

1/6/13

2Corinthians 5

Paul the apostle did not loose heart in the ministry of the gospel, due to God's incredible enabling through the ministry of the New covenant.

He equally did to loose heart as the outward man was perishing because the inner man was being renewed from day to day.

This physical body as strong and beautiful as it may be at one time, does not remain so through the years, it is temporal but the spiritual man is not visible but eternal.

For that reason Paul now goes on to declare his confidence at what happens at the death of the believer and declares the ministry of the gospel as the ministry of reconciliation.

5:1-8 The confident assurance of the believer at death.

5:1 The believer is instantly present in heaven at death.

- 1) Paul said we have an earthly house, this physical body and he calls it a tent, implying the temporal state. 2Cor. 4:7
 - a) He uses it again in verse four.

- b) Paul was a tent maker and used the illustration to show the temporal ness of this body.

- c) Peter uses it in a different form to describe his own death. 2Pet. 1:13

- 2) Paul said this earthy house will be destroyed one day by death.

- a) The word destroyed means literally to loosen down, taking the tent down b loosening it ropes and pegs.

- b) Death enter by one man, Adam and passed to all men. Rom. 5:12

- c) It is appointed to all to die and after the judgment. Heb. 9:27

- 3) Paul said we have a building of God.

- a) A building from God, this is the body that will be raise.

- b) Glorified, eternal in the heavens.

5:2 The believer longs for the eternal body.

- 1) We groan longing after it.

- 2) We desire to be clothed with our spiritual body.

* Rom. 8:19-32; Phil. 3:20-21

- 3) We are looking for a body from heaven not the body we plant. 1Cor. 15:35-49

5:3 The believer is never in an in-between state of the two bodies.

- 1) The word naked refers to an disembodied state and used by Greeks for disembodied spirit.
- 2) The Corinthians had some weird views about the resurrection, in fact they were denying it.
- 3) The apostle Paul does not reveal the manner of his presence in heaven, until the resurrected body, but he makes it very clear they are not naked or in an in-between state.

5:4 The believer is looking towards the glorious resurrected body.

- 1) Paul expresses the longing heaviness of the believer while in this earthly house, the tent. vs. 4a
 - a) The word groan “stenazo”, means a deep sigh, in a positive way. vs. 4
 - b) The burden “bareo”, means to weigh down, in view of the ongoing striving with sin nature and decaying of body.
 - * He has been talking about death from the beginning. 2Cor. 1:10; 2:14; 3:7; 4:16-18
- 2) Not to be unclothed in an in-between state or naked, but to be further clothed with our resurrected body.
 - a) The believer seeks to be further “clothed”, which means to put on like a garment or over the body,

swallowed with his eternal body from heaven. 1Cor. 15:54-56

- b) This longing is not to escape but to attain!
 - c) The believer’s body at death returns to the earth, dust to dust, his spirit and soul is instantly present in heaven and before the Lord. vs. 8
 - d) The dead in Christ at the Rapture will rise first, then we who are alive shall be caught up “harpozo” in the air with them, the dead bodies of the departed believers, receiving our glorified bodies and meet the Lord in the clouds. 1Thess. 4:16-17
- 2) The Greeks considered the body a prison for the soul and that death liberated it.
 - a) This should not be the Christians perspective.
 - b) The body is the instrument through which Man expresses himself.
 - c) The body is the instrument by which God chooses to communicate Himself to others.
 - d) This is regardless of the condition of the physical body, God is the One who determines when He dismisses the spirit from the body!

5:5 The One solely responsible for the longing for the resurrected body is God.

- 1) God has prepared us for the glorious translation and transformation. vs. 5a
 - a) Jesus have tasted death for every man and destroy Satan, who had the power of death. Heb. 2:9, 14
 - b) Jesus was raise, so we will be raised. 2Cor. 4:14
- 2) God gave us an endowment to guarantee his promise, His Holy Spirit. vs. 5b
 - a) This earnest or guarantee which means the down payment or deposit. 2Cor. 1:22; Eph. 1:13, 14
 - b) The Holy Spirit is God's earnest or sincere pledge that he is going to return for me be it by death or rapture.
 - c) The word in modern Greek means "an engagement ring".

5:6-7 The believer is one with God, but not yet present with Him in heaven.

- 1) Paul confidently declared this physical body prevents us from being present with God. vs. 6
 - a) Yet we are in fellowship with Him by the Holy Spirit.
 - b) Our body is the temple of God. 1Cor. 6:19
- 2) Paul declared the principal of life on earth, we walk by faith not sight.

- a) Faith indicates the revelation of the word of God for our reconciliation, life and conduct.
- b) We agree with God, depending on Him to live out our faith.
- c) Looking at the things which are not seen! 2Cor. 4:18

5:8 The longing of the believer to be present with Jesus.

- 1) Paul expressed his confidence once again with pleasure to be absent from the physical body and present with Jesus.
 - a) We are in heaven. vs. 1
 - b) We do not know what kind of dwelling we have, but we are not found naked or disembodied. vs. 3
- 2) Prior to Christ's resurrection, all who died went to Sheol or Hades.
 - a) Hades or Sheol was the place of departed spirits where all who died went to and it was divided into two side with a gulf fixed between them. Lk. 16:19-31
 - b) Those who died in faith went to "the bosom of Abraham", "Paradise" or "the place of comfort", waiting for Messiah to come.
 - c) Those who died apart from faith went to the place of torment.

