

## 2 CORINTHIANS

### STUDY NUMBER EIGHT

2 Cor. 4:8-18

#### TEXT:

- v. 8 We are being hard pressed in every way, but we are not being crushed; perplexed but not despairing;
- v. 9 persecuted but not forsaken; struck, but not destroyed;
- v. 10 always carrying about in the body the dying of Jesus, in order that the life of Jesus also may be manifested in our body.
- v. 11 For we who are living are constantly being delivered over to death for Jesus' sake, in order that the life of Jesus also may be manifested in our mortal flesh.
- v. 12 So death is operating in us but life in you.
- v. 13 But having the same spirit of faith, according to what has been written, "I believe therefore I spoke" and we also are believing, therefore also we are speaking.
- v. 14 Knowing that He who raised the Lord Jesus will raise us also with Jesus and will present us with you.
- v. 15 For all things are for your sakes, in order that the grace which is spreading to more and more people may cause the giving of thanks to abound to the glory of God.
- v. 16 Therefore we are not losing heart, but though our outer man is decaying yet our inner man is being renewed day by day.
- v. 17 For momentary, slight affliction is producing for us an eternal weight of glory far beyond all comparison.
- v. 18 While we are not looking 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.

#### INTRODUCTION:

(II Corinthians by H. A. Ironside)

Someone said to Sir Isaac Newton, "Sir Isaac, I do not understand; you seem to be able to believe the Bible like a little child. I have tried, but I cannot. So many of its statements mean nothing to me. I cannot believe; I cannot understand."

Sir Isaac Newton replied, "Sometimes I come into my study and in my absent-mindedness I attempt to light my candle when the extinguisher is over it, and I fumble about trying to light it and cannot; but when I remove the extinguisher then I am able to light the candle. I am afraid the extinguisher in your case is the love of your sins; it is deliberate unbelief that is in you. Turn to God in repentance; be prepared to let the Spirit of God reveal His truth to you, and it will be His joy to show the glory of the grace of God shining in the face of Jesus Christ."

p. 102

(Forgive & Forget by Lewis B. Smedes)

But sometimes we suffer a lot for no good reason, while folk of smaller virtue get along fine. One woman prays for ten years to have a child and never gets one; a teenage girl playing around with sex skips off to an abortion clinic to get rid of what that woman wants more than anything else in life. One man obeys all the rules of good health and dies of a brain tumor at thirty-five; his friend smokes and drinks and grow a massive potbelly and lives to be eighty-five. A little help from God would have come in handy.  
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But we healed ourselves more quickly than we thought we could. I wasn't aware of it then, but I know now that what we did for healing was something like forgiving God.

We leaned on each other for strength; and we soon began together to feel a strange sense of our life's goodness in spite of this one rotten thing about it that had come upon us one cruel night when we felt we had a right to something very good. The feeling came to us; we did not arrive at it as a thinker finds his answer to an intellectual problem. We just sat there on her bed, and we cried, wondered, loved, grieved together, and, in our all-aloneness, hardly thought straight about anything at all.

We felt together, never wondering whether it hurt one of us more than the other, only sensing that we were together in our grief and our emptiness and our confusion. And that was good. Our life was good in our shared hurt!

In our strange euphoria about life's goodness, I felt God again as the giver, not the taker of life. As the God I know in the suffering Jesus, not a god who pointlessly makes us suffer.

I knew that I could not feel this goodness and also think that God took my child away. I knew my mind would forever say "I don't know" when my heart asked why little babies die. I heard my heart tell me that God was with us, "dying" a little along with our baby.

I understand no more today than I did then about how God was involved within the crazy game Doris and I had to play that March night. But I am sure that I shall never throw it up to him or remind him of the time he let us down.

Did I forgive God? In a way I suppose I did.

p. 91

(If Those Who Reach Could Touch by Gail and Gordon MacDonald)

The story is told of a man who was being pursued by a roaring, hungry lion. Feeling the animal's hot breath upon the back of his neck and knowing that time was short, he cried out in desperation, "O Lord, please make this lion a Christian."

Within seconds the fleeing man was aware that the lion had stopped. And when he looked behind him, he found the lion kneeling, lips moving in obvious prayer. Greatly relieved at this turn of events and desirous of joining the lion in meditation, he approached the beast. And when he was near enough he heard the lion praying, "Bless, O Lord, this food for which we are exceedingly grateful."

There is a dangerous tendency to suppose that Christian relationships must be devoid of all conflict --- that if people are followers of Christ, all will be peace and tranquility.

p. 79

(The Be (Happy) Attitudes by Robert Schuller)

Don't blame God for permitting sin. Thank God that He has never, in spite of our sins, taken our freedom from us and with it our capability of becoming sincere, loving persons.

Don't blame God for the suffering in this world! Blame human beings for personally choosing the path leading to heartache and sorrow. Blame human beings for rejecting the divine truth when it was shown to them. Blame human beings for refusing God's salvation, even when offered in the name of Jesus! You have but to look at the cross and know that no human being can ever blame God for not going to the limit to save us.

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## II. Cor. Summary

1. "The agony & the ecstasy of being conformed to the image of Christ."
2. II Cor. 3:18: "and we all, with unveiled faces reflecting the glory of the Lord, are being transformed into the same image from one degree of glory to another, which is from the Lord, who is the Spirit."
3. METAMORΦΗ – worm to a butterfly.
4. Following the new birth we start to grow as the Spirit starts chipping away at the self.
5. Christ likeness & fruit of the Spirit starts showing up.
6. Times of great hurt & times of great joy!

