

Mark Seifrid: Welcome guys we're going to translate and think about the episode reading for the second Sunday after Pentecost drawing from second Corinthians 4:13 to five one.

Mark Seifrid: Just a couple of words about the context, this is Paul's defensive himself as an apostle to the Corinthians they are not all that interested in Paul they prefer.

Mark Seifrid: The apostolate claimants have made their way to the church and who seem to exude Christ power and Paul is the Apostle of weakness and in the passage with which you're dealing Paul is presenting is epidemic ministry to them in for one through.

Mark Seifrid: his team.

Mark Seifrid: He presents himself as the proclaimers of Christ in 4:16 on through 5:10 he presents himself as the one who bears hope in his body and life, just as he bears Christ in his body in life, in fact.

Mark Seifrid: of common other If Swatter in his commentary on second Corinthians the title of the commentary is Paul the messenger of Jesus.

Mark Seifrid: comments on this dynamic when he says, Paul for the message of Jesus, not only with his mouth, but in his body in life and that's what we're going to see in our text so our text actually then.

Mark Seifrid: moves, as I said, between two sections and the context is important I'm going to move back up just a little bit in our text, I think you can see.

Mark Seifrid: and move through this part quickly, so we can get to the the proper text of the proper for the day, but I want to at least back up a little bit 2:46 as I can see now on the screen.

Mark Seifrid: Because the God, who said, let light shine out of darkness understood is the one who shown in our hearts of speaking with himself.

Mark Seifrid: For the illumination of the light of the knowledge of the glory of God, in the person or in the face of Jesus Christ, the process can mean both.

Mark Seifrid: person and face and he's referring back to his earlier discussion of the new covenant with which has been entrusted, as the House Oh, and speaking himself of himself now.

Mark Seifrid: As the bearer of this message it's presented in terms of life in terms of God's work in his heart and he goes on to describe.

Mark Seifrid: The nature of his bearing this message for seven we have this treasure of the knowledge of God, in the person of Christ in earthen vessels cheap were.

Mark Seifrid: Not something expensive in order that the good populate this surpassing thing of the power of God might be this is this is me the surpassing thing of power might be of God and that I'm us and then he goes on to describe his.

Mark Seifrid: situation is his role as an apostle in weakness in everything.

Mark Seifrid: afflicted or you could even translate this burden above annoying but not constrained.

Mark Seifrid: And you can see that the language is paradoxical at a loss, but not entirely at a loss verse nine persecuted, but not forsaken.

Mark Seifrid: Cast down struck down but not destroyed and then verse 10 is the critical one here for us also has always bearing Toronto's bearing about.

Mark Seifrid: Carrying about always caring about in the body until so mighty 10 Nikos into a suit the I want to translate this as the deadness of Jesus doesn't use the word.

Mark Seifrid: Fantastic stuff but the deadness of Jesus Jesus as the crucified one quote, of course, lives but he's pointing to the reality of Jesus as the crucified one who lives.

Mark Seifrid: He various about in his body, the deadness of Jesus, second part of the verse in order that the life of Jesus.

Mark Seifrid: might be manifest in our body speaking in the plural, of course, because.

Mark Seifrid: he's not the only apostle he's describing the nature of episodic Ministry.

Mark Seifrid: And when he speaks and then verse 11 getting close to our text, we always we who live.

Mark Seifrid: are always being delivered over the death and a kind of Jesus and order, the Jesus lightning with the life of the resurrection might be manifest in our mortal flesh.

Mark Seifrid: it's your call second Corinthians 12 nine and 10 the words of the risen Jesus to Paul who asks him to remove the thorn in his flesh Jesus replies.

Mark Seifrid: Power is my power is made perfect in weakness, and this is the possible of weakness in that, in whom the then Christ power is present that's the dynamic here.

Mark Seifrid: So he bears about the the.

Mark Seifrid: He his body, the dentists of Jesus, we live in bluto to death kind of Jesus and Jesus life might be manifest in our mortal flesh.

Mark Seifrid: The verse just before I pick up so that death is at work in us and, like the new and he's about to explain that, as we move into this into our reading for.

