

## 015. THE TRIAL OF YOUR FAITH – PART 3

This is lesson # 15, and the third in a three-part series on “*the trial of your faith.*” Our three points of discussion will be:

**The outward man perishes vs. the inward man is renewed.**

**Light affliction vs. eternal weight of glory.**

**Sight vs. faith.**

We read the following account in 2 Cor 4:6-11 and 16-18,

*“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. {7} But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. {8} We are troubled on every side, yet not distressed; we are perplexed, but not in despair; {9} Persecuted, but not forsaken; cast down, but not destroyed; {10} Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. {11} For we which live are alway delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh... {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.*

Our first point is:

***The Outward Man Perishes vs. The Inward Man Is Renewed***

We ended our previous study with the exhortation to not faint, as we see in 2 Cor 4:16a, “*For which cause we faint not...*” There are a number of different words in the New Testament that God employs to describe our human bodies, otherwise known as the “*outward man,*” three of which are found in 2 Cor 5:1-9: “*earthly house,*” “*tabernacle,*” and “*body*”:

*“For we know that if our **earthly** [epigeios:G1919] **house** [oikia:G3416] of this **tabernacle** [skenos:G4636] 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 [skenos:G4636] 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 [or down payment] of the Spirit. {6} Therefore we are always confident, knowing that, whilst we are at home in **the body**,*

*[soma:G4983], 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** [soma:G4983], and to be present with the Lord. {9} Wherefore we labour, that, whether present or absent, we may be accepted of him.”*

Our bodies will eventually die, as 2 Cor 4:16 declares, “...*though our outward man perish...*” This is a result of the punishment God pronounced to Adam and Eve in Gen 2:17,

*“But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”*

The last part of Gen 2:17 literally reads in Hebrew, “*dying, thou shalt die*” and establishes the fact that judgment by God’s Word began in the *Garden of Eden* and would culminate on the last day with the annihilation of all the non-elect and our present universe. Rom 6:23a reiterates God’s decree in Gen 2:17,

*“For the wages of sin is death...”*

Isa 64:6-7 makes this sad but brutally accurate assessment with regard to every human being (prior to salvation):

*“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. {7} And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.”*

Mark 7:21-23 pinpoints the significance of what actually takes place in an individual’s life:

*“For **from within** [esothern:G2081], out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, {22} Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: {23} All these evil things come **from within** [esothern:G2081], and defile the man.”*

By contrast, 2 Cor 4:16 also speaks about “...*the inward* [esothern:G2081] [man] **that is renewed day by day.**” This particular word, “*is renewed*” appears one other time in Col 3:10, and I will read down to verse 17 to pick up the context which helps to define the qualities that God infuses into the life of each of His elect:

*“And have put on **the new man**, which **is renewed** [anakainoo:G341] in knowledge after the image of him that created him: {11} Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. {12} Put on therefore, as the elect of God, holy and beloved, bowels of mercies,*

*kindness, humbleness of mind, meekness, longsuffering; {13} Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. {14} And above all these things put on charity, which is the bond of perfectness. {15} And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. {16} Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. {17} And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.”*

Our second point is:

### ***Light Affliction vs. Eternal Weight Of Glory***

The word rendered “affliction” (*thlipsis*:G2347) or “tribulation” (*thlipsis*:G2347) is used in conjunction with the three “great tribulation” periods in the Bible, along with the typical trials, burdens, and troubles that all believers face daily. Such was the case with Joseph, who is an outstanding example of the Lord Jesus Christ Himself, according to Acts 7:10 which reveals:

*“And delivered him [Joseph] out of all his **afflictions** [*thlipsis*:G2347], and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.”*

In John 16:33 Christ promises His peace to His beloved followers, in spite of the tribulation that He said they would encounter in this world:

*“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have **tribulation** [*thlipsis*:G2347]: but be of good cheer; I have overcome the world.”*