We have learned thus far:

1. We are to pass on comfort.
2. Defended his itinerary
3. Time to forgive and heal
4. law and grace
5. salvation and transformation. Soon we shall be like him.
6. Satan is in the mind blinding business.

Dr. Viktor Frankl, an eminent psychiatrist and author of the famous book, Man's Search for Meaning, is a living example of this Be-Happy Attitude.

Dr. Frankl, who is a Jew, was imprisoned by the Nazis in the Second World War. His wife, his children, and his parents were all killed in the holocaust.

The Gestapo took Viktor and made him strip. He stood there totally naked. But they noticed that he still had on his wedding band. As they removed even that from him, he said to himself, "You can take away my wife, you can take away my children,

you can strip me of my clothes and my freedom, but there is one thing no person can ever take from me --- and that is my freedom to choose how I will react to what happens to me!"

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- v. 8 We are being hard pressed in every way, but we are not being crushed; perplexed but not despairing;

In verses 8 and 9 we have four negatives and positives in these two verses.

There are eight PRESENT PASSIVE PARTICIPLES that are used here to describe some of Paul's daily experiences.

#### Luke 9:23

And He was saying to them all, "If anyone wishes to come after Me, let him deny himself, and take up his cross daily, and follow Me.

#### Matt. 5:10-12

"Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when men revile you, and persecute you, and say all kinds of evil against you falsely, on account of Me. Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you.

Paul is telling us here in these two verses that this is how it is.

Each of the participles is in the present tense, so this is a daily portion for the apostle Paul.

Paul is a PRESSED, PERPLEXED, PERSECUTED PERSON, and he describes that graphically in these eight words that characterize the present condition.

We need to recognize that all of these things come through external circumstances.

Let's take a little time to look at these eight words that Paul chooses to describe his circumstances.

#### 1. WE ARE BEING HARD PRESSED IN EVERY WAY.

The first Greek word is thlibo.

It means "to press," "to squash," "to rub," or "to hem in."

It is to be distressed by suffering and someone's scheming.

It means to be pressed by pressure.

I think of the line from the old country song:

“I gave her my heart.  
And she stomped that sucker flat.”

The word occurs in chap. 1:6

But if we are being hard pressed by reason of affliction, it is for you comfort and salvation;

It also occurs in chap. 7:5

For even when we came into Macedonia our flesh had no rest, but we were being afflicted on every side: conflicts without, fears within.

It is the pain we feel when we have rubbed a blister on our hand or our foot. Our flesh has been rubbed raw.

Paul says here: “We are being hard pressed in every way.”

It is hitting us from every direction, Paul is saying.

2. The second word is the word stenochoreo.

“BUT WE ARE NOT BEING CRUSHED”

The word can also mean “to crowd” or “to cramp” or “to confine.”

It is also used in 2 Cor. 6:12

You are not restrained by us, but you are restrained in your own affections.

3. The third word is aporeo. We have translated it:

“PERPLEXED”

It can mean “to be at a loss,” “uncertain,” or “in doubt.”

There are many things in life, because we can only see in a mirror dimly, that cause us to be perplexed, that cause us to be at a loss as to why it happened, or uncertain about the goodness of the circumstance. It is also possible to be in doubt as to the good outcome from the happening that has taken place.

4. The fourth word is exaporeo. This word is just an intensification of the previous word.

It means “to be in great difficulty,” “in doubt or despair.”

It is used in 2 Cor. 1:8

For we are not desiring you to be unaware, brethren, concerning our affliction which came to us in Asia, that we were burdened excessively, beyond our strength, so that we despaired even of living;

- v. 9 persecuted but not forsaken; struck down but not destroyed;

5. The fifth word is the Greek word dioko.

It means “to persecute,” “to press” or “to run after and pursue.”

6. The sixth word is the word egkataleipo.

The word is the word which means “abandon,” “forsake,” “leave behind or desert.”

Matt. 27:46

And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli lama sabachthani?” that is, “My God, My God, why hast Thou forsaken Me?”

2 Tim. 4:10

For Demas, having loved this present world, has deserted me and gone to Thessalonica;

2 Tim. 4:16

At my first defense no one supported me, but all deserted me; may it not be counted against them.

Hebrews 10:25

Not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near.

2 Tim. 4:17, 18

But the Lord stood with me, and strengthened me, in order that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was delivered out of the lion's mouth. The Lord will deliver me from every

evil deed, and will bring me safely to His heavenly kingdom; to Him be the glory forever and ever. Amen.

#### Exodus 33:14

The Lord replied, "My Presence will go with you, and I will give you rest."

7. The seventh word is kataballo.

This word means "to throw down" or "to knock down."

8. The eight word is the word apollumi.

This means "to destroy" or "to ruin." It is the word used "to perish" in several of the gospel verses like John 3:16:

"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."