Mark Seifrid: The second Sunday after Pentecost it's important to see that context with it's not just a general statement of Christians in general, this is about the Apostle whom the Corinthians that are on the verge of rejecting So there we are at our text.

Mark Seifrid: So, in spite of all this, now we have the background.

Mark Seifrid: contest at our top new my taste pistol us Qatar time goodbye men on was there.

Mark Seifrid: Having we'll just leave it neutral, we could say something we can, since we have causal but it's fine having the same spirit of faith.

Mark Seifrid: And about the P, and what the pie is not capitalized on to my here, we should capitalize, it is the S in English, having the same spirit, now the smallest, but the spirit of God, the spirit of faith.

Mark Seifrid: According to that which is written, and then we have a citation from the step to generate some 115 in the.

Mark Seifrid: Hebrew texts itself 116 and there's variation in verses here as well, a pesticide do not allow this up, I believed, therefore, I spoke.

Mark Seifrid: So, having the same spirit of faith according to that was.

Mark Seifrid: Written I believed, therefore, I spoke we to the Chi here.

Mark Seifrid: is not a conjunction.

Mark Seifrid: But is functioning at verbally we to believe.

Mark Seifrid: And therefore we speak again it's a reference self reference but inclusive of.

Mark Seifrid: All apostles are two apostles.

Mark Seifrid: it's rather striking that Paul leaves the samosas out.

Mark Seifrid: it's the spirit alone, but he mentions the spirit of faith verse 13 there's a know that it's present.

Mark Seifrid: In the Solomon and Paul sides, but this almost is sort of pause obscures the summit and focuses upon the spirit of faith.

Mark Seifrid: Who, we also have Paul says, I believe, therefore, I spoke in context of the song rather remarkable that product inside it further this Armor says, I believed when I said I am greatly afflicted now.

Mark Seifrid: In which fits Paul steam, and even goes on to say.

Mark Seifrid: All men are liars all people human beings are liars, but I think precisely because he is focusing on the spirit was present in the song.

Mark Seifrid: Recently, leaves off background of the affliction of the Solomon he sent the pharmacist, in the same circumstances the Apostle is now I believed, therefore, I spoke.

Mark Seifrid: We to believe, therefore, also we speak it's going to go on to say that we live, not by.

Mark Seifrid: By faith, not by sight, not by what we can see.

Mark Seifrid: What we believe and know and understand is the spirit opens our hearts to the word.

Mark Seifrid: The word of the Gospel so Paul is this apostle in weakness nevertheless speaks and that comes out in the next verse than.

Mark Seifrid: Knowing that I thought test hottie it gave us to carry on you soon Okay, it must ensue a giri Chi power sensation.

Mark Seifrid: For we know and we could take the doctors, the participle here.

Mark Seifrid: As explanatory.

Mark Seifrid: Speak knowing this.

Mark Seifrid: Knowing.

Mark Seifrid: That the one who raised the Lord Jesus gave us 10 carry on us and.

Mark Seifrid: Also, the Chi again here.

Mark Seifrid: is quite clearly a verbal also shall raise us some issue with Jesus our resurrection is.

Mark Seifrid: In separately bound to the resurrection of Jesus Christ Paris Stacy and shall present understood us, since you mean it's Paul is with Jesus and and the Corinthians with Paul and their PR with Jesus.

Mark Seifrid: Be he he will not go to heaven, without them, who does not want to come without the Corinthians they are bound to him by his apostolic labors and by the words.

Mark Seifrid: And he's communicating that to them, he shall present us with you, this is a word more of hope and confidence and faith that it is.

Mark Seifrid: Based on any sort of behavior the Corinthians at this point.

Mark Seifrid: And he and he emphasizes the with you, since you mean in verse 15.

Mark Seifrid: Like our punter D him us for all things are on account of view, it could almost hear Romans eight all things work together for good.

Mark Seifrid: everything's for the sake of the Corinthians first Corinthians three near the end of things are, for your sake.

Mark Seifrid: he's saying the same thing here, everything that is happening, good for their eyes, with the Apostle of weakness is suffering and deliverance is an account of them for their sake.

