

My Notes Handfuls Of Purpose 6-6-2023 Tuesday Morning

[2 Corinthians 4:15 - 5:9](#)

Today we studied [2 Corinthians 4:15](#) to [2 Corinthians 5:1](#)

[2 Corinthians 4:15 - 5:1](#) For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

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

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

5:1 For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

Taking a different look here for another handful. This is going to be found if you can find Second Corinthians chapter 4 in your Bibles. This is one of my favorite places. It's chapter 4 and then moves into the fifth chapter, so we'll take about 12 or 13 verses or so [Second Corinthians 4](#) and verse 15 so we'll start with that.

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5:1 For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

So, Lord, be pleased to help us here this morning as we rightly divide the word of truth we thank you for its many promises and in this particular case, Lord I'm sure everybody here on this study is facing some physical difficulties, and this is a great promise that addresses the matter of the temporal state that we're in. So help us, Father, to find your will in the midst of all of this, and to walk by faith and not by sight, and to be confident, as the apostle Paul certainly was. So bring your blessings to us this morning. We're grateful for you. Praying for Cassie she's going through some difficulty in that you're gonna heal her hopefully Lord soon in Jesus name. Amen.

All right so let's start with that first verse in [2 Corinthians 4:15](#) For all things are for your sakes, that the abundant grace might, through the thanksgiving of many redound to the glory of God. Now you notice right here, for all things are for your sakes, and this reminds us of another place that is quite similar to this, and we can tie these two passages together. All things are for your sakes, and that would be our passage in [Romans 8:28](#) And we know that all things work together for good to them that love God, to them who are the called according to his purpose. So the all things involved here, all the vicissitudes of life, all these troubles, all these issues that arise in each of our lives here, which come as testing points. So sometimes difficult to understand why God permits what he does. I like to use this illustration can you can you folks imagine doing a puzzle with this many pieces in it at 10,000 I don't know what how many thousands of pieces are involved here, but I can't. I can't abide with things like this. It takes too much effort, too much patience, you know, to get every piece put into place there, but I'm sure there's some of you here probably that enjoy doing puzzles like this, putting all the pieces together, and I guess to some there's a great deal of satisfaction at the end once you put all the pieces where they belong, although it takes quite a while, you know, I find myself pounding the piece in place. You know, if it doesn't fit, I'm going to make it fit, but if you want the the perfect picture, you want to get a good picture, you're going to have to make do with the patiently waiting and trying each piece. See if it fits here, see if it fits there, and then finally, as I said at the end it makes all the sense in the world, and what seemed to be nothing but a big mess broken pieces everywhere we then suddenly see how it all fits together and and we're so glad for it so, all things so all things

are for your sakes all the events of life, everything that's happening, there are no accidents. The Lord clearly has everything in order. You might be familiar with this passage in [Jeremiah 29:11-13](#) For I know the thoughts that I think toward these at the Lord thoughts of peace, and not of evil to give you an expected end.

12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find *me*, when ye shall search for me with all your heart.

Well, again, all things work together for good. The end, you know that's the end of the picture is what this is all about, and all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. So we will look towards the end. At the end of [Job 1:21](#) And said, Naked came I out of my mother's womb, And naked shall I return thither: The LORD gave, and the LORD hath taken away; Blessed be the name of the LORD. [James 5:11](#) speaks about seeing the latter end of Job and how that resolved all of the conflicts, troubles and issues that he endured. So Jeremiah says I know the thoughts I have there, thoughts of peace and not of evil, and it's going to bring us to the expected end. Now what is the expected end for the believer it is heaven, and a glorified body. So the expected end in [Jeremiah 29:12-13](#) Then shall you call upon me, and you shall go and pray unto me, and I will hearken unto you, 13 And you shall seek me, and find me, when you shall search for me with all your heart. So the process of sanctification and what we endure until that time, until we get to the expected end, this is all part of God's plan of making us what we ought to be again, back to [Romans 8:28-29](#) we have the idea of a all things working together according to God's purpose and plan, and in fact, when it goes on there for whom he did foreknow them, he also did predestinate to be conformed to the image of his Son. So we do understand that everything that God is doing is molding and shaping us into what ultimately he wants us to be. Now the passage in [Romans 8:28](#) which bears resemblance here to our text it's interesting how people interpret this passage oftentimes or misinterpreted, I might say. The apostle is not saying, well, whatever happens is good, that's not what this passage says, and another misinterpretation is they're saying that suffering and evil and tragedy are good. of course not is he saying everything will work out if we just have enough faith, and often there's people that that's kind of how they take this passage and that's not what it's saying. Was he saying that we will understand why God allowed tragedy to come? No, that's not what it's saying. So that those are often the misinterpretations of the passage, and I don't want to steal anybody's joy from them. If they if they like to apply [Romans 8:28](#) and answer those questions, then well, well and good, I suppose, but that's really not what the passage is about. The passage is about the expression work together. So just in a brief way, we'll analyze this passage because we want to get back to our text, but we know that all things work together. So the Holy Spirit works in tandem with our Spirit. So the notion here is in fact later on [Romans 8](#) or earlier in [Romans 8](#), it speaks about the Spirit interceding for us with groanings which cannot be uttered, so the Spirit works together. So we want to look at the word work together here and perhaps understand something even more about the significance of

