

PLEASE NOTE - The references below are taken from the 86-19 Index. Many verses have additional references that have not been included due to time & space. We are encouraged to do additional personal research.

(2 Corinthians 4:1) 4 Therefore, since we have this ministry through the mercy that was shown us, we do not give up.

*** w05 8/15 p. 15 par. 4 Will You Reflect God's Glory? ***

Furthermore, at 2 Corinthians 4:1, 2, we read: "Since we have this ministry . . . , we have renounced the underhanded things of which to be ashamed, not walking with cunning, neither adulterating the word of God, but by making the truth manifest recommending ourselves to every human conscience in the sight of God." Paul was referring in particular to anointed Christians, who are "ministers of a new covenant." (2 Corinthians 3:6) But their ministry has had an effect on countless numbers who have gained the hope of everlasting life on earth. The ministry of both groups involves reflecting the glory of Jehovah not only in what they teach but also in how they live.

(2 Corinthians 4:16) 16 Therefore, we do not give up, but even if the man we are outside is wasting away, certainly the man we are inside is being renewed from day to day.

*** it-2 p. 305 Man ***

"The Man We Are Inside." In speaking of the conflict of the Christian, including that with the fallen, sinful flesh, the Bible uses the expressions "the man I am within," "the man we are inside," and similar phrases. (Ro 7:22; 2Co 4:16; Eph 3:16) These expressions are appropriate because Christians have been "made new in the force actuating [their] mind." (Eph 4:23) The driving force or inclination of their mind is in a spiritual direction. They are making efforts to "strip off the old personality [literally, old man]" and clothe themselves with the "new personality [literally, new one)]."

*** w08 7/15 p. 28 par. 8 Highlights From the Letters to the Corinthians ***

4:16. Since Jehovah renews 'the man we are inside from day to day,' we should regularly avail ourselves of Jehovah's provisions, not allowing a day to go by without giving consideration to spiritual matters.

(2 Corinthians 4:18) 18 while we keep our eyes, not on the things seen, but on the things unseen. For the things seen are temporary, but the things unseen are everlasting.

*** rr chap. 3 p. 36 par. 12 "I Began to See Visions of God" ***

12 Jehovah knows that it is a protection for us humans to focus our minds on spiritual realities—"the things unseen," as the apostle Paul called them. Why? Being flesh-and-blood creatures, we tend to dwell too much on "the things seen," our physical concerns, which are only temporary. (Read 2 Corinthians 4:18.) Satan often plays on that tendency and pushes us toward becoming fleshly-minded people. To help us resist that pressure, Jehovah lovingly provides us with such passages as this one in Ezekiel's prophecy, giving us thrilling reminders of the awesome majesty of Jehovah's celestial family!

(2 Corinthians 5:1) 5 For we know that if our earthly house, this tent, should be torn down, we are to have a building from God, a house not made with hands, everlasting in the heavens.

*** w98 2/15 pp. 15-16 par. 13 Jehovah Brings Many Sons to Glory ***

13 The God-given hope of heavenly life is so strong in such ones that their sentiments are like those of Paul, who wrote: "We know that if our earthly house, this tent, should be dissolved, we are to have a building from God, a house not made with hands, everlasting in the heavens. For

in this dwelling house we do indeed groan, earnestly desiring to put on the one for us from heaven, so that, having really put it on, we shall not be found naked. In fact, we who are in this tent groan, being weighed down; because we want, not to put it off, but to put on the other, that what is mortal may be swallowed up by life. Now he that produced us for this very thing is God, who gave us the token of what is to come, that is, the spirit." (2 Corinthians 5:1-5) Paul's 'earnest desire' was to be resurrected to heaven as an immortal spirit creature. Referring to the human body, he used the metaphor of a collapsible tent, a fragile and temporary dwelling compared to a house. Though living on earth in a mortal, fleshly body, Christians who have the spirit as a token of coming heavenly life look forward to "a building from God," an immortal, incorruptible spirit body. (1 Corinthians 15:50-53) Like Paul, they can earnestly say: "We are of good courage and are well pleased rather to become absent from the [human] body and to make our home [in heaven] with the Lord."—2 Corinthians 5:8.

(2 Corinthians 5:7) 7 for we are walking by faith, not by sight.

*** it-1 p. 154 Archaeology ***

Yet, insofar as archaeology relates to the authenticity and reliability of the Bible, as well as to faith in it, its teachings, and its revelation of God's purposes and promises, it must be said that it is a nonessential supplement and an unrequired confirmation of the truth of God's Word. As the apostle Paul expresses it: "Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld. By faith we perceive that the systems of things were put in order by God's word, so that what is beheld has come to be out of things that do not appear." (Heb 11:1, 3) "We are walking by faith, not by sight."—2Co 5:7.

This does not mean that Christian faith does not have any basis in what can be seen or that it deals only with intangibles. But it is true that in every period and age there has been ample con-

temporary evidence surrounding people, as well as within themselves and their own experiences, that could convince them that the Bible is the true source of divine revelation and that it contains nothing that is out of harmony with provable facts. (Ro 1:18-23) The knowledge of the past in the light of archaeological discovery is interesting and appreciated, but not vital. The knowledge of the past in the light of the Bible is, alone, essential and solidly reliable. The Bible, with or without archaeology, gives true meaning to the present and illuminates the future. (Ps 119:105; 2Pe 1:19-21) It is, in reality, a weak faith that must rely on moldering bricks, broken vases, and crumbling walls to bolster it up and serve as a crutch.

(2 Corinthians 5:20) 20 Therefore, we are ambassadors substituting for Christ, as though God were making an appeal through us. As substitutes for Christ, we beg: "Become reconciled to God."

*** it-2 p. 761 Reconciliation ***

God additionally displays his mercy and love by sending out ambassadors to sinful mankind. In ancient times ambassadors were sent out primarily in times of hostility (compare Lu 19:14), not peace, their mission frequently being to see if war could be averted or to arrange terms for peace where a state of war prevailed. (Isa 33:7; Lu 14:31, 32; see AMBASSADOR.) God sends his Christian ambassadors to men to enable them to learn his terms for reconciliation and to avail themselves of such. As the apostle writes: "We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg: 'Become reconciled to God.'" (2Co 5:20) Such entreaty does not signify any weakening of God's position nor of his opposition to wrongdoing; it is, instead, a merciful urging to the offenders to seek peace and escape the inevitable consequence of God's righteous anger toward all who persist in going contrary to his holy will, destruction being the certain end of such. (Compare Eze 33:11.)