*Method of this renewal.*

**For the  
present light (burden) of our affliction  
worketh out for us** (‘effects,’ ‘is the means  
of bringing about’) **in a surpassing and  
still more surpassing manner** (i.e. so as  
to exceed beyond all measure the tribulation) **an eternal weight of glory**(*eternal weight* opposed to *present lightness*).

**18.]** *Subjective condition under  
which this working out takes place.***while we look not at** (‘propose not as our  
aim,’ ‘spend not our care about’) **the  
things which are seen** (“*earthly things*,”  
Phil. iii. 19. Chrysostom strikingly says,  
“All things that are seen, whether they be  
torment, or ease: so as to be neither relaxed by the one, nor borne down by the  
other”), **but at the things which are not  
seen** (not, things *invisible*: for as Bengel  
well remarks, “many things which are not  
seen, shall become visible when the pilgrimage of faith is over”): for the things  
**which are seen are temporary** (not, as  
A. V., *‘temporal*,’ ‘belonging to time,’ but  
*‘fleeting*, ‘only for a time,’—i.e. till the  
day of Christ); **but the things which are  
not seen are eternal.** Chrysostom again:  
“Whether they be reigning in glory, or  
suffering in torment: that he may deter  
them by the one, and encourage them by  
the other.”

**CHAP. V. 1—10.]** *Further specification  
of the hope before spoken of, as consisting  
in anticipation of an eternity of glory after  
this life, in the resurrection-body: which  
leads him evermore to strive to be found  
well-pleasing to the Lord at His coming:  
seeing that all shall then receive the things  
done in the body.* **1.]** **For** (gives the  
reason of ch. iv. 17,—principally of the  
emphatic words of that verse, “*more and  
more exceedingly,*”—showing how it is that  
so wonderful a process takes place) **we know** (as in ch. iv. 14,—are convinced, as a sure  
matter of hope) **that if** (*‘supposing*:*’* indefinite and doubtful: if this delivering to  
death continually should end in veritable  
death. The case is hypothetical, because  
many will be glorified without the *dissolution* taking place: see 1 Cor. xv. 51,  
53) **our earthly tabernacle-dwelling** (the  
similitude is not derived from the wandering of the Israelites in the wilderness, nor  
from the tabernacle, but is a common one  
with Greek writers. “The whole passage  
is expressed through the double figure of  
a house or tent, and a garment. The  
explanation of this abrupt transition from  
one to the other may be found in the  
image which, both from his occupation  
and his birthplace, would naturally occur  
to the Apostle,—the tent of Cilician  
hair-cloth, which might almost equally  
suggest the idea of a habitation and of  
a vesture,” Stanley. Chrysostom observes:  
“Having said a *tabernacle-dwelling*, and  
having thus implied easy taking down and  
transitoriness, he opposes to this the house  
which is *eternal*”) **were dissolved** (‘a  
gentle word,” Bengel: i.e. ‘*taken down*,’  
“done away with’), **we have** (as Meyer  
rightly remarks, the *present tense* is used  
of the time at which the dissolution shall  
have taken place. But even then the dead  
have it not in *actual possession,* but only  
prepared by God for them against the  
appearing of the Lord: and therefore they  
are said to have it *in the heavens.* The  
A.V., according to the present punctuation, yields no sense: *‘not made with  
hands, eternal in the heavens*’) **a building**(no longer a tabernacle) **from God** (‘in  
an especial manner prepared by God,’ ‘*pure  
from God's hands*: not as *contrasted*  
with our earthly body, which, see 1 Cor.  
xii. 18, 24, is also *from God*), **a dwelling**