the passage. So you might have to go back to the original language, and when you do this you'll find an interesting word. Synergeo and this synergeo is a we have a an English word that we use, which is Synergy, and synergy is it's cooperation. The notion of cooperating so you have a group of people to cooperate together to a final purpose and end. That's what Synergy is, and it's really taking from this Greek, as you can see, it's just the anglicized from this Greek word. So the the matter here is believers working together with the Holy Spirit to accomplish Gods final end and purpose. So this is the notion of it in our particular Laodicea in generation of believers everything seems believers see everything as being egocentric. You know it's all about me when, in fact for many centuries of the Church, it was never about me. It was it it's always been about Jesus. It's about the will of God. It isn't about me so our understanding of the passage in [Romans 8](#) and also in our current text, all things are for your sakes. So it sounds like, well, this is all for me. It really isn't. It's to accomplish a purpose that God has a will and a plan that he would be glorified in our lives and accomplish the purpose of the evangelizing, a world that's quite lost. So that's the word synergy that God is working in tandem His Spirit, working in tandem with our spirit, and accomplishing these good things as a result. There are all sorts of episodes in life that we endure without necessarily understanding what was to be accomplished? We might never know it here, but just like the pieces of the puzzle, we put everything together at the end and it makes all the sense in the world. So we we can, we can get each component piece of our life and so on and they're all it wouldn't make any sense until you finally it works together and we see it in its end result. Like this bead art here. Now what we can see all the beads finding their place exactly where they ought to be and, and you have a beautiful portrait. Or I like to use the illustration, you know, the old ladies that have their needing and knitting needles and they take their various colors of yarn and they just start this process, you know bringing bringing it all together and so they might have 10 or 20 different colors on the floor, you know all rolled up and then they it all comes up into the into the tapestry that they're making and and at the end again you see the beautiful work. Once it's all skillfully put together we're amazed at how it all works together. Now we won't be able to see this for believers until we get to the other side, and that's what our text is really all about all things are, for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God, and then it continues to tell us about, you know, the glorification of the believer. There's this beautiful poem.

The Masters Weaver's plan

My life is but a weaving
Between the Lord and me;
I may not choose the colors--
He knows what they should be.

For he can view the pattern
Upon the upper side,
While I can see it only
On this the under side.

Sometimes he weaves and sorrow,
Which seems so strange to me,
But I will trust his judgment
And work on faithfully.

Tis he who fills the shuttle,
And he who knows what is best;
So I shall weave and earnest,
And leave to him the rest.

Not till the loom is silent
And the shuttle ceased to fly
Shall God unroll the canvas
And explain the reasons why.

The dark threads are as needed
In the weavers skillful hand
As the threads of gold and silver
In the pattern He has planned.

So we as believers delight in trusting the Lord no matter what again, I think the emphasis of the the modern church is it's all about me. It's about good things happening to me, and we can see here, I think hopefully if we get a better perspective, move back a bit and scan the plan of the ages and see the history of the suffering of believers for 2000 years, we begin to understand that God has a bigger purposes and plans than my personal happiness. God has a bigger plan than that, and we are to submit to that plan. The life of Job becomes a grand illustration of this would have to be and there's so much in in it, but we'll look at his reaction response after these terrible messengers come one on the heels of the other. Where we have them coming in, and you know you lost all of his cattle, lost all of his landing lands, the house that the seven children were in collapsed, and all of them dead. So here's a man decimated you know he's he's reached the the end of life and one would think at this point you give up on God and even Job's wife comes to him to tempt him. Does they still retain that integrity. Curse God and die that's her suggestion, but his response is faithful in the in the midst of trial and

tribulation, he is now working together with the spirit of the living God. He's not working against it. He's not praying against it. He is resigned to it, and says, [Job 1:21](#) And said, Naked came I out of my mother's womb, And naked shall I return thither: The LORD gave, and the LORD hath taken away; Blessed be the name of the LORD.

