Christ. [2 Cor. 3:14](#)

b. As the moon goes completely dark when the sun is obstructed by the earth, so man is put in complete darkness when they focus on themselves rather upon Christ.

B. who do not believe,

1. believe- Gr. pisteuo- to be persuaded

C. lest the light of the gospel of the glory of Christ,

1. light- Gr. phos

a. A person can only see this light when they turn to Christ. The Spirit will remove the blinding veil so they can behold the glory of the Lord. [2 Cor. 3:18](#)

b. Jesus is the light of the world. [John 8:12](#)

2. gospel- Gr. euaggelion- good news

a. The gospel is the good news of Jesus finished work in His death, burial, and resurrection.

3. glory- Gr. doxa

a. This glory is God's goodness, grace, and mercy.

4. Christ- Gr. christos- the Anointed One, Messiah

D. who is the image of God,

1. image- Gr. eikon- an image, figure, likeness

a. To see Jesus is to see the Father.

b. Jesus is the express and exact image of God the Father. [Heb. 1:3](#), [Col. 1:15](#), [Php 2:6](#)

E. should shine on them

1. **shine-** Gr. **augazo-** *to beam upon, irradiate*

a. Jesus the outshining of God's glory. [Heb. 1:3](#)

b. He is the visible member of the God-head.

c. Here we see the image shining on us. We could not stand the Father's glory shining on us in all its fulness. No man could survive this. [Ex. 33:30](#)

d. Every time God has appeared to man in human history it has been an appearance of the second member of the Godhead- the Word, the Lord Jesus Christ.

5. For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake.

A. For we do not preach ourselves,

1. **preach-** Gr. **kerusso**

2. **ourselves**

a. Many water the gospel down by a man-centered gospel, which puts a focus on man's works and merits, instead of Christ's.

b. If people walk away more hearing more about and being more impressed with you than Jesus, there is something very off!

B. but Christ Jesus the Lord,

1. The gospel is all about Christ Jesus the Lord. It centers around His Person and finished work. [1 Cor. 15:3-4](#)

C. and ourselves your bondservants for Jesus' sake

1. **bondservants-** Gr. **doulos**

a. The proper attitude for a Christian minister is one of a servant of the people God sends him or her to. This is called servant leadership. The main way a leader serves others is by leading by example. [1Pe 5:3](#)

b. Many see themselves in an exalted position over those to whom they have been sent. They see the people there for their ministry, instead of them being there to equip them to fulfill theirs. [Eph. 4:11-12](#)

2. Jesus' sake

- a. Christian ministers serve in Jesus' stead. That are serving in His place and in His name. We need to know the Lord's character and only minister in a way that Jesus would.

6. For it is the God who commanded light to shine out of darkness, who has shone in our hearts to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

A. For it is the God who commanded light to shine out of darkness,

1. **commanded-** Gr. **epo-** *to speak*

2. **light-** Gr. **phos**

- a. This refers to the work of God in original creation.

3. **shine-** Gr. **lampo-** *give light*

- a. We get our English word lamp from this.

4. **darkness-** Gr. **skotos**

- a. This was primordial darkness before creation took place.

B. who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

1. **shone-** Gr. **lampo**

- a. As God spoke light into the darkness in the universe, so God spoke light into our spiritual darkness when we were born again.

2. **hearts-** Gr. **kardia**

- a. As the Spirit hovered over the face of the deep, ready for God's Word to bring the formation of creation, so the Spirit of God hovered over our heart waiting for the gospel to be spoken to us, so He could bring the new creation into existence.

- b. As in original creation, God formed the earth the first three days, and then last three days He filled what He had formed, likewise, God first forms us in the new birth, and then fills us the with the Holy Spirit.

3. **knowledge-** Gr. **gnosis**

- a. This Greek word **gnosis** means general knowledge. There is

another Greek word that speaks of revelation knowledge- which is **epignosis**. Here the word **gnosis** is used. This is basic knowledge about God. Once we start walking with God after we are saved, we receive **epignosis**- revelation knowledge of God. By this revelation knowledge of Christ, we can grow as a Christian. [2 Pet. 3:18](#)

4. **glory**- Gr. **doxa**

a. This glory is the goodness, grace, and mercy of God.