(The Letter to the Corinthians by William Barclay)

One of the most notable things about the martyrs has always been that it was amidst their sorest times that they had their sweetest times with Christ. As Joan of Arc said when she was abandoned by those who should have stood by her, "It is better to be alone with God. His friendship will not fail me, nor His counsel, nor His love. In His strength, I will dare and dare and dare until I die." As the psalmist wrote, "When my father and my mother forsake me, then the Lord will take me up." (Psalm 27:1). Nothing can alter the loyalty of God.

p. 222

Browning in his Epilogue describes the gallant character:

"One who never turned his back but marched breast-forward,  
Never doubted clouds would break,  
Never dream'd, though right were worsted, wrong would triumph  
Held we fall to rise, are baffled to fight better,  
Sleep to wake."

p. 223

(Holy Sweat by Tim Hansel)

Likewise, when we take people rappelling on our Summit Expedition courses, we find they are anything but apathetic. We have a couple of rappels that would probably make your navel pucker. But afterward, these climbers always talk about the thrill, the joy, or pushing to the edge, trusting those ropes, and feeling an indelible aliveness. It's the same way when we're living out there on the edge of our preconceived notions of

what the Christian life is supposed to be. We feel alive, we feel close to God, and we experience tremendous joy.  
p. 49

(No More Mr. Nice Guy! By Stephen Brown)

Our prayer ought to be the prayer of the sea captain in the middle of a hurricane: "O God, help us, and come Yourself because this ain't no time for boys."  
p. 32

(How to Have a Creative Crisis by H. Norman Wright)

There are three possible outcomes of a crisis: a change for the better, a change for the worse, or a return to the previous level of functioning. The word crisis is rich with meaning. The Chinese term for crisis (weiji) is made up of two symbols: one is for despair and the other for opportunity. The English word is based on the Greek (krinein) meaning to decide. Crisis is a time of decision, judgment, as well as a turning point during which there will be a change for the better or worse.  
p. 14

This is one of the most famous accounts of a sudden religious conversion and very frequently such a conversion can precipitate a crisis. It is an excellent example of some of the characteristics of a crisis. This experience affected Paul in many ways. It affected him physically for he could not see and had to be led by the hand into the city. He was changed spiritually for he became a believer and changed his whole pattern of responding to Christians. He was affected mentally and emotionally for he didn't eat or drink for three days. His conversion caused a crisis or a turning point and in his case for the better.  
p. 16

At the heart of most crisis is a loss of some kind. Losses threaten our security, our sense of stability, and our well-being. Our self-image may be affected and there is the feeling of being out of control. The more sudden the loss, the more out of control you will feel. A gradual loss, although painful, can be prepared for to some degree. But a sudden, unexpected death may disrupt our ability to activate the emotional resources which we need to cope.  
p. 27

Let's summarize now what happens to you during the impact phase. This phase will take a few hours to a few days. You will either want to face and fight the situation or flee from it. Your thinking will be somewhat numb and disoriented. You will search for whatever it is that you have lost, often by reminiscing. And you need people to accept your feelings.  
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Our stability in life begins when we can say these words, “even if He does not!” This is not a denial of life’s problems. It is not rolling over and giving up or refusing to face life. It is a matter of surrendering to the wisdom of God and through this we gain strength.

Each of us has his own “fiery furnace” to face at one time or another. When such a crisis hits we must experience the normal emotional responses which are part of the healing process and then, with God’s strength and stability, face the results. God does not always send in a rescue squad to get us out of the difficulty. (He doesn’t always extinguish the fire in the furnace.) He does come in and say, “Let’s go through this together.” Things will be better tomorrow, but better from God’s perspective. Saying, “even if He doesn’t” means we are willing to leave the results to God.

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God has a reason for everything He does and a time table for when He does it. “‘For I know the plans I have for you,’ declares the Lord, ‘plans to prosper you and not to harm you, plans to give you hope and a future’” (Jeremiah 29:11 NIV). Give yourself permission not to know what, not to know how, and not to know when. Even though you feel adrift on the turbulent ocean, God is holding you and knows the direction of your drift. Giving yourself permission to wait can give you hope. It is all right for God to ask us to wait for weeks and months and even years. During that time when we do not receive the answer and/or solution we think we need, He gives us His presence. “But I trust in you, O Lord; I say, ‘You are my God.’ My times are in your hands” (Psalm 31:14-15 NIV).

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But there is a way out. This is the message of the Bible. You can find courage for crisis living! You can take it ! Crisis is the overture. Hurt is the introduction. Courage is the climax, and God is the ultimate resource.

p. 103

The three questions to ask in the middle of a crisis are:

1. What can I learn from this?
2. How can I grow through this?
3. How can God be glorified through this?

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J. B. Philips translates these two verses in the following way:

We are handicapped on all sides, but we are never frustrated; we are puzzled, but never in despair. We are persecuted, but we never have to stand it alone: we may be knocked down but we are never knocked out!

When through the deep waters I call thee to go,  
The rivers of sorrow shall not overflow;

For I will be with thee thy trials to bless,  
And sanctify to thee thy deepest distress.  
-- Keith

Grace can transform painful trials into glorious triumphs!

### **Day of Tragedy, Disaster For American Speedskater**

CALGARY, Alberta (UPI) – A day of tragedy ended on a final note of bitterness for Dan Jansen when he crashed into a wall and was eliminated from the 500-meter speedskating event Sunday only hours after learning his sister had died of leukemia.

As the world sprint champion Jansen was considered one of the strongest medal hopes on a weak United States contingent entered in the Winter Olympics. He also had a special personal reason for doing well, dedicating his efforts to the 27-year-old sister he left behind in a West Allis, Wis., hospital.

The sister, Jane Beres, died Sunday morning, shortly after Jansen spoke to her on the phone, and when his turn came to skate seven hours later, he could stay on his feet barely 10 seconds.

"I had always planned on skating because that is what Jane would have wanted me to do," said Jansen, 22.