The Abundant Grace

So back to our text where it says [2 Corinthians 4:15](#) For all things are for your sakes that the abundant grace. Well, let's talk about abundant grace, and for that matter everywhere we look in the scripture, we find the Super abundance of God. The things that He provides, He always provides in enormous measure.

The Abundant Grace

Super Abundance

Holy Ghost

In this case we find that the abundant grace the Holy Ghost who comes in [Titus 3:4-6](#) This passage tells us But after that the kindness and love of God, our Savior toward men appeared,
5 Not by works of righteousness which we have done, but according to his mercy saved us by the washing of regeneration and renewing of the Holy Ghost.
Now notice this, Which he shed on us up undauntedly through Jesus Christ our Savior. So there's certainly no pastie of power available to the believer the Holy Ghost is living in us, and we have the potential to be everything that God wants us to truly be. Now we do know that there's the old nature, and that is at odds with the presence of the Holy Spirit and [James 4:5](#) says That the spirit that dwelleth in us lusteth to envy, meaning, of course, that the Holy Spirit has every intention to fill up our lives. He's he's been given to all of us in a superabundant fashion.

The Abundant Grace

Super Abundance

Grace

Look at the abundant grace here in [1 Timothy 1:14](#) And the grace of our Lord Jesus Christ was exceeding abundant with faith and love, which is in Christ Jesus.

The Abundant Grace

Super Abundance

Joy

[Philippians 1:26](#) That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

The Abundant Grace

Super Abundance

Goodness And Truth

And Moses speaks of the goodness and the truth, right? Yeah. [Exodus 34:6](#) And so the Lord passed by before him and proclaimed the Lord the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth.

Well, that puts to the lie the heresy of the 1st and 2nd centuries of the followers of Marcion who believed that the Old Testament God was a mean bully and called the Demiurge and there needed to be a second God that would appear in the New Testament in the form of Christ to defeat the Old Testament God. I mean this total nonsense and fabrication. The God of the Old Testament as you can see, here is merciful, gracious, long-suffering, abundant in goodness and truth he's the same yesterday, today and forever, thank God.

The Abundant Grace

Super Abundance

Entrance To Heaven

[2 Peter 1:11](#) we find the entrance into heaven for the believer, and notice here. For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. So there again, super abundance of what God provides, He provides in more than we can imagine you know, everything that he makes is that way as well. Look at the universe. So we have this vast creation of God, multiplicity of stars, no man could ever come to the end of the number of stars, and space that he has created, it's super abundant. So we think of the grace of God in that fashion as well. Certainly we don't have to worry about coming to the Lord today and that he's out of grace, you know that we just so happens that he is out of grace.

All right, so the abundant grace through the thanksgiving of many redound to the glory of God, [2 Corinthians 4:16](#) For which cause we faint not; but though our outward man perish yet the inward man is renewed day by day. So we're introduced to the thought of the inward man and the outward man. It was a few weeks ago that we were on studying [1 Thessalonians 5:23](#) think we took both studies, but first Thessalonians 5. We were talking about the the presence of the outward and the inward, the tripartite nature of of man it was Paul that wrote to them and said, I pray God, that your whole spirit and soul and body be preserved blameless under the coming of the Lord, so the outward and the inward, so the apostle here is bringing the matter to light again, and we all are quite familiar with the temporariness of the outward body, it's subject to change immutability, but here we're, I think, encouraged to know that even though the outward man is perishing, there's not a thing that any of us can do about that by the way, it's part of the curse. This is part of the all things that work together for good. These are things that we have to merely accept. The temporary nature of men is all part of God's design here for people to seek Him and to find something that has endurance so in the world of change that we experience that our desire is to know something that cannot and will not change, and so we reach for something that's much, much higher, and so the outward man is perishing, but the inward man, and this is the delight of the to the delight of the believer is renewed, and day by day, so that we we have hope beyond the physical limitations of of a world that's cursed. How many places this concept comes and shines forth [Ephesians 3:16-18](#) that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man. That Christ may dwell in your hearts by faith. That you, being rooted and grounded in love, may be able to comprehend with all Saints what is the depth and height and so on. So the inner man is living. That's that's who we are it animates the outward man. The outward man is the