Mark Seifrid: And then he explains it, what is this all things happening on a kind of view Hema a congress pay or NASA the town town on teen you curse Steven Perry susi a sitting duck son to a coup that the grace.

Mark Seifrid: play on NASA is this is from play on that so obviously it's an era of active participle and this verb we want to take a look at the dunk our lexicon just now, but you can put A to B to C, as with any major lexicon this verb.

Mark Seifrid: Sometimes is intransitive simply to increase, but it can also have a transitive meaning cause to increase.

Mark Seifrid: And so, this verb has finally as its object.

Mark Seifrid: teen christiane you thanksgiving the grace.

Mark Seifrid: which is causing the thanksgiving.

Mark Seifrid: Through the many yet Tom play on know.

Mark Seifrid: grace, which is causing the thanksgiving to increase to the many it's, of course, the subject here hey Chris is number two here is to say my abound.

Mark Seifrid: To the glory of God so there's he's being emphatic here he's he's got to increases different verbs but the grace, one more time for all things around and kind of view.

Mark Seifrid: In order that the grace.

Mark Seifrid: might cause thanksgiving to abound, to the money.

Mark Seifrid: But this grace might.

Mark Seifrid: Let me rephrase that with the roads across to make it clear and grace, which is, which is causing thanksgiving to abound through the money mainly the Corinthians the grace, which is causing thanksgiving to abound, to the money might increase to the glory of God.

Mark Seifrid: is emphatically stating that this is for their benefit.

Mark Seifrid: For the glory of God, and at the same time, you can see, calling them to thanksgiving here.

Mark Seifrid: I hope I made that clear enough it's quite it's quite complicated sentence.

Mark Seifrid: That, and you can tell by the tone of it already, but it is something of a statement of closure, he has just gotten done describing his speaking.

Mark Seifrid: Is bearing the message of Christ, with his words and mouth, I believe, therefore, I speak, all these things are for you.

Mark Seifrid: The grace that causes thanksgiving to a creek increase might have bound through this to the glory of God.

Mark Seifrid: And now he's going to turn the page and speak about how he bears the message of Jesus in his body in life.

Mark Seifrid: The sentence taking up the theme from for 10 bearing in his body, the deadness of Jesus and now describing the whole of it really a passage that we just looked at before we got to the proper.

Mark Seifrid: So there's a turn and page here.

Mark Seifrid: there's a you know I we won't have to explore right now how you handle this and preaching but it's important to see both the background and then the shift there, Dr book inca cool man, therefore, we do not fail.

Mark Seifrid: I know that the espn I think the an IV as well.

Mark Seifrid: translate that says, we do not lose heart or something like that.

Mark Seifrid: But the more proper sense of this verb and it correlates with what he says in for one which we didn't go back to look at is that we don't fail and for one he's speaking about his potential moral failure.

Mark Seifrid: That he somehow we deviate from the Gospel or from Christ and from God here, he is quite clearly speaking about his mortal or potential mortal failure that he might.

Mark Seifrid: die and disappear it's he'll he'll go on to speak of confidence in the text further down, but the thrust of his argument here has to do with his earthly condition and it's much better to translate this verb in terms of Therefore, we do not fail, understood as paling as human beings.

Mark Seifrid: To even exist or live and that born out by the next line.

Mark Seifrid: A cane hot excel human on the past, the age.

Mark Seifrid: Of so him on and then can tie and Mira Mira, so, but even if.

A guy here.

Mark Seifrid: it's a conservative, but even if.

Mark Seifrid: Our outer person.

Mark Seifrid: Translating under process person because it's it's gender neutral captures the sense here have been pretty well.

Mark Seifrid: it's more it's better than them or awkward awkward human being.

Mark Seifrid: I suppose it.

Mark Seifrid: outward man still make sense, but I think we hear that differently now, even if our outward person the affair, a tie, we have very high.

Mark Seifrid: is often translated as something like decaying or something like that, but that's also not a good rendering of this verb.

Mark Seifrid: If the best rendering is if our other person is being destroyed.

Mark Seifrid: it's the passive present.

Mark Seifrid: And you can see the verb playable inside it and.