Skating in the second pair of the competition, the 6-foot, 185-pounder appeared deeply unnerved by the events of the day. He was called for a false start on his first attempt off the line. On his second attempt he tripped over his skates, fell to the ice and slid backwards into the retaining wall.

Jansen, in realization of what had happened to him, held both hands straight up, then bent over and covered his face before he was consoled by teammates, friends and his fiancée, Canadian speedskater Natalie Grenier.

"I wasn't gripping the ice real well," Jansen said. "I could feel this was a problem in the warm-up. I felt I could not push as hard as I wanted. Team captain Erik Henriksen said, "As soon as he feel, my heart sank. "I'm just not used to seeing so many things go wrong in such a short time."

Jens-Uwe Mey of East Germany won the 500 meters in a world record time of 36.45 seconds, beating Jan Ykema of the Netherlands (36.76) and Akira Kuroiwa of Japan (36.77).

The sad situation of the U.S. team was compounded when Nick Thometz, of Minnetonka, Minn., whose world record time of 36.55 was bettered by Mey, skated in the pair following Jansen and could do not better than eight in 37.16.

The other gold medals for the day, the first of 46 to be awarded in the next two weeks, were won by Vida Ventsene, a 26-year-old student from the Soviet Union, in the women's 10-kilometer cross country ski race and Matti Nykanen of Finland in the 70-meter ski jump.

Winds of up to 98 mph at the top of the ski slope forced postponement of the men's downhill race. The race, one of the glamour events of the Olympics, was rescheduled for Monday morning, conditions permitting.

Jansen will have another chance at a medal in the 1,000 meters Thursday. He decided to remain in Calgary and the funeral for his sister will be delayed until he returns home.

A spokeswoman for West Allis Memorial Hospital in Wisconsin confirmed that Jansen spoke to his sister by telephone shortly before she died. Jansen later talked with his family on the phone and decided to compete.

Beres, a mother of three, died at 9:57 a.m. (CST). Harry Jansen, Beres' father, flew home from Calgary Saturday night and was in the hospital when she died, according to Ruth Krause, a hospital supervisor.

The U.S. speedskater had been speaking daily with his sister by telephone from the Games, and he called her a last time early Sunday morning. Bob Cornell, the public relations person assigned to the speed skating team by the USOC, said there was no indication Beres was able to understand what he said. Jansen's brother Mike was at her bedside and gave Beres a kiss for Dan.

For the first time ever, the Olympic speedskating championships were being held indoors, in the Olympic Oval at the University of Calgary, and it is expected that more world records will be eclipsed because of the ideal indoor conditions.

### **Stricter Discipline for God's Willing Children**

If God has singled you out to be a special object of His grace you may expect Him to honor you with stricter discipline and greater suffering than less favored ones are called upon to endure.

If God sets out to make you an unusual Christian He is not likely to be as gentle as He is usually pictured by the popular teachers. A sculptor does not use a manicure set to reduce the rude, unshapely marble to a thing of beauty. The saw, the hammer and the chisel are cruel tools, but without them the rough stone must remain forever formless and unbeautiful.

To do His supreme work of grace within you He will take from your heart everything you love most. Everything you trust in will go from you. Piles of ashes will lie where you most precious treasures used to be.

Thus you will learn what faith is; you will find out the hard way, but the only way to open to you, that true faith lies in the will, that the joy unspeakable of which the apostle speaks is not itself faith but a slow-ripening fruit of faith. You will learn, too, that present spiritual joys may come and go as they will without altering your spiritual status or in any way affecting your position as a true child of the heavenly Father.

Then you will also learn, probably to your astonishment, that it is possible to live in all good conscience before God and men and still feel nothing of the "peace and joy" you hear talked about so much by immature Christians!

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

What does this mean: "ALWAYS CARRYING ABOUT IN THE BODY THE DYING OF JESUS"?

Phillips translates this 10<sup>th</sup> verse by saying:

Every day we experience something of the death of the Lord Jesus, so that we may also know the power of the life of Jesus in these bodies of ours.

(Expository Studies in 2 Corinthians: Power out of Weakness by Ray C. Stedman)

Today we are being assaulted on every side by the cult of human potential. Groups like est, Transactional Analysis, Transcendental Meditation and others are saying you need to find hidden resources in yourself that you can count on. You must develop these resources and then you will find yourself growing in confidence and ability to handle life. You can be at the top of the heap if you will send in a considerable sum of money and spend a weekend with them.

People on every side are believing that. And it appears to work. Many of them do find a new source of confidence, a new ability to function, to make a greater impression on others, but it all comes out at this point: the measure of their success is the degree to which they are recognized by someone else. Even Christianized versions of these cults take the words of Scripture and the songs and hymns of Christians and glaze them over and present them as a "Christian" way. But it is still the same old thing, working out to the glory of the individual, calling on him to rely upon his natural resources and abilities to succeed.