5. **face**- Gr. **prosopon**

a. The Person of Jesus fully and exactly expresses God's glory, which is His goodness.

b. We are changed by beholding the glory that is in the face of Jesus. [2 Cor. 3:18](#)

7. But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us.

A. But we have this treasure in earthen vessels,

1. **treasure**- Gr. **thesauros**- *the place in which good and precious things are collected and laid up, treasury*

a. We get our English word **thesaurus** from this Greek word. We have God's thesaurus of glory in us!

b. This is the light of God's glory. This is in our re-born spirit.

c. We are light in the Lord. [Eph. 5:8](#)

2. **earthen**- Gr. **ostrakinos**- *earthen ware, that is, clayey; by implication frail*

a. This speaks of our earthly body.

b. This speaks of the frailty of our human body.

3. **vessels**- Gr. **skeuos**- *a hollow vessel for containing things*

a. Our human body is a container for our inward man which is indwelt by the Holy Spirit.

B. that the excellence of the power may be of God and not of us

1. **excellence**- Gr. **huperbole**- *to throw beyond, surpassing*

a. We get our English word **hyperbole** from this word.

b. The power of God will far surpass our weakness if we will

draw upon it by faith.

2. **power-** Gr. **dunamis-** *inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth*

a. The light and life of God in us contains inherent power that is released by faith.

3. **of God**

a. God has left weaknesses in our flesh that will never be overcome by our own effort. They can only be overcome by the power of God. When God's power lifts us above and free from our weaknesses then it is proven to be God's doing and not our own.

4. **not of us**

a. What is impossible with man, is possible with God. When God performs the impossible in and through us, then He gets the credit and glory for it.

8. We are hard-pressed on every side, yet not crushed; *we are* perplexed, but not in despair;

A. We are hard-pressed on every side,

1. **hard-pressed-** Gr. **thlibo-** *to apply pressure to*

a. Pressure is inevitable in life especially for those in the ministry. The main pressure that is applied is from people.

2. **on every side-** Gr. **en pas-** *in all*

a. The devil wants you to think he has you in a trash compactor and that you are the trash. You are not! In all these things you are more than a conqueror through Jesus who loves you. [Rom. 8:37](#)

B. yet not crushed;

1. **crushed-** Gr. **stenochoreo-** *to straiten, compress, cramp, reduce to straits; to be constrained, reserved, be unable to express oneself*

a. God does not permit the pressure of life and ministry to crush us. This Greek word means to be so pressed that you can't speak because all the air has been pressed out of you. If you get to this place, it was because you have been doing your own thing, not God's thing He has for you.

b. No matter how much pressure hits our life, we will never be in a place where we can't speak God's Word, promises, and our faith.

c. If you take the air out of a plastic bottle, it will be instantly crushed by the air pressure surrounding it. I work at a high elevation of 8,600 ft in Colorado. I live in a neighboring city that is somewhat lower in elevation- approximately 6,800 ft. Sometimes I have a water bottle in my car that I have drank and it is empty with the lid on it. When I get close to home I will hear a loud pop. When I first heard this sound, I thought something broke on my car. I came to find out it was the water bottle that was crushed by the higher air pressure as I traveled down the mountain. There is constant pressure from the flesh, world, and the devil that press against us. However, we don't have to be crushed because we have a greater internal power pressing back against it. Greater is He that is in us, than he that is in the world.

d. Many Christians are crumbling under life's pressures. They don't have to. If we will keep taking in God's Word and praying in the Holy Spirit, we can experience an internal power that is equal and greater than the external pressure on us.

C. we are perplexed,

1. **perplexed**- Gr. **aporeo**- *not to know how to decide or what to do, to be perplexed*

a. There are times in life we find ourselves in situations where we do not know what to do or what way to go. In these times we need to trust Jesus who is the WAY, the truth, and the life. He will make a way where there is no other way. When you are stuck between a problem and the deep blue sea, you will either be called to walk on the water or God will split the water and you will walk through on dry ground!