mere shell the inward man is the eternal aspect of our life again in [2 Corinthians 4:16](#) our passage tells us that he speaks of it as the inward man. So inner man, inward man, it's really interchangeable, synonymous so renewed day by day, and there that was the study we had weeks ago about the the body, soul, and spirit if we use the Greek expression soma, psyche and numa, so there's the the tripartite nature of man, just as we have the Father, Son, and Holy Ghost, but one God. We have threefold nature of man, but one person, and that outward man that we're so familiar with, you know where and we have these receptors the five senses are receptors and that it brings whatever is in the outward world into contact with the inner man, and this is why it's so vitally important for believers to understand the need to separate from the world, that the world's influences can affect the spirit and the soul of man. Why believers have to be very careful about this as well, because they're much as much in the world that's here to depress the devil, after all, as all about demoralizing God's children, stripping them of hope, and as a result, taking from them the power of the world's to come, we're we're witnesses to the world to come, and clearly, if we're in a depressed spirit because we're exposing ourselves to the news of the world and what the world has to tell us they have no good news it's all bad news, and that the bad news is intended to demoralize. So I would caution everybody about how much of that you want to digest. It will affect the inner man and it takes our hope away from us. Believers need to be meditating on the world to come, not in the world that we live in. When Paul instructs [2 Timothy 2:3-4](#) He says good soldiers cannot be entangled with the affairs of this world, so let's be very careful about that. Be uncomfortable so that we can, we can give a good witness to a lost world. So the outward man perishes. Well, we all know this, don't we? Every day we start to see the evidence of that. We look all look in the mirror and say, well, that doesn't look like me 20 years ago. Doesn't look like me 50 years ago. What? What's going on, and that's the effects of the old life and the old body that because of Adam's sin is subject to death, and [Romans 5:12](#) tells us by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. So this equation, this syllogism so to speak, is resolved in the fact that we have also one that came into the world, the last Adam, who reverses the process, and so as all die in Christ, all are made alive as all dying Adam, all are made alive in Christ, and this resolution, but in the mean time we are going to have to pass through this episode and this will be the times of testing for us. So the new spirit is that they were all about the new spirit. The third chapter of [John 3:3](#) we have Nicodemus approaching Jesus by night, and we know that thou art a good teacher that's come from God, and Jesus answers, I say unto thee, except a man be born again, he cannot see the Kingdom of God. Jesus cuts to the chase Nicodemus is just coming in, you know, with the complementary language and Jesus knows what the issue is. The issue is that Nicodemus needs to be born again, and that's evident also in the as the discourse continues and Nicodemus says, well, must a man be after the second time into mother's womb and be born? And Jesus said that which is flesh is flesh right now, he said, essentially condemns Nicodemus for not knowing art though a master in Israel, you know not these things. So it gives some further clarification to the matter, but it's a spiritual birth, and the spiritual birth is a necessity if one is to enter heaven. Because there's really no hope in the outward man. The outward

