

**Title:** A GENEROUS FAITH  
**Text:** 2 CORINTHIANS 4:1, 13-18

**Teacher:** TOM NELSON

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### **When faith begins to flicker and fade**

#### **Rekindling a confident faith (2 Corinthians 4:1, 13-18)**

Faith's strong foundation

Faith's ultimate prize

Faith's transforming vision

Seeing "close up"

Seeing "from a distance"

#### **Moving forward with confident faith**

- 1) What lens are we looking through?
- 2) What prize are we longing for?
- 3) What legacy will we leave behind?

*"For we walk by faith and not by sight." (2 Corinthians 5:7)*

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## CONVERSATION STARTER

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- What are some ways people demonstrate that they have confidence? Do you think it is easier to gain confidence or to lose confidence? Why? In personal relationships, how is confidence gained or lost?
- Read 2 Corinthians 4:13-18. According to Paul, what should our confidence be based in? What do you think Paul meant that his inner nature was being renewed day by day? How did Paul compare what is seen with what is unseen?
- Read Hebrews 11:1-16. How is faith related to confidence in these verses? What examples does this text use to demonstrate that faith is the “certainty of things unseen”? Why is sight such a useful metaphor to describe faith?
- Read the excerpt below. How does Lewis demonstrate that distrust is a “fatal obstacle” to receiving help? Lewis suggests that confidence may need to be granted in spite of “apparently contrary evidence”. Do you agree with this idea? Why or why not? How does this picture compare with relationships with people? How does it compare to your relationship with God?
- Using Tom’s metaphor, how would you describe the lens you typically view your life through? If someone who didn’t know you were to look at your life, what do you think they would say the prize is that you are living for? What type of legacy do you hope to leave?

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**EXCERPT FROM:** *The World’s Last Night and Other Essays*

**BY:** C.S. Lewis

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There are times when we can do all that a fellow creature needs if only he will trust us. In getting a dog out of a trap, in extracting a thorn from a child’s finger, in teaching a boy to swim or rescuing one who can’t, in getting a frightened beginner over a nasty place on a mountain, the one fatal obstacle may be their distrust. We are asking them to trust us in the teeth of their senses, their imagination, and their intelligence. We ask them to believe that what is painful will relieve their pain and that what looks dangerous is their only safety. We ask them to accept apparent impossibilities: that moving the paw farther back into the trap is the way to get it out—that hurting the finger very much more will stop the finger hurting—that water which is obviously permeable will resist and support the body—that holding onto the only support within reach is not the way to avoid sinking—that to go higher and onto a more exposed ledge is the way not to fall.

To support all these incredibilia we can rely only on the other party’s confidence in us—a confidence certainly not based on demonstration, admittedly shot through with emotion, and perhaps, if we are strangers, resting on nothing but such assurance as the look of our face and tone of our voice can supply, or even, for the dog, on our smell. Sometimes, because of their unbelief, we can do no mighty works. But if we succeed, we do so because they have maintained their faith in us against apparently contrary evidence. No one blames us for demanding such faith. No one blames them for giving it. No one says afterwards what an unintelligent dog or child or boy that must have been to trust us. If the young mountaineer were a scientist, it would not be held against him, when he came up for a fellowship, that he had once departed from Clifford’s rule of evidence by entertaining a belief with strength greater than the evidence logically obliged him to.