The true Christian gospel cuts right across this, labeling these resources as the very thing that the cross puts to death. We must come to the end of dependence on ourselves and rest upon the willingness of God to be at work in us, without any flash or demonstration, but changing our whole character, in loving and quiet ways, until it is like Jesus in the midst of rejection and lack of recognition. Are you willing to do that? If so, you too can have the life of Jesus.

p. 81

(How to Be a People-Helper by Dr. Gary Collins)

God uses crises to bring people to Himself. He uses crises to help Christians grow and to mature as disciples. Our task as people helpers is to be open to the leading of the Holy Spirit, trusting that He will show us when and how to bring spirituals issues into our crisis-helping in a way that will draw the helpee closer to the Lord and ultimately bring glory to God.

p. 83

(Glad Reunion by John Claypool)

This was a drastic switch from the role of court favorite and national hero, and because it was so utterly undeserved in terms of what David had done, lesser persons than he might have collapsed right then and there in bitterness and despair or fear. But it is right at this point that the qualities of true greatness began to show through in David. He did not collapse or say, as Saul would eventually say, "Poor me! Ain't it awful! Stop the

world; I want to get off.” No, with a quality I call “the courage to cope,” David proceeded to make wise and ingenious use of the hand life was dealing him.  
p. 90

“ALWAYS CARRYING ABOUT IN THE BODY THE DYING OF JESUS”

He carried Calvary with him.

The death of Christ is continually being reenacted in Paul. He is in living union with Christ as the branch is in the vine.

It is the life of Jesus that is flowing through him.

We are to recognize that we have died with Christ.

2 Cor. 4:7

But we are having this treasure in earthenware vessels, in order that the extraordinary (quality of the ) power may be of God and not from ourselves.

John 12:24, 25

“Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it bears much fruit. He who loves his life loses it; and he who hates his life in this world shall keep it to life eternal.

Romans 6:1-11

What shall we say then? Are we to continue in sin that grace might increase? May it never be! How shall we who died to sin still live in it? Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection, knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin; for he who has died is freed from sin. Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. For the death that He died, He died to sin, once for all; but the life that He lives, He lives to God. Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

E. Margaret Clarkson in her hymn “So Send I You” says it well:

So send I you to leave your life's ambition,  
To die to dear desire, self will resign,  
To labor long and love where men revile you;  
So send I you to lose your life in Mine.

“ALWAYS CARRYING ABOUT IN THE BODY THE DYING OF JESUS, IN ORDER THAT THE LIFE OF JESUS MAY BE MANIFESTED IN OUR BODY.”

Here now we have the statement of purpose. It is the purpose through all of this that the life of Jesus would be manifested in our body.

The eight things we have seen in verses 8 and 9 produce this: that is, the life of Jesus manifested in our body.

#### Galatians 2:20

I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me.

The four kinds of suffering described in the previous verses are condensed in the phrase: “THE DYING OF JESUS.” It is that suffering that produces the life of Jesus that is manifested in our body.

#### Philippians 3:10

That I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death;

#### Luke 14:25-35

Now great multitudes were going along with Him; and He turned and said to them, “If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. Whoever does not carry his own cross and come after Me cannot be My disciple. For which one of you when he wants to build a tower, does not first sit down and calculate the cost, to see if he has enough to complete it? Otherwise, when he has laid a foundation, and is not able to finish, all who observe it begin to ridicule him, saying, ‘This man began to build and was not able to finish.’ Or what king, when he sets out to meet another king in battle, will not first sit down and take counsel whether he is strong enough with ten thousand men to encounter the one coming against him with twenty thousand? Or else, while the other is still far away, he sends a delegation and asks terms of peace. So therefore, no one of you can be My disciple who does not give up all his own possessions. Therefore, salt is good; but if even salt has become tasteless, with

what will it be seasoned? It is useless either for the soil or for the manure pile; it is thrown out. He who has ears to hear, let him hear.”

The principle in this tenth verse is basically that out of death comes life.

#### Esther 4:16

“Go, gather together all the Jews who are in Susa, and fast for me. Do not eat or drink for three days, night or day. I and my maids will fast as you do. When this is done, I will go to the king, even though it is against the law. And if I perish, I perish.”

#### Genesis 43:14

And may God Almighty grant you mercy before the man so that he will let your other brother and Benjamin come back with you. As for me, if I am bereaved, I am bereaved.”

(II Corinthians by H. A. Ironside)

General Booth expressed it in a different way. J. Wilbur Chapman said to him, “Will you tell me the secret of the great work that you have accomplished?”

He said, in his straightforward way, as he looked right into the face of Doctor Chapman with that eagle eye of his, “Dr. Chapman, when I was a lad of seventeen, I determined that God should have all there was of William Booth.”

That is it! When I come to the place where I am through with my own ambitions, when I can say, “None of self, but all of Thee,” I understand what Paul means when he talks about “Bearing about in the body the dying of the Lord Jesus.”

“So then death worketh in us, but life in you.”

p. 113

- v. 11 For we who are living are constantly being delivered over to death for Jesus’ sake, in order that the life of Jesus also may be manifested in our mortal flesh.

Here the reason is stated again, and we have the identical same purpose clause with MORTAL FLESH replacing BODY from verse 10.

“FOR WE WHO ARE LIVING ARE CONSTANTLY BEING DELIVERED OVER TO DEATH FOR JESUS’ SAKE.”

#### Matt. 27:26

Then he released Barabbas for them; but Jesus he scourged and delivered over to be crucified.

The death for us is the death of our selfish pride; the death of our desires; the death of our direction for life; and a willingness to be submissive to the Lord taking care of all of these things in our lives, that the life of Jesus may be manifested in our mortal flesh.

(The Danger of Self-Love by Paul Brownback)

The view of man as having autonomous worth leads to an error in a very practical area or Christian living. It produces a somewhat misplaced confidence. Narramore says, "Next to the knowledge that God created us stands another pillar of our self-esteem --- the awareness of our abilities and a sense of inner strength."