Mark Seifrid: The prep the preposition uses a verbal prefix prefix here, Dr only strengthens the verb you have this was a phenomenon of the Hellenistic period, he started getting these compound verbs with the prefixes as strengthening forums, so this, even if our outward person is being destroyed.

Mark Seifrid: see that most boat commented that most of the way from some sort of direct reference to getting old or something like that that's not what Paul is talking about we know this already from the context.

Mark Seifrid: he's talking about being subjected to that.

Mark Seifrid: being subjected to trials and hardships as an apostle of Christ, and he is still speaking about himself So even if our outward person is being destroyed.

Mark Seifrid: i'll hot so him on he doesn't need to repeat on footpaths you save the pirates by not writing it down again, and everyone knows that the implied noun here with the article is on the bus, but our inward our inner entrepreneurs our inner person, and I can tie.

Mark Seifrid: is being made, new again restored day by day now, you can see how the rendering of BF there a tie.

Mark Seifrid: being destroyed is paired with corresponds to an a kind of tie this is being made, new again restored.

Mark Seifrid: Not just strengthened but we created, so to speak, made a new.

Mark Seifrid: America America day by day I.

Mark Seifrid: I suppose, with the rendering the usual rendering of via through a tight as.

Mark Seifrid: Being worn down.

Mark Seifrid: is being declining or something like this that we think of him our K humaira.

Mark Seifrid: Data but day by day.

Mark Seifrid: As some sort of progressive decline that's why it's tend to we tend to read this as a reference to getting older.

Mark Seifrid: And although.

Mark Seifrid: That reading does correspond to the experience of getting older, many ways that's not

what paul's talking about again.

Mark Seifrid: isn't my question is interpretively isn't that much more likely that the day by day is iterative we won't go back and scroll up, but he talks about, always bearing about in this body, the Dennis of Jesus.

Mark Seifrid: being struck down but not destroyed being afflicted but not without the not constrain.

Mark Seifrid: Cast down but not destroyed and and so forth, so it is referring my argument is it's pretty straightforward the context bears it.

Mark Seifrid: he's referring to his experience as an apostle again and again, even if our outward person is i'm using the America never again and again.

Mark Seifrid: destroyed but, nevertheless, but our inner person is made new and it also corresponds doesn't it to his word at the beginning of our record P, I believed, therefore, I spoke at we to believe, therefore, we speak.

Mark Seifrid: be the.

Mark Seifrid: In a person whom Christ and faith our presence speaks in spite of the outward affliction and circumstances.

Mark Seifrid: I should note before we move on just a small not not much crime or anything like that that.

Mark Seifrid: This language of outer and inner person has goes back to at least to Plato.

Mark Seifrid: it's taken up by fellow Jewish philosopher roughly contemporaneous with Paul and in the book of maccabees little bit earlier, we find it as well, maybe this earlier but roughly the same time frame so was had been borrowed in Jewish context already.

Mark Seifrid: Paul almost certainly is aware that it's Platonic language.

Mark Seifrid: But he's obviously using it for his own purposes for Plato, the difference between the outer person and the inner is between the material person and the world of ideas for Paul the distinction between the outer person and the inward one is between life in this present world.

Mark Seifrid: And the life of the age to come mainly the resurrection of the dead, which is already present in faith.

Mark Seifrid: In our hearts.

Mark Seifrid: it's not merely our hearts, it is the resurrection of the dead, that is present in our hearts, let me put it that way that pulse when they speak of that right at the end of the recovery that we're dealing with so just a note on the language, though.

Mark Seifrid: I should add, I should have said at the outset, you realize that I have a commentary on second Corinthians and, if you want to follow a new these things up and there's some things I can't.

Mark Seifrid: wait to hear you know you're free to go to the commentary and look at them and see at least for that, but I have to say.

Mark Seifrid: And I was going to have an explanation of what you just said in verse 16 is the the guard in verse 17.

Mark Seifrid: plug a power power tika and are from taste fish sauce right have already early in the text

taste owes him on our affliction cash, you have a lane is to pepper lane, I only on power us Doc says that a gadget I mean.

Mark Seifrid: he's now going to downplay.