man is perishing, as our text clearly tells us. [2 Corinthians 5:17](#) he writes, Therefore if any man be in Christ, he is a new creature old things are passed away behold, all things become new. So you might remember we had the lesson on metamorphosis and the notion of transformation, and God gives us illustrations here, and nature of and probably I think the most dramatic has to be the Caterpillar that transforms himself, wraps himself in a chrysalis, which is essentially his coffin where he experiences, in a sense, a death and then a reemerging out of the the cocoon, and becoming a new creature altogether so there's several illustrations in the Bible. The tadpole might be another, you know, he becomes the the frog, and then I like the illustration of coal put under pressure if it's put up under enough pressure, long enough time, then not just enough pressure, it forms a diamond or the grain of sand you know, that lodges itself in the the mouth of the the clam and ultimately becomes a pearl. So metamorphosis, and that's what we're reading about here again in the Second Corinthians, the notion of a changed outward man being put off in the inward man, then and then the glorification of that old body and this metamorphosis seen throughout the scripture [Philippians 3:20-21](#) speaks about this change. For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, so quite descriptive. Now we don't tend to think of our bodies as vile, but expression vile here is applicable to the fact that the body is corruptible and it fades away and it is subject to disease, and we do our best to clean it and make it look good and wash it up and clean it and put makeup on it and whatever else we have to do to apply various. We might call them modalities, you know, from the curse. We're trying to do all that we can to make it look better and and yet it's still a vile body. It's a body, in other words, is subject to corruption and ultimately goes in every case back to corruption, and that's what death is, but the hope here that's laid before us is the glorious hope, so that the outward man perish, yet the inward man is renewed day by day. So in our light affliction will be but for a moment there will be this transformation that happens where we can escape death and this is called the rapture of the church and it is one of the great and glorious teachings and modern church seems to be moving away from offering this as the ultimate expediency you know, we're we've got to hope and the hope has to do with the coming of the Lord, and when the Lord returns in glory, we shall be like him, and this passage in [1 Corinthians 15:51-55](#), one of our favorites, Behold, I show you a mystery. We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye at the last Trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. So I don't let anybody take that hope away from you, and there are those that say Christ came in the 1st century, and I don't know where does that leave us? Well, we're glad that he's yet coming, and when he does come that this transformation will actually take place and this corruptible, then we'll put on incorruption, and this mortal shall have put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, than is brought to pass the saying that is written, death is swallowed up in victory. Oh death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law, but thanks be to God which giveth us the victory through our

Lord Jesus Christ.

So back to the text again in [2 Corinthians 4:17](#) Where it says for our light affliction is but for a moment worketh for us a far more exceeding and eternal weight of glory. So we need to meditate on the words you're, you know, it's a light affliction, and let's remember who's writing this, of course, under the inspiration of the Spirit nonetheless. What did Paul endure and what he went through when one considers his afflictions, they certainly were, could hardly be described as light afflictions, but perhaps this helps all of us to put things in perspective. If he speaks of it as a light affliction after what he had endured, let's remember here's the list that's found in [2 Corinthians 11:23-29](#) Are they ministers of Christ? So I speak as a fool. I am more in laborers, more abundant in stripes above measure. Stripes meaning he was it. Been beaten many times with the Roman whip. In prisons more frequent in deaths oft. Of the Jews, five times received forty stripes save one. Thrice was I beaten with rods. Once I was stoned thrice I suffered shipwreck. A night in a day I'd been in the deep. In journeyings, often in perils of waters, in perils of robbers, and perils by mine own countrymen, in perils by the heathen, in perils in the city, and perils in the wilderness, and perils in the sea, and perils amongst false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often in cold and nakedness, beside those things that are without that which cometh upon me daily, the care of all the churches. Who is weak? And I am not weak. You can probably just sum it all up in this single sentence that he used there in the eighth chapter of [Romans 8:18](#) when he said, I reckon, the sufferings of this present time, so you could put all those things that he's just delineated. The sufferings of this present time he said they're not worthy to be compared with the glory which shall be revealed in us. Thus he considers it light affliction. So again, when he writes it, this isn't just some glib speaker telling you everything's gonna be ok don't worry you know how we tell people that are in trouble? That sort of thing., but he had already been through all of this. He could still say at the end certainly, comparatively as we see here in Romans compared with the glory which shall be revealed in us, it was light affliction. Now didn't Jesus say in [Matthew 11:29-30](#) Take my yoke upon you and learn of me; I am meek and lowly in heart; and you shall find rest unto your souls. For my yoke is easy, and my burden is light. So what makes it light is the fact that Jesus bears the burden with us. Let's not forget that what he went through. Yeah, can't even be compared with anything that we go through. He was divine, eternal, and they had to experience something completely contrary to his nature, and that would be our sins transferred to him at the cross, and the judgment of those sins that he pays there at the cross. So if he's telling us His yoke is easy and his burden is light we are best believing a light affliction. [Ephesians 3:17-19](#) We have another glorious handful, so to speak, in this passage, that Christ may dwell in your hearts by faith, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know that the love of Christ, which passeth knowledge that you might be filled with all the fullness of God. There's a lot there, isn't there? You know, he's talking about our light affliction's, but for a moment it works for us, a far more exceeding eternal weight of