But the thrust of the Bible seems to be in the opposite direction. Time after time we see the Lord bringing people to the end of their own strength, their human capacities, so that He can demonstrate how dependent they are on Him. Abraham made a last-ditch effort through human capacity with Hagar and Ishmael, but to his regret and recognition that this was not God's program. God was waiting to show him that He was El Shaddai, the God who works when people come to the end of themselves.

p. 102

Our text tells us that we who are living are constantly being delivered over to death for Jesus' sake. This helps us understand the little phrase: "TAKE UP HIS CROSS DAILY" It is something of a daily experience, as we have seen in the eight present tenses in verses 8 and 9, and now here again in this verse, that it's something that's happening on a continuing basis.

"IN ORDER THAT THE LIFE OF JESUS ALSO MAY BE MANIFESTED IN OUR MORTAL FLESH."

2 Cor. 3:18

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.

v. 12 So death is operating in us but life in you.

The result of all of this is: "death is operating in us (the instruments which He is using) but (in contrast) life in you."

This is the secret of fruitfulness here in verse 12.

2 Tim. 2:8

Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel;



- v. 13 But having the same spirit of faith, according to what has been written, “I believed therefore I spoke” and we also are believing, therefore also we are speaking.

The support and suffering is the faith which we have in the delivering power of God.

Hebrews 11:1

Now faith is the assurance of things hoped for, the conviction of things not seen.

Hebrews 11:6

And without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who seek Him.

2 Cor. 1:9, 10

Indeed, we have had the sentence of death within ourselves in order that we should not be trusting in ourselves but in the God who is raising the dead, who delivered us out of so great a peril of death, and will deliver us, He on whom we have set our hope. And he will yet deliver us.

Psalms 116:10

I believed; therefore I said,  
“I am greatly afflicted.”

The verse that is quoted from Psalm 116:10 is in the past tense:

“I believed; therefore I spoke”

And Paul changes that to the present circumstances:

“and we also are believing, therefore also we are speaking.”

Romans 10:9, 10

That if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

Acts 4:19, 20

But Peter and John answered and said to them, "Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; for we cannot stop speaking what we have seen and heard."

- v. 14 Knowing that He who raised the Lord Jesus will raise us also with Jesus and will present us with you.

Verse 14 starts with the word KNOWING. This is the assurance that forms the foundation for Paul's confidence in that which he is speaking. "KNOWING THAT HE WHO RAISED THE LORD JESUS (in the past) WILL RAISE US (in the future) WITH JESUS AND WILL PRESENT US WITH YOU."

Having this assurance, we are knowing that He will raise us also with Jesus and will present us with you.

#### 1 Thess. 4:16-18

For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord. Therefore comfort one another with these words.

#### 1 Cor. 15:51-54

Behold, I tell 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 trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable must put on the imperishable, and this mortal must put on immortality. But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "Death is swallowed up in victory."

#### Jude 24, 25

Now to Him who is able to keep you from stumbling and to make you stand in the presence of His glory blameless with great joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.

- v. 15 For all things are for you sakes, in order that the grace which is spreading to more and more people may cause the giving of thanks to abound to the glory of God.

The reason: "For all things (that is, everything we are doing is for your benefit) for your sakes, (and the purpose) in order that the grace (not the law) which is spreading to more and more people may cause the giving of thanks to abound to the glory of God."

The purpose behind it all is that God might be given thanks and glory might fully abound to Him.

Romans 8:18

For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

- v. 16 therefore we are not losing heart, but though our outer man is decaying yet our inner man is being renewed day by day.

“THEREFORE WE ARE NOT LOSING HEART”

2 Cor. 4:1

Therefore since we are having this ministry, even as we were favored with mercy, we are not losing heart.

Paul is saying, We are not discouraged in the face of these overwhelming circumstances.

Sanders in his book Spiritual Leadership says:

Writing to the Secretary of the Church Missionary Society, Douglas M. Thornton of Egypt said:

But I am weary! I have only written because I am too weary to be working now, and too tired to sleep....I am getting prematurely old, they tell me, and doctors do not give me long to live unless the strain is eased a bit. My life is wearier than I am. She needs complete rest a while...Oh, that the church at home but realized one half of the opportunities of today! Will no one hear the call? Please do your best to help us.  
p. 109

(Are Christians Destroying America? How to Restore a Decaying Culture by Tony Evans)

At our church in Dallas, a person can't be a member without agreeing to serve. When people come to our pre-membership class, we give them a list of one hundred ways they can fulfill their ministry responsibility.

If they don't want to serve, they will have to go to some other church to be a lazy saint. You can't say to the church, "Preach to me, sing to me, counsel me, visit me when I'm sick, take care of me when I'm in need, encourage me – but don't expect anything from me." That's ripping off the kingdom.  
p. 57

Abide with me, o Lord,

For even now it is towards evening with me,  
And the day is far spent  
Of this traveling life.  
Let thy strength be perfected  
In my weakness.

J. Dwight Pentecost in his book Man's Problems --- God's Answers says:

Discouragement is principally self-occupation. A man is discouraged because he has turned his eyes inward upon himself, and he evaluates all things in terms of himself. He sees every situation in its effect upon him personally and, being totally occupied with himself, he is easily discouraged because he knows he is inadequate for any situation. While it is true that the believer can do all things through Christ who strengthens him, it is also true that by himself the child of God can do nothing; and as soon as he is no longer occupied with Jesus Christ but becomes occupied with himself, he is ready prey to discouragement.

p. 87

“THEREFORE WE ARE NOT LOSING HEART, BUT (in contrast) THOUGH OUR OUTER MAN IS DECAYING YET OUR INNER MAN IS BEING RENEWED DAY BY DAY.”