- d) When Jesus descended to the lowest part of the earth He lead captivity captive to heaven. Eph. 4:8-10; 1Pet. 3:19
 - e) Jesus told the thief on the cross “Today you will be with Me in Paradise”, referring to the place of comfort, the bosom of the father in Sheol or Hades when He descended.
 - f) But after Jesus descended, He ascended to Heaven taking all who were waiting in faith to heaven which is called by Paul “Paradise” or the “third heaven” where God dwells. 2Cor. 12:2, 4
- 3) Therefore the minute a person dies, now they go into Hades, the place of torment or they are instantly present before the Lord in heaven, waiting to be clothed with their resurrected body!
- a) The body we plant in the ground is not the body that shall be, even though there is a relationship but no likeness, much like an ugly bulb and the beautiful pant that springs forth, in fact Paul told the Corinthians our body is from heaven. 1Cor. 15:36-38; 2Cor. 5:1-2
 - b) The resurrection for the believer was verified, after the raising of Jesus by the raising of many were seen in the

streets of Jerusalem walking about. Matt. 27:51-53; 1Cor. 15:51-53

- c) The apostle Paul told the Thessalonians that their dead love ones were with Jesus and that when He came for His church they would be coming back with Him and then the dead in Christ would rise first, then we who are alive will be caught up “harpozo” together with “them”, their bodies in the graves, in the clouds to meet the Lord in the air and always be with the Lord. 1Thes. 4:14-17; Phil. 1:21, 23, 3:20
- d) We can not precede or beat those to heaven, who die before us for the simple reason that it is hard to beat someone who has left before you.

5:9-10 The commitment to God in view of the Judgment of Christ.

- 5:9** The passion to live for Christ.
- 1) Paul says in view of life, death or presence with Christ, we make it our aim to be well pleasing to Christ.
 - a) The word aim “philothimeomai”, means ambition, strife and goal.
 - b) Well pleasing “euarestos”, mean acceptable by appropriate living, Christ-like.

- 2) Paul saw no difference being present in this body or in heaven.

5:10 The presence of every believer at the judgment seat of Christ.

- 1) The phrase comes from the platform “bema”. where the athletes would be awarded at the Olympic and Isthmian games.
- 2) They would receive a laurel wreath for their prize.
- 3) The believer will receive the reward or the loss of reward for what he or she has done in their physical body, while on earth for the Lord, good and worthless, no one is exempt. Rom. 14:10
 - a) The test will be by fire, to see the quality of the work, wood, hay, stubble, silver, gold or precious stone. 1Cor. 3:10-15
 - b) The motive of the heart will be the determining factor, why and how we did things, not how much or what we did. 1Cor. 4:5
- 4) There are various judgments in the scriptures.
 - a) Judgment of sin at cross in character. 2Cor. 5:21
 - b) Self-judgment. 1Cor. 11:31
 - c) Judgment of nations. Matt. 25:31
 - d) White throne judgment. Rev. 20:11

- e) Judgment of angels. 1Cor. 6:2-3

5:11-15 The motive for preaching the message of reconciliation.

- 5:11** The fear of God was the first motive behind Paul’s preaching.
- 1) Paul had a respectful fear of God as he preached the gospel. vs. 11a
 - a) The word terror “phobos” means dread or fear.
 - b) But in the context, it indicates the reverential honor for the holy God.
 - 2) Paul knowing and having a healthy reverence for God, revealed his motives for preaching to be pure and sincere for men to be saved. vs. 11b
 - a) The word persuade “peitho”, means to induce one by words to believe in their evangelism.
 - b) In contrast to the healthy fear of the believer, there is to be a great concern for the severe judgment that awaits unrepented sinner if they die without repenting. Jn. 3:36; 2Cor. 1:12; 2:17; 4:2; Heb. 10:13
 - c) This is a transitional verse which looks back and forward!
 - 3) Paul entrusted himself to God’s knowledge regarding his pure motive of

love and compassion for the lost, as well as the Corinthians. vs. 11c-d

- a) The word conscience “suneidesis” is in the plural.
- b) As Jesus would judge his motive at the Bama seat. vs. 10
- c) All things are open and naked before God.... Heb. 4:12

5:12 The settled assurance of the ministry of Paul.

- 1) Paul was not attempting to sell himself and his companions to the Corinthians about the ministry. vs. 12a
 - a) He did not need letter of commendation, the Corinthians were their epistle written in their hearts, known and read of all men, confirming the superior ministry of the New Covenant. 2Cor. 3:1-3
 - b) He and his companions were motivated by love and humility, not love for self and pride, as his accusers.
- 2) Paul was allowing them the opportunity to commend and boast about Paul and his companions to the Jew false teachers, the hucksters, peddling God’s word. vs. 12b
 - a) About the effectiveness of the gospel in their lives.