D. but not in despair

1. **despair**- Gr. **exaporeomai**- *to be utterly at loss, be utterly destitute of measures or resources, to renounce all hope, be in despair*

a. I don't care what situation you find yourself in. You are not left with measures or resources. You always have the Word of

God and the Holy Spirit. You have prayer and the power of God. [Act 16:25](#)

9. persecuted, but not forsaken; struck down, but not destroyed—

A. persecuted- Gr. **dioko-** *to pursue in harrassment*

1. It is interesting that Paul was persecuted, seeing that he used to persecute Christians.

B. but not forsaken,

1. **forsaken-** Gr. **egkatalaipo-** *in a state of abandonment- to leave, leave behind; to forsake, desert*

a. God will never leave us nor forsake us. [Heb. 13:5](#)

C. struck down- Gr. **kataballo-** *to throw down*

1. I think some Christians think the Christian life is one in which you are always experiencing good things. No, there are times you will get hit by things that will cause your head to be where your feet used to be. However, nothing can keep us down. We can get up, dust off ourselves, and move forward. We are victors, but this does not mean we won't be hit or even knocked down from time to time.

2. [Pro 24:16](#) *For a righteous man may fall seven times and rise again, But the wicked shall fall by calamity.*

3. [Psa 37:24](#) *Though he fall, he shall not be utterly cast down; For the LORD upholds him with His hand.*

D. but not destroyed

1. **destroyed-** Gr. **apollumi-** *to put out of the way entirely, abolish, put an end to ruin*

a. In a modern translation of this you can say, "knocked down, but not knocked out!"

b. We can never be destroyed because destruction is a final state which will be experienced in hell. Destruction is an eternal state, not a temporal event. Jesus died for our sins, and delivered us from hell. Hell is the place of eternal destruction. We will never experience destruction if we have accepted Jesus.

10. always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body.

A. always carrying about in the body the dying of the Lord Jesus,

1. **carrying-** Gr. **periphero-** *to carry around*

2. **body-** Gr. **soma**

3. **dying-** Gr. **nekrosis-** *the state of death*

a. *That is, having my body exposed to being put to death in the cause of Jesus (the oldest manuscripts omit "the Lord"), and having in it the marks of such sufferings, I thus bear about wheresoever I go, an image of the suffering Savior in my own person ([2Co 4:11](#); [2Co 1:5](#); compare [1Co 15:31](#)). Doubtless, Paul was exposed to more dangers than are recorded in Acts (compare [2Co 7:5](#); [2Co 11:26](#)). The Greek for "the dying" is literally, "the being made a corpse," such Paul regarded his body, yet a corpse which shares in the life-giving power of Christ's resurrection, as it has shared in His dying and death. - Jamieson, Fausett, Brown Commentary*

b. As we reckon ourselves by faith to having been crucified with Christ, the Spirit keeps our flesh in a deadened condition.

B . that the life of Jesus also may be manifested in our body

1. **life-** Gr. **zoe**

a. *The fact of a dying, corpse-like body being sustained amidst such trials, manifests that "the (resurrection) life also," as well as the dying, "of Jesus," exerts its power in us. I thus bear about in my own person an image of the risen and living, as well as of the suffering, Savior. The "our" is added here to "body," though not in the beginning of the verse. "For the body is ours not so much in death, as in life" [Bengel].*

2. **manifested-** Gr. **phaneroo-** *to be made clear or evident*

a. When we keep our focus on the resurrected Christ, then His Spirit gives life to our mortal body. This is walking in the Spirit. [Rom. 8:4-5](#), [Col. 3:1-2](#)

11. For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh.

A. For we who live are always delivered to death for Jesus' sake,

1. live- Gr. **zao**

a. Paul is speaking about himself and other Christian ministers that had not been martyred yet.

2. delivered- Gr. **paradidomi-** *to give over*

a. *Exposed constantly to death. This shows what is meant in [2Co 4:10](#), by bearing about in the body the dying the Lord Jesus; [1Co 15:31](#). -Barnes Commentary*

3. death- Gr. **thanatos**

B. that the life of Jesus also may be manifested in our mortal flesh

1. life- Gr. **zoe**

a. [Gal. 2:20](#)

2. manifested- Gr. **phaneroo-** *to make clear or evident*

a. This life was manifested in Paul's body when he was stoned and left for dead. The disciples stood around him and prayed and he rose up and continued on to minister!