“THE OUTER MEN” refers to the “body” in verse 10:

In order that the life of Jesus also may be manifested in our body

And the “mortal flesh” of verse 11:

In order that the life of Jesus also may be manifested in our mortal flesh

(Time Flies by Bill Cosby)

During these twenty years of competing with time, I have been forced to witness many other signs of defeat deep in the hide of me, and on the top as well. It distresses me to report that, at the half, the score is: Time---37, Cosby---0. For the man of fifty, it is always third and long yardage, with a nearsighted quarterback.

p. 40

“It doesn’t really look that bad,” he says, an observation equivalent to the captain of the Titanic announcing, “We may be stopping near Newfoundland for a while.” Living in this fantasy isn’t easy for you because certain indications of your decline keep coming from other people, who look smilingly at your stomach and say such cute things as “Can you feel it kicking yet?”

p. 43

While coping with middle age, at least I have the comfort of knowing that I will never have to cope with senility.

“Don’t worry about senility,” my grandfather used to say. “When it hits you, you won’t know it.”

p. 65

“THOUGH OUR OUTER MAN IS DECAYING YET OUR INNER MAN IS BEING RENEWED DAY BY DAY.”

#### Psalm 103:5

He satisfies my desires with good things so that my youth is renewed like the eagle’s.

#### Romans 7:22

For I joyfully concur with the law of God in the inner man,

#### Ephesians 3:16

That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man;

#### Romans 12:2

And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.

#### Isaiah 40:31

But those who hope in the Lord  
Will renew their strength.  
They will soar on wings like eagles;  
They will run and not grow weary,  
They will walk and not be faint.

Our inner man is being renewed day by day. We ask the question: HOW?

It is by the five S’s:

1. SUFFERING
2. STUDY
3. SUBMISSION
4. SERVICE
5. SENSITIVITY TO THE SPIRIT

### Ephesians 4:23

And that you be renewed in the spirit of your mind,

(Spiritual Awakening, Sherwood Eliot Wirt, editor)

What frame was this good man in when he composed this Forty-second Psalm? The Psalm itself can best tell. It seems composed when he was either persecuted by Saul, or driven from his own court by his fondling, beloved son, Absalom. Then David appeared truly great. I honor him when I see him yonder, attending a few sheep. I admire the young stripling when I see him come out with his sling and stone, and aiming at the head of Goliath, the enemy of God; or when exalted and filling the seat of justice. But to me he never appears greater than when he is bowed down in low circumstances, beset on every side, struggling between sense and faith; and then, like the sun after an eclipse, breaking forth with greater luster to all the spectators. In this view we must consider this great, this good man, when he cries out, "Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God!"

-- George Whitefield

p. 30

(No More Mr. Nice Guy! By Stephen Brown)

Perfection is not attainable in this world. If you think it is, you are going to end up a neurotic Christian. The cartoonist who showed a cannibal pouring the contents of a small box labeled "Instant Missionary" into a big pot is not the only one dreaming. We all dream about instant goodness, instant power, and instant perfection. It simply doesn't work that way. While you ought to feel properly guilty when you don't measure up to God's standard, you ought to be properly relieved to know that you didn't surprise God when you didn't measure up to His standard, and that He has made provision for you at the foot of the cross.

p. 121

(Anger: The Misunderstood Emotion by Carol Tavris)

There are no simple links, therefore, between stress, anger, and illness. Stress does not invariably produce anger, nor does anger produce illness. In fact, stress itself is not enough to cause illness, although not so long ago some psychologists were advising us to total up our "stress points" to avoid going over the dangerous maximum. Many people who live under considerably high pressures, it turns out, never get sick at all. Why? One answer apparently has to do with how we think about stress. A team of researchers at the University of Chicago studied a large group of middle and upper-level managers for five years, finding that stress can be neutralized by the psychological quality they call "hardiness." Hardiness consists of three things: a feeling of commitment toward your activities, a sense of purpose and belonging; a sense of control over your actions and events; and challenge, the belief that changes are normal, exciting, and

incentives to growth. The “hardy” managers proved far more resistant to the symptoms of illness than managers who did not share their attitudes, even when both groups were undergoing highly stressful life events. You could say that the hardy managers welcomed stress and thrived on it, while the vulnerable managers felt victimized by it.

How we think about stress, therefore, determines many of its effects on us, and the same may be said about anger.  
pp. 118-19

Give me, Savior, a purpose deep,  
In joy or sorrow Your trust to keep;  
And so through trouble, care, and strife,  
Glorify You in my daily life.  
-- Anon.

There are no hopeless situations, only people who have grown hopeless about them.

v. 17 For momentary, slight affliction is producing for us an eternal weight of glory far beyond all comparison.

Now the apostle gives us the reason that our inner man is being renewed day by day. He speaks of this affliction in two ways:

1. It is **MOMENTARY**.
2. And it is **SLIGHT**.

When he is talking about it being momentary and slight, he is speaking about verses 8 and 9 of this study.

Chap. 4:8, 9

We are being hard pressed in every way, but we are not being crushed; perplexed but not despairing; persecuted but not forsaken; struck down, but not destroyed;

It is **MOMENTARY**. That means that this too shall pass, and the **TRAUMA IS TEMPORARY**.

Secondly, it is **SLIGHT**; and anything is slight when we compare it to Calvary.