glory. So, good comparison here what what we have to look forward to versus what we have to go through is like comparing comparing a stack of gold to a single feather. Light affliction, but we gained the eternal weight of glory, and here in Ephesians it's superlative language trying to describe or capture, so to speak in word picture. So, he says now we don't understand. We don't understand, but then we'll be able to comprehend, and with all those that have gone before us, let's not forget it. You know, we have a veritable pantheon of saints that have gone before us, Old and New Testament Saints, but also throughout the history of the Church that stood for Christ in the midst of terrible sufferings, and we'll be able to comprehend in the last days, the breadth, the length, the depth and the height. So we're getting all the dimensions there, right? So our vision is so skewed now, it's so limited now, but here we see, you know, boundless breadth, length, depth, height, and to know the love of Christ, which passeth knowledge. So that's a it's a rich text there, right there. Alright, so [2 Corinthians 4:18](#) While we look not at the things which are seen, but the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal. So we're looking at something that we can't see. Just the opposite of worldly concepts that we we don't believe it if we don't see it. They say those from Missouri demand proof. They'll say show me. That seems to be their motto, right? Show me, and then men pretty much in this world are also materialists, sensualists if they can't see, feel and touch it, then then it doesn't exist to them, which is total nonsense. There's so much that's involved in the invisible that we cannot see yet we depend on. Why the very functions of our body right now, all of this happening unbeknownst to us, digesting our morning breakfast, and what do we have to do with that? Nothing, really it's all it's all done quite invisibly. So there's so much that's happening in each cell, so wonderfully compacted together, each cell working in cooperation, one with the other doing what it needs to do intelligently, without our supervision. So there's much that we believe is happening without actually seeing it happen, and that's just in the microcosm. Imagine the huge universe all around us, all the things that have to happen to keep everything in order. So there's so much that we can only understand and the rest will have to assume is the operation of faith. So while we look not at the things which are seen, but the things which are not seen. So Jesus told Thomas you now believe because you've seen, but blessed are those that believe without seeing, and thus again we have the pure definition of faith. [Hebrews 11:1](#) Now faith is the substance of things hoped for, and the evidence of things not seen. So we spoke I guess on our last couple weeks ago about the somewhere I spoke about it was the notion of blind faith, and it was initially proposed that Immanuel Kant saying that to be a believer in God or a theist you would have to take a blind leap of faith, which he never did, but he correctly assumed that to believe in a God that you can't see, you would have to, you would have to take a leap of faith. So we do take a leap of faith. It was Soren Kierkegaard who was the Christian existentialist that said what's a blind leap no he says it's a leap into faith, not a blind leap of faith. So he argued with the semantics, but whatever, obviously if you're going to become a believer at some point there's only so much evidence that you can have. At a certain point, God intends for us to trust without seeing, and thus we have in our text here the notion of the unseen world and the concept of believing it and trusting without having

all the evidence that we need so in our studies in [1 Peter 1:7-9](#) That the trial of your faith is much more precious than of gold that perishes, though it be tried with fire might be found unto praise and honor and glory, at the appearing of Jesus Christ. So we know that we have that light affliction, but for a moment works for us so far exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen. So the things which are seen are temporal, but the things which are not seen are eternal. So that's the glory of the believer, is to go through the trial of faith without having any answers given to him and trusting implicitly like a child trusts its parent.

[2 Corinthians 5:1](#) So we know that if our earthly house of this tabernacle now we're using here metaphorical language. Now you can see here with crossed over from the 4th chapter into the 5th where Paul, as it were, gives us like an amplification of the truth that he's just set out about the outward and the inward man now he's talking about the glorification of the outward man, a new body a body now that is fit for eternity, not not the one that we have here, the earthly house of this tabernacle. So you see, he's using the metaphor of a house, and also speaks of this tabernacle. A tabernacle is a tent, and so it's a place where the people would dwell, but you know, in the nomadic Middle East, nobody stayed at the same place for long. They would pitch their tent and then they move their tent and they move all about and so on, and the children of Israel for 40 years wandering the wilderness and they set up the tabernacle, and it was portable. The design was that it could be moved from place to place. So our house, our tabernacle we're living in, is quite temporal, and here he suggests that house will be dissolved which is a euphemistic term dissolved. I mean, he's talking about the breakdown of the body it breaks down. Last week one of my members passed away last week. He was in intensive care for the last three weeks, and he was having breathing issues and they introduced a tube to breathe. Thus the expression intubate, intubate, and so to keep him breathing, but what was happening? Is that he was they tried to extubate him and then what would happen is the he couldn't breathe again, the tissue was breaking down, and you know, he's he spent many years smoking cigarettes, which is horrendous and terrible habit, and it's very destructive and and and as a result he could not overcome what was happening here in the fluid was building up so thick in his lungs that deep finally passed away just a few days ago. So that's that's the nature of the dissolving I mean again, this is a euphemism dissolve. I mean, the body tissue was breaking down, wasn't anything left to it, and and so his lungs could not fill up any longer and his heart was also giving out. It can only do so much work as well, and so he passed on. Well, this is the dissolution of the flesh, and the corruption of the flesh is seen in other forms as well. All of us see it to one degree or another, and as we get older this is what's going to happen is the tissue breaks down the body ultimately is going to have to finally give over to death itself. Now the Apostle, of course, introduces now the hope we have a building of God, and a house not made with hands eternal in the heavens. So it's also using the metaphor of a house, he's building. It's a house in heaven, so to speak, and that this is going to be our eternal dwelling place our soul and spirit will be bereft of the body at the