3. mortal flesh- Gr. **thnetos sarx-** *liable to death flesh*

a. This life manifested is by the Spirit of God. [Rom 8:11](#)

12. So then death is working in us, but life in you.

A. So then death is working in us,

1. death- Gr. **thanatos**

a. In some degree serving others causes death to work in our selfish flesh. [Php 2:17](#); [Php 2:30](#), [1Jn 3:16](#)

b. Being a living sacrifice includes getting out of our comfort zone of the flesh and serve others. When we do that our flesh hits the fire. Your flesh should have grill marks on it!

2. working- Gr. **energeo**

B. but life in you

1. life- Gr. **zoe**

a. As our flesh experiences death in serving others we minister life to them.

13. And since we have the same spirit of faith, according to what is written, "I BELIEVED AND THEREFORE I SPOKE," we also believe and therefore speak,

A. And since we have the same spirit of faith,

1. same- Gr. **autos**

a. This is the same spirit of faith that David exhibited when he was faced with affliction and fear of death. Paul is about to quote from one of David's psalms. [Psalm 116:10](#)

2. spirit- Gr. **pneuma-** *a characteristic spirit, an influential or vital principle, a prevailing influence,*

a. You can see when someone has the spirit of faith on them. Stephen was such a person in the New Testament. It says he was full of faith. For him to be full of faith, meant he was full of the Word. Everyone could see the spirit of faith on him.

3. faith- Gr. **pistis-** *firm persuasion, assurance*

B. according to what is written,

1. written- Gr. **grapho**

a. The spirit of faith comes from revelation from the Word of God.

C. I believed and therefore I spoke,

1. believed- Gr. **pisteuo**

a. This is the release of faith. One of the main ways faith is released is by speaking. The other way is by action.

2. spoke- Gr. **laleo**

a. David was not moved by his natural circumstances, but he was moved by what He believed and spoke in line with that.

D. we also believe and therefore speak

1. believe- Gr. **pisteuo**

a. This was Paul releasing his faith.

2. speak- Gr. **laleo**

a. Like David, Paul was not moved by his negative outward circumstances, but he was moved by faith in the Word of God and therefore he spoke in line with it.

14. knowing that He who raised up the Lord Jesus will also raise us up with

Jesus, and will present *us* with you.

A. knowing that He who raised up the Lord Jesus will also raise us up with Jesus,

1. knowing- Gr. **eido-** *to know by perception*

a. Knowing spiritual truths from the Word of God brings stability to our Christian lives.

2. raised up- Gr. **egeiro**

a. God the Father, by the agency of the Holy Spirit, raised up Jesus.

B. and will present us with you.

1. raise up

a. This is speaking of the resurrection of our body at the coming of the Lord.

b. God the Father by the agency of the Holy Spirit will raise us up at the coming of the Lord.

2. present- Gr. **paristemi-** *to place beside or near*

a. *Will present us before the throne of glory with exceeding joy and honor. He will present us to God as those who have been redeemed by his blood. He will present us in the courts of heaven, before the throne of the eternal Father, as his ransomed people; as recovered from the ruins of the fall; as saved by the merits of his blood. They shall not only be raised up from the dead; but they shall be publicly and solemnly presented to God as his, as recovered to his service, and as having a title in the covenant of grace to the blessedness of heaven. -Barnes Commentary*

15. For all things *are* for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.

A. For all things are for your sakes,

1. your sakes

a. Paul is speaking about his ministry to the Corinthians. All he did was for their good and edification, even if it exposed him to danger and even death.

B. that grace,

1. grace- Gr. charis

- a. This speaks of all the spiritual endowments of the gospel and the New Covenant given freely to us.
- b. The gospel is freely given, but a minister of the gospel often incurs great expense in the ministration of it. This cost is their time, energy, and the suffering of persecution from Satan and people who do his bidding.

C. having spread through the many,

- 1. A minister needs to focus on the many that are being blessed, rather than the few that opposes him or her.
- 2. Paul in prison focused on the "most" that were for him, not the "some" that were against him. [Phil. 1:14-15](#)

D. may cause thanksgiving to abound to the glory of God

1. thanksgiving- Gr. eucharisteo

- a. The root word of thanksgiving is grace- **charis**. Thanksgiving is processed grace that is returned to God.