Mark Seifrid: remark remarkably is afflictions in view of the weight of glory, so the car is that momentary transitory the femoral.

Mark Seifrid: A lot fun life thing this is taught a lot from the these afflictions are.

Mark Seifrid: momentarily like this momentary light thing.

Mark Seifrid: thing.

Mark Seifrid: thing of affliction this last one is like thing of affliction or four more precisely, like thing of oops oh yeah sorry about that.

Mark Seifrid: I don't want what we just got here, let me go back.

Mark Seifrid: No, I don't want that.

Mark Seifrid: let's just go here, no.

Mark Seifrid: No, no.

Mark Seifrid: I don't want this we get other brad sorry I will get us back to the text.

Mark Seifrid: Okay, here we go.

Mark Seifrid: Where were we then verse 17 here.

Mark Seifrid: So the momentary.

Mark Seifrid: Light thing of about reflection and then, can you pep elaine elaine.

Mark Seifrid: According to exceeding measure on to exceeding measure he speaking.

Mark Seifrid: Quite clearly hyperbolic lead here.

Mark Seifrid: In both literally and in a metaphorical sense he's.

Mark Seifrid: According to exceeding measure.

Mark Seifrid: Up to exceeding measure beyond measure, so to speak, and that's usually how it's translated it works if this has been to be taken with the verb kind of god's a type of it does this beyond measure, what does it do it works kind of god's it tied.

Mark Seifrid: The prefix with a godzilla my makes it transitive it works, something it works an eternal boss.

Mark Seifrid: weight of glory, and you can see the contrast between the protein.

Mark Seifrid: And the only on momentary ephemeral and eternal and then fun like thing and the Bob Ross the weight.

Mark Seifrid: eternal it works this eternal weight.



Mark Seifrid: of glory, and it does it mean for us just a little note here on a couple notes, actually, starting with the boss, though.

Mark Seifrid: Wait if you know your Hebrews and some you know something the term for glory in Hebrew is covered, which means weight and it's hard not to see Paul.

Mark Seifrid: Being aware of this and playing off of it even notice corinthian readers might not have any awareness of this, but this is, this is one of these echoes that might have been in the mind of the possible that one can appreciate only by reflection, knowing the Hebrew but this weight of glory.

Mark Seifrid: sort of resonates with the Hebrew term for glory couple.

Mark Seifrid: And likewise flip SIS earlier this momentary light thing of witnesses sepsis.

Mark Seifrid: bears connotations, you can look in the lexicon of a burden or something heavy, just as the corresponding Hebrew term Sarah also.

Mark Seifrid: bears overtones of something heavy So you can see how, in both halves he's using the image of waiter heaviness and then the first instance.

Mark Seifrid: Under stating.

Mark Seifrid: The nature of his afflictions we should remind ourselves that he bears the death sentence and himself he's told the Corinthians That would be a letter.

Mark Seifrid: and

Mark Seifrid: he's both given his list of hardships earlier in this chapter have come back to them in Chapter six and, of course, in his the pool speech in chapter.

Mark Seifrid: 11 we hear more of them, so what he's going through is not at all life in human terms, but in terms of the faith of is expressing his late and he contrasts it then with this eternal weight of glory.

Mark Seifrid: Obviously, the side comment just in terms of preaching communicating this.

Mark Seifrid: go, we are not the Apostle and we don't have the apostles experience and most Christians, that we know haven't gone through what the Apostle has gone through, although.

Mark Seifrid: There are good number of Christians in this world, even among us where we are going to have gone through or are going through very, very difficult times.

Mark Seifrid: That we should the covert crisis, and so, how do you bridge the gap between the past long as we don't want to immediately identify ourselves with the text.

Mark Seifrid: Because if we do that we missed the comfort of the Apostle is giving oh here's here's my point Paul can speak this comfort to us refer you to Chapter one in the opening blessing of God, Paul can speak this comfort to us.

Mark Seifrid: Because of the company that has come to him in Christ, and the comfort that comes to him and price comes precisely in the midst of his sufferings.