moment of death, the soul and spirit departs and is immediately in the presence of Christ, but the body goes into the ground and goes into corruption even before it's put in the ground it starts corrupting as soon as the heart stops. So there's the there's the notion of hope that God is going to recreate and give us a body that has eternal function and will know no corruption. This corruptible must put in put on in corruption. So that which is dissolved will be in dissolvable, and that's the building that God has in heaven for us it's a glorified you. Now I often say, you know God is the architect of the universe. He knows where every molecule is so this is the infinitude, a mind that can know all of that. So I assure you that he knows our blueprint. he was the he's the maker, and he will able will be able to reassemble our parts as they should have been without a curse. So what a glory that is so if the earth and vessel would speak about the earthen vessel, and we have this treasure in earthen vessels, it says in [2 Corinthians 4:7](#) the chapter before here in the that we were studying the third chapter. The the earthen vessel it's made from from the the clay of the ground, in fact when Adam was formed, he was formed out of the dust of the ground. [Genesis 2:7](#) And thus his name Adama, means earth or clay. So the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. So now man is differentiated from all of the rest of God's creation. Man alone is made in the image of God because he's a living soul. God imparts to him eternity at that moment, but Adam sins, and so now what happens is that his body must die, and experienced a death. [Ecclesiastes 12:7](#) tells us then shall the dust return to the earth as it was, and the Spirit shall return unto God who gave it. So that's the that's going to happen to everyone of us, unless we happen to be here when the Lord comes in glory and the rapture takes place. At which point then we can escape the whole process of death, but apart from that, then all of us are going to have to experience sooner or later the body corrupting and going into the ground and that would be the physical form, but the soul and spirit is awaiting this transformed body, this building of God, and house not made with hands, eternal in the heavens. So here's a little chart of what happens when you die, if you're interested, by the way so I don't know, we're doing everything we can to run from this and to do what we can to avoid putrefaction, but eventually you can only run so fast, and eventually the Grim Reaper catches up with us and our bodies begin to go into this corrupted state, at which point then we are this huge putrescence, this experience of the body going into the ground and so on and the worms eating it and that sort of thing is it's all about the physical dissolution. All right, but we haven't house not made with hands. [Romans 6:5](#) So if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection. So this indicates that Jesus, who is the first, fruits from the dead. Now you can say, well, other people were raised from the dead. He raised three people from the dead, and even in the Old Testament we have illustrations of people that were raised from the dead, but they were raised from the dead back into a corruptible state. Jesus becomes the first begotten from the dead, the first fruits of the dead because his resurrection was one to a glorified body a body that would know no more death, and that's what we're all anticipating, and Romans tells us here that we'll be in the likeness of his death and will be in the likeness of his resurrection. So there's a lot of questions that come then at that point, I think intriguing ones people ask, for