Paul, under divine inspiration explains that tribulation is actually a prerequisite for entering the kingdom of God in Acts 14:22:

*“Confirming the souls of the disciples, and exhorting them to **continue in the faith**, and that we **must through much tribulation** [*thlipsis*:G2347] enter into the kingdom of God.”*

However the verse we are looking at says – “For our **light** [*elaphros*:G1645] affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;”

The Greek word translated “light” is only found in Mat 11:30, which affirms,

*“For my yoke is easy, and my burden is **light** [*elaphros*:G1645].”*

Indeed Christ came to set men free from their terrible bondage to sin and to Satan, as Isa 58:6-7 so beautifully acknowledges,

*“Is not this the fast [or “Gospel”] that I have chosen? **to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?** 7 Is it not **to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him;** and that thou hide not thyself from thine own flesh?”*

Mat 23:1-5a shows that the religious leaders of Jesus’ day as well as in our day were guilty of saddling their parishioners which “heavy burdens” as well:

*“Then spake Jesus to the multitude, and to his disciples,{2} Saying, The scribes and the Pharisees sit in Moses’ seat: {3} All therefore whatsoever they bid you observe, that observe and do; **but do not ye after their works: for they say, and do not.**{4} **For they bind heavy burdens and grievous to be borne, and lay them on men’s shoulders; but they themselves will not move them with one of their fingers.**{5} But all their works they do for to be seen of men:”*

Whatever tribulation a child of God might be subjected to in this life is of little consequence, in comparison to the glory which he will partake of in eternity, as Rom 8:18 asserts,

*“For I reckon that the sufferings of this present time are not worthy to be compared with **the glory** [doxa:G1391] which shall be revealed in us.”*

Our third point is:  
***Sight Versus Faith***

The verse I just quoted requires one to not only take God at His Word but to look with eyes of faith to an unseen reality that is absolutely “Rock-solid” because it is based on the very integrity of God Himself. What one can see is merely temporal – not eternal – as 2 Cor 4:18 testifies,

*“While we look not at **the things which are seen** [blepo:G991], but **at the things which are** [blepo:G991] **not seen** [blepo:G991]: **for the things which are seen** [blepo:G991] [are] **temporal** [proskairos:G4340]; but **the things which are** [blepo:G991] **not seen**[blepo:G991] **are eternal.**”*

Rom 8:24-25 likewise concludes, emphasizing the necessity for patience:

*“For we are saved by hope: but hope **that is seen** [blepo:G991] is not hope: for what a man **seeth** [blepo:G991], why doth he yet hope for? {25} But if we hope for that **we see***

*[blepo:G991]not, then do we with patience wait for it.”*

Matters of a temporal nature don't last, as these next citations dramatically highlight:

Mat 13:21 speaks of the seed that landed on “*stony places*”: “*Yet hath he not root in himself, but dureth **for a while** [proskairos:G4340]: for when tribulation or persecution ariseth because of the word, by and by he is offended.*”

Similarly, Mark 4:17 adds, “*And have no root in themselves, and so endure **but for a time** [proskairos:G4340]: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.*”

Heb 11:24-27 makes this declaration regarding Moses, “***By faith Moses**, when he was come to years, refused to be called the son of Pharaoh's daughter; {25} Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin **for a season** [proskairos:G4340]; {26} Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. {27} **By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.**”*

Heb 11:1-3 insists, “*Now faith is the substance of things hoped for, the evidence of things not **seen** [blepo:G991] . {2} For by it the elders obtained a good report. {3} Through faith we understand that the worlds were framed by the word of God, so that things which **are seen** [blepo:G991] were not made of things which do appear.*”

If time permitted we could read all of Heb 11 – concerning the great men and women of faith – who represent but a small portion of the “*great a cloud of witnesses*” mentioned in Heb 12:1-2,

*“Wherefore seeing we also are compassed about with so great a cloud of witnesses, **let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, {2} Looking unto Jesus the author and finisher of [our] faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.**”*