- b) About their genuine loving affection towards the Corinthians.

- 3) Paul was hoping that the Corinthians would refute the Judaizers who boast in appearance not in heart. vs. 12c
 - a) The word appearance “prosopon”, means face. 2Cor. 10:7
 - b) The contrast is between deception and truth, genuine and false, preaching another Jesus! 2Cor. 11:4,13

5:13 The commitment of Paul to God and the Corinthians.

- 1) Paul stated that if he was out of his mind, it was for God, fulfilling his ministry. vs. 13a-b
 - a) The false teachers were accusing Paul of being mad.
 - b) Festus accused him of being crazy. Acts 26:24
 - c) The family of Jesus thought He had lost his mind. Mk. 3:21
- 2) Paul stated that if he was in his right mind, it was for the sake of the Corinthians. vs. 13c-d
 - * The false teachers again were saying he was in it for himself not the Corinthians.

5:14-15 The second motive for Paul preaching the gospel was the love of Christ.

- 1) The love of Christ constrained him and his companions. vs. 14a
 - a) The word “for” introduces the reason for either condition of verse 13.
 - b) The word compels “sunecho”, means the agape love of Jesus laid hold of them, gripping them so, that it motivated and dominated the proclamation of their preaching.
 - c) The idea is of being shut up to one line and purpose, as in a narrow walled road, urging and confining them to the agape love of Jesus.
 - d) This agape love was poured out in their hearts by the Holy Spirit, not fickle self-serving human love. Rom. 5:5
- 2) The reason the agape love of Jesus motivated and dominated their preaching was that Christ died for all and affected all. vs. 14b-d
 - a) Jesus was the substitute for all sinners on the cross, willfully choosing to demonstrate His love for me by suffering the consequences for my sin!
 - b) Jesus paid the price of all the sins of all sinners by His death, becoming a curse for us! 1Cor. 15:3; Gal. 3:13
 - * His love alone could not save us, His love is what motivated God to

- save us, God saved us by the death and resurrection of Jesus.
- c) Jesus offers every person salvation, in view of His loving work of atonement.
 - 1)) He made reconciliation possible by being victorious over the fall of the First Adam, being the Last Adam. Rom. 5:12-21
 - 2)) The Bible does not teach exclusivism, that God elected only some to be saved and not the remainder of sinner, the “chosen frozen”.
 - 3)) The Bible teaches God offers salvation to all and each person chooses to believe and be saved or damned.
 - 3) The purpose and result of the death of Jesus for all was two-fold. vs. 15
 - a) That those who live, should no longer live for themselves, enabled by the new birth to deny self. vs. 15a-b
 - * Reckoning the old man dead. Rom. 6:6-11
 - b) That they should live for Jesus, who died for them and rose again, being enabled by the word and the Holy Spirit, through the divine nature imparted to the believer. Gal. 2:20; 2Pet. 1:3-4

- 1)) Presenting their bodies a living sacrifice to God.... Rom. 12:1-2
- 2)) Whether we live or die, we belong to the Lord. Rom. 14:7-8
- c) His death was:
 - 1)) Substitutionary.
 - 2)) Voluntary.
 - 3)) Expiatory.
 - 4)) Vicarious
- d)) Regenerating.
 - * He died for all, the Last Adam was made a life giving spirit. 1Cor. 15:45

5:16-21 **The efficiency of the message of reconciliation.**

5:16 The acknowledged conclusion of Paul was that he no longer categorized man according the natural man, but the gospel.

- 1) He did not judge men as good or evil, moral or immoral, educated or non-educated, though those fact might have been true. vs. 16a-c
- a) He saw man lost and deceived by Satan, dead in trespasses and sins. 2Cor. 4:4, Eph. 2:1
- b) He saw those who repented forgiven of all their sins, saints.
- c) The pronoun “we” refers to Paul and those ministering with him, but it also

applies to every believer, how we view forgiven sinners!

- 2) He judged Christ according the his natural man before he was a Christian, considering Jesus a false Messiah, so he persecuted Christians. vs. 16d
 - * He consented to the death of Stephen and breathed threats and murders against the disciples of the Lord, traveling to Damascus to imprison believers. Acts 8:1, 9:1-2
- 3) He now knew Christ as Messiah and Lord after his conversion by the Spirit. vs. 16e
 - a) His eyes being opened by the gospel!
 - b) He acknowledged Christ as the Savior of the world, the Anointed of God.
 - c) Being commissioned and discipled by Jesus for three years in Arabia. Acts 9; Gal. 1:12, 17-18

5:17 The acknowledged conclusion of Paul about a person believing and repenting in view of the gospel.

- 1) He stated that if anyone is “in Christ”, they are a new creation. vs. 19a-b
 - a) This indicates the efficiency of the gospel to absolve a person of all their past sins by repenting in response to the gospel, living in intimate fellowship with Jesus.

- 1)) Removing the blindness by the light of the gospel of the glory of Christ shining on them. 2Cor. 4:4
- 2)) God commanding light to shine out of darkness, shining in the heart to give the light of the knowledge of the glory of God in the fact of Jesus Christ. 2Cor. 4:6
- b) The