instance, well, we know each other in heaven, and how old will we be when we get to heaven? Will we face another test of faith? Is there a second probation? And do people in heaven watch us now? So those are all the intriguing questions, and those questions, I think, are answered in the Scripture as a matter of fact. So we have the answers to all of this. Will, we know each other in heaven, and we shall know even as we are known, and what, what what we do when we get to heaven. So what will be the occupation of heaven? Obviously, God doesn't, we sometimes say at funerals oh well, you know, he was a he was an electrician, and so people say, well, you must be up in heaven he's fixing all the light fixtures and so forth. Well, of course the Lord doesn't need anybody to fix anything when we get to heaven. We won't need contractors to build things. So what will people do? What will the occupation of heaven? And so again, the answer to all these questions maybe you'll find this intriguing and I'm running out of time. So will, we know each other in heaven is answered, I think, at [1 Corinthians 13:12](#) Now the expression here for now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know, even as also I am known now. There's a lot to this passage, obviously, Paul speaking about seeing himself in an enigma or a glass, and as he's looking at his own image, he sees behind him the image of Christ, but he sees it faintly. So that's our experience here on Earth we're we know just a little bit. We know what God has revealed, but we don't know him as he actually is just yet. We know a lot about him. We know enough for the salvation of our soul, but we are yet to know Him as he is. The same could be said about all of us knowing each other, and that's so I applied that last portion of the 12th verse. Then shall I know even as also I am known. So this means that I will be known as I was so when I get to heaven, I'll be who I am, you'll be who you are, and we'll see each other as we knew them on earth. The difference though, and that is that will be in a glorified state, so we'll be in a perfect state, and so we won't have any of the flaws, but we won't have any of the sinful propensities that we were familiar with and all of our various self centeredness that, you know, kind of characterized all of our lives that'll be gone, but we still be known as we were known here on earth just as we will know Christ as we knew Him on earth, but we'll also know Him in a glorified state, we'll know Him as He is now. So I think that passage answers the question will we know each other in heaven, and there's other ways of answering that question as well. We have in the Transfiguration, for instance, in [Matthew 17:4](#) We have Peter, James and John they're asleep for the most part, and then they awaken and they find Jesus glorified transfigured, but with Jesus on either side is Moses and Elijah, and Peter immediately recognizes them now we would wonder, how did he know what Moses and Elijah looked like after all they didn't have the movies right, so they don't know what what could Moses and Elijah look like, so obviously they were able to recognize Moses and Elijah, but that's part of the glorified state. We're not going to need name tags will be known in heaven as we were known on earth, in this case, Moses and Elias or Elijah we might sell in the negative sense as well that those that are in hell, the rich man died, and you'll notice here that he also looking up, sees Abraham afar off. So he recognizes Abraham, though he had never met him, never seen him, he recognizes him as he is, and of course, he did know Lazarus, but I knew him as Lazarus. Lazarus in his paradise, in the paradise of God, was seen as he was known on earth by name. So I think this also indicates yes

indeed we will know each other. As we were known on earth in heaven. I might also recall here in [1 Samuel 28:12](#) The case of Samuel appearing to Saul. Saul seeks after a witch. The witch of Endor wants Samuel to be brought back. For a visit wants to know what the prospects for the battle on the next day would be and Samuel actually comes forward apparently the Lord permits this. This is unusual this kind of necromancy is normally forbidden in the Scripture, so this is a special circumstance, and immediately the woman saw Samuel and she cried with a loud voice. So apparently, and Saul perceived that it was Samuel and he stooped with his face to the ground, so they knew each other in glory and they were able to experience recognition. So well, the next question is how old will he be when we get to heaven? And we're already at the end of the study here, so perhaps we'll take this back up, and those other questions we can answer next time in our studies.

So Lord just ask your blessing upon all of us. These are intriguing places in the Bible, and they're highly informative. So help us to be good students, rightly divide the truth, and see where it can apply to our own experience. Thank you for preparing a glorious body for us one day looking forward to graduating to a perfect form, and no more temporary pains and troubles and afflictions that are germane to this life. Looking forward, Lord, with great expectations as you put these passages before us and intentionally so that believers have hope in the midst of our trials. Help us to see, as we go through the struggles of life that this is written and that this is normative, that all people on earth we're going to experience trials and tribulations to some degree. May it serve for those who are lost as a platform for seeking something better and reaching out to the living God with the hope of eternity. For those that know you Lord, that we would all see, as Paul did, that these are light afflictions, and that you never leave us or forsake us in the midst of our afflictions, you promised that you would be with us through the tribulation knowing that you've already gone through the worst, it is indeed a source of comfort to us bring us a blessing here, Lord everybody here on the study here is going through various circumstances and I'm sure, Lord, that we all hear need the comfort of these passages, may we internalize them, may they become part of us may we memorize and put them in our heart. Lord, so that these passages can help us in time of need in Jesus name, Amen.