This momentary, slight affliction which is external is “producing for us an eternal weight of glory far beyond all comparison.”

The momentary, slight affliction is producing an eternal weight of glory.

There are light trials producing heavy glory.

In verse 15 we have “what’s in it for God”:

For all things are for your sakes, in order that the grace which is spreading to more and more people may cause the giving of thanks to abound to the glory of God.

And now we see “what is in it for us”:

This affliction is producing for us an eternal weight of glory far beyond all comparison.

Our Daily Bread for June 25 had the following article called “Beauty from Brokenness”:

A certain cathedral in Europe was famous for the large, magnificent, stained-glass window that was located behind the altar and high above the sanctuary. One day a violent windstorm shattered that beautiful window into a thousand pieces. The church custodian was hesitant to discard the fragments, so he put them in a box and stored them in the basement of the cathedral. Shortly after the storm, a man who had heard about the damage asked for and received the broken pieces of glass. About 2 years later, he invited the caretaker to visit him in a nearby village. When the custodian arrived, the man explained that he was an artisan and that he had something to show him. When the craftsman unveiled his work, the visitor was astonished to see a lovely window fashioned from the broken fragments. It was even more beautiful than the original!

Often our plans or accomplishments go the way of that majestic stained-glass window --- they are destroyed by the storms of unexpected circumstances. When this happens, we cannot understand why. We wonder what good it is for us to face suffering, disappointment, or struggles. But let me assure you that there is a reason. God has something better planned for us. In His infinite wisdom He sometimes allows our plans and dreams to be broken and cast aside. Then out of the shattered pieces He brings about the fulfillment of His will, which is far better than anything we could have devised. This is how God works in us and for us “a far more exceeding and eternal weight of glory.”

A Broken and contrite heart  
Our God will soothe and heal,  
For He can use the broken things  
Of earth to do His will.  
-- Adkins

Broken things become blessed things  
If you let Christ do the mending.

(Pilgrim at Tinker Creek by Annie Dillard)

We see through a glass darkly. We find ourselves in the middle of a movie, or, God help us, a take for a movie, and we don’t know what’s on the rest of the film.  
p. 142



(Make Anger Your Ally by Neil Clark Warren)

But when you do learn to master that anger:

- A. You are able to deal effectively with the hurt, frustration, and fear in your life. This “clears the tracks” for joy.
- B. You experience yourself as having potency. You are able to manage your life adequately.
- C. Thus, you never experience yourself as a victim of external events. There is no quality of “determined by others” about you.
- D. You are in charge of your inner world! There is a sense of mastery about your experiencing.

p. 210

(Holy Sweat by Tim Hansel)

I received a telegram one day. It said simply: UNTIL FURTHER NOTICE ----  
CELEBRATE EVERYTHING!

- v. 18 While we are not looking 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.

The secret to victory here and now is seen in the fact that the apostle makes a negative and positive statement here.

Negative part: “We are not looking at the things which are seen”

Positive part: “at the things which are not seen”

“for the things which are seen are temporary, but the things which are not seen are eternal.”

Matt. 6:21

For where your treasure is, there will your heart be also.

1 John 2:15-17

Do not love the world, nor the things in the world. If any one loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. And the world is passing away, and also its lusts; but the one who does the will of God abides forever.

### Hebrews 11:24-26

By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter; choosing rather to endure ill-treatment with the people of God, than to enjoy the passing pleasures of sin; considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward.

### Colossians 3:1-4

If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things that are on earth. For you have died and your life is hidden with Christ in God. When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.

### CONCLUSION:

LESSON #1: Paul has been **PRESSED, PERPLEXED, PERSECUTED, PUNCHED**, but has not **PERISHED**.

LESSON #2: Paul finds himself hard pressed in every way.

LESSON #3: There are times when we are at a loss to understand what is happening.

LESSON #4: We have the promise of His presence no matter what is happening.

LESSON #5: We may be knocked **DOWN**, but not knocked **OUT**.

LESSON #6: It is the purpose of the Father that the life of Jesus be manifested in our mortal flesh.

LESSON #7: Our support in suffering is faith in the power of God.

LESSON #8: The inner man is being renewed day by day, although the outer man is decaying.

LESSON #9: Momentary, slight affliction produces an eternal weight of glory.

LESSON 10: Keep your focus on the eternal and not the temporary.

(The Pursuit of God by A. W. Tozer)

God is a person, and in the deep of His mighty nature He thinks, wills, enjoys, feels, loves, desires, and suffers as any other person may. In making Himself known to us He stays by the familiar pattern of personality. He communicates with us through the avenues of our minds, our wills and our emotions. The continuous and unembarrassed

interchange of love and thought between God and the soul of the redeemed man is the throbbing heart of New Testament religion.  
pp. 13-14

(Spiritual Awakening, Sherwood Eliot Wirt, editor)

From the time when, as a twenty-one-year-old ordinand, Whitefield (pronounced Whitfield) first stepped into the pulpit of St. Mary de Crypt, Gloucester, on June 27, 1736, until the September day in 1770 when he preached his life away in Exeter, New Hampshire, and Newburyport, Massachusetts, he seems to have lived for one consuming purpose: to preach Jesus Christ and to bring men and women into a saving relationship with him. "God forbid," he once said, "that I should travel with anybody a quarter of an hour without speaking of Christ to them." Again he declared in a sermon, "Believe me, I am willing to go to prison and to death for you, but I am not willing to go to heaven without you."

p. 27