Mark Seifrid: The sufferings of Christ, which are his in abundance it's out of this man and his experience that these words come and they come to us as comfort, precisely because they come through him, I think you understand what i'm saying.

Mark Seifrid: had been be opponents, that would have been no conflict in it would have been off

theory but becomes because it comes through call it bears rich comfort that's the point.

Mark Seifrid: Okay verse 18.

Mark Seifrid: And there's a turning point, after that, but we're still in the same section here.

Mark Seifrid: So what do we do, what do we eat and Paul speaking of those in the past, or whether we do as apostles with instance communicating himself to the Corinthians may school tone him on top, the pomona a lot take me that long.

Mark Seifrid: To God bless pamela plus kyra how they made that Mr o'neill same contrast so.

Mark Seifrid: Maybe we could take this.

Mark Seifrid: And verbal construction obviously a genitive absolutely attached to the preceding verb kind of god's attack it's working for us is eternal weight of glory maybe we could take this.

Mark Seifrid: And rubio construction the hardest on made stuff hometown in mind, while we temporarily, while we are, as we look.

Mark Seifrid: can render it more generally, as a general conditions is what we do, as this is happening, we.

Mark Seifrid: are not looking may skip town.

Mark Seifrid: Upon, we have to have a preposition this tablet harmonize the things that are seeing.

Mark Seifrid: Which is, of course, one more time precisely what the Corinthians are doing.

Mark Seifrid: A lot Tommy bahama so we have a view to we look upon not the things that i've seen, but the thing.

Mark Seifrid: That are not seen.

Mark Seifrid: And then you can see the explanation.

Mark Seifrid: gar top of having a costco are the same things the things which are seen visible across Kara their temporal.

Mark Seifrid: And or, but that is just a continuation, but we probably would render this is about here, but the things that are not seeing eye o'neill are eternal.

Mark Seifrid: One more time on Plato he's not.

Mark Seifrid: he's not talking about.

Mark Seifrid: Ideas being eternal he's talking about god's promises.

Mark Seifrid: Come to fulfillment in the resurrection of Jesus and the resurrection that then belongs to us through Jesus as the eternal things life of the age to come.

Mark Seifrid: Again, one more time on the distinction between problem Plato is Paul has the hope of the life of the age to come and resurrection them.

Mark Seifrid: Okay.

Mark Seifrid: To our last verse here.

Mark Seifrid: Are the manga hottie on hey happy gas him on Ikea to ski news cuddle with a applies there so for written more explanation you can see how.

Mark Seifrid: Five one is still connected to for 18 here, for we know he's explaining what this is why we have our eyes fixed on the things that are unseen, for we know.

Mark Seifrid: That and then you've got a clause inside the clauses that party clouds, we know that a noun clause and it's got a conditional inside the closet big claws with a little flies inside and it's not that small that.

Mark Seifrid: If it's if it should be on so this present general condition.

Mark Seifrid: If the.

Mark Seifrid: earthly of US Ikea this earthly Ikea and the question how do we render Ikea here.

Mark Seifrid: i'm going to I prefer to render it and I don't I haven't checked it versions.

Mark Seifrid: dwelling he's going to he's going to use three turns terms for living space he's got Ikea here right and then he's going to modify it almost immediately with two scanners have a tent.

Mark Seifrid: And then he's going to go on to speak of an ECHO domain.

Mark Seifrid: So three different terms for living space, the first one.

Mark Seifrid: Is the general one, this is our earthly dwelling place, we might say.

Mark Seifrid: This earthly dwelling place of a tent here, I would take the genitive to scan news or dimension so it's it's a different ending.

Mark Seifrid: This earthly doing pace of attend surely has to be an exegetical genitive the 10th is explaining what this dwelling place is.

Mark Seifrid: This currently dwelling place which is nothing other than a tax got so we know that if this earthly dwelling place, which is a tent kind of a thing.

Mark Seifrid: The word for being destroyed is swallowed up.

Mark Seifrid: destroyed.

Mark Seifrid: If then.

Mark Seifrid: Protestants and now the then like a domain ooh ECHO man.

Mark Seifrid: We have an ICO domain accusative we have a house, I want to translate now.