2. abound- Gr. perisseuo

3. glory- Gr. doxa

- a. We are called to take the grace we receive vertically from God and go horizontal with it. As we minister this grace as a good steward, then the result is that this horizontal grace will cause people to go vertical and glorify God and seek Him. This should be an unbroken cycle- vertical, horizontal, vertical, horizontal, vertical...etc.

16. Therefore we do not lose heart. Even though our outward man is perishing, yet the inward *man* is being renewed day by day.

A. Therefore we do not lose heart

1. lose heart- Gr. ekkakeo- *to turn out badly; to be utterly spiritless, to be wearied out, exhausted*

- a. When we lose our focus on the Lord, then we turn out badly. We become spiritless, wearied out, exhausted, and cowardly.
- b. Our focus on the Lord will keep us from crumbling under the

pressure of persecution and circumstances. [Heb 12:3](#)

B. Even though our outward man is perishing,

1. **outward**- Gr. **exo**
2. **man**- Gr. **anthropos**
 - a. This speaks of the body.
3. **perishing**- Gr. **diaphtheiro**- *to decay wholly*
 - a. Our physical body is aging and decaying.
 - b. Paul's body was also perishing due to the hardships of ministry and persecution.

C. yet the inward man is being renewed day by day

1. **inward**- Gr. **esothern**
 - a. This speaks of our spirit and soul.
2. **renewed**- Gr. **anakainoo**- *changed into a new kind of life as opposed to the former corrupt state*
 - a. Persecution may impact our physical body and circumstances even to the point of destruction, but it can't destroy our inward man. [Mat 10:28](#)
3. **day**- Gr. **hemera**
 - a. [Col 3:10](#)

17. For our light affliction, which is but for a moment, is working for us a far more exceeding *and* eternal weight of glory,

A. For our light affliction,

1. **light**- Gr. **elaphros**- *light in weight*
2. **affliction**- Gr. **thlipsis**- *crushing pressure*
 - a. Paul lists this light affliction. [2Co 11:23-28](#)

B. which is but for a moment,

1. **moment**- Gr. **parautika**- *at this very instant*

C. is working for us a far more exceeding and eternal weight of glory

1. **working**- Gr. **katergazomai**- *to work out fully, to carry out*
2. **far more exceeding**- Gr. **kata hyperbole eis hyperbole**- *according to what is over and beyond unto over and beyond*
 - a. Paul is stretching the Greek language to its breaking point

here to describe the degree of glory that awaits us. It is excessive leading to more excess!

3. **eternal**- Gr. **aionios**- *everlasting*

4. **weight**- Gr. **baros**

a. We are often quite burdened by the pressures of this life. This weight can't compare to the weight of glory and bliss that will rest on us in the coming ages! [1Co 2:9](#)

5. **glory**- Gr. **doxa**

a. This is not only the splendor of God, but also His goodness, grace, and mercy.

b. The affliction of this life are nothing compared to the glory that awaits us. [Rom 8:18](#)

18. while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen *are* temporary, but the things which are not seen *are* eternal.

A. while we do not look at the things which are seen,

1. **look**- Gr. **skoepo**- *to fix one's eyes upon, direct one's attention to,*

a. Paul is not saying he does not see the natural circumstances of life, but that he is not focusing his attention on them.

2. **seen**- Gr. **blepo**- *to see, discern, of the bodily eye*

a. The light afflictions that can be seen and felt in the natural.

B. but at the things which are not seen

1. **not seen**

a. This is what is true in the spirit realm.

b. How can we look at things that are not seen? It is by the eyes of our heart. Our physical body has eyes, but so does our inward man [heart]. [Eph. 1:18](#)

C. For the things which are seen are temporary,

1. **temporary**- Gr. **proskairos**- *for the [present] season*

a. This life is but for a short season in the overarching time frame of eternity.

D. but the things which are not seen are eternal

1. **eternal**- Gr. **aionios**

a. The natural around us is changeable and for a season. The spirit realm is permanent, unchanging, and eternal.