Mark Seifrid: permanent structure, you get it and we're going to have to end this verse, but we have this building accessible from God OK domain comments about you have you have you have your conditional if if this is so, we have this if this.

Mark Seifrid: Our earthly dwelling up, which is nothing other than intention be destroyed, we have a building.

Mark Seifrid: Accept boo.

Mark Seifrid: me comment on this just all that before we get to the end of the passage.

Mark Seifrid: His confidence in this early 20s we have it, we have it as cause some.

Mark Seifrid: discussion among commentators interpreters.

Mark Seifrid: Is there some sort of.

Mark Seifrid: Immediate entrance into the resurrected state it's hard to hard hard to defend that, because just on the page process we.

Mark Seifrid: prefer to be absent from the body and present with the lord's that obviously implies that there is an intermediate state in which we are separated from our bodies, even though we live.

Mark Seifrid: Or is it some of our suggested some sort of.

Mark Seifrid: spiritual garment almost drawn from gnostic right, that is not a resurrection body, yet, but it's some sort of body I don't think that this works very well either I I have this simple reading the, this is the competence of faith.

Mark Seifrid: That because Jesus is raised this is this vision that we just celebrated we have.

Mark Seifrid: A house from God in fact there's a certain resonance here, especially with john to that Paul is aware of it.

Mark Seifrid: With Jesus saying to.

Mark Seifrid: tear down this destroy this temple and in three days I will raise it up.

Mark Seifrid: Jesus or proxies me Paul here, I think, is thinking of the Lord as the.

Mark Seifrid: unconditioned assurance that we have this thing called dumais from God so that's my little comment on that.

Mark Seifrid: Sorry.

Mark Seifrid: And now we have an oppositional expression now he's going to go back he goes back to the general term Ikea, you see, we have this a good domain active whoo boy Qian.

Mark Seifrid: I kind of appropriate ton I only on and toys noise.

Mark Seifrid: Where Jesus, is the reason why we have a house.

Mark Seifrid: Not made with hands are you getting.

Mark Seifrid: A cooperate, and you can see if you know kira and play it Oh, you can see, not made with hands this dwelling place Ikea again not made with hands and toys toys in the heavens.

Mark Seifrid: You know that it's a little curious than that Paul speaks of a house or excuse me a dwelling place not made with hands.

Mark Seifrid: Because, of course, no one makes their body with their hands but that's to miss the metaphor that Paul is employing employing here he's quite clearly alluding to the temple and behind the transition from a scan a this dwelling place of a skinny attend.

Mark Seifrid: Which is real tense, in which is we have lived in the wilderness, and God company then also was an attempt.

Mark Seifrid: there's finally.

Mark Seifrid: Under Solomon a building and I go domain, a temple so Paul is pretty clearly using the image of the transition from exodus to land to a permanent temple we have a building from God to this temple, which is an dwelling place.

Mark Seifrid: A co creator.

Mark Seifrid: House we have this House not made with hands that in some measure is drawn from.

Mark Seifrid: polemic against idolizing the temple you find it in St stephen's speech in X seven.

Mark Seifrid: In fact, that that expression and kind of appropriate toss is is used in the SAP Trojan in some places to render the Hebrew name the idols they are referred to them in the Greek as things made with hands, so this is, this is a warding off of idolatry.

Mark Seifrid: And to put a point on it in interpreted it has to do with wanting the Corinthians away from idolizing their own lives and what they might construct as if this life were permanent or as if one could construct or excuse me construct one's own life.

Mark Seifrid: For contemporary application, I can point you to a very nice essay by a spot buyer in roofing quarterly 1999 entitled the rupture of the times it's worth taking a look at and he took the notes that our contemporaries.

Mark Seifrid: Are have fallen prey to this that, because just because they've rejected the notion that there was a God is sending them out or operate and live as if there is no God.

Mark Seifrid: That doesn't mean they've escaped.

Mark Seifrid: A God, they have to become their own God and create their own lives, they have to make their lives, but their own hands.

Mark Seifrid: that's where the puppy ends there's more that could could follow but we'll leave it right there blessings to you.

Mark Seifrid: hope to see you all back here on campus before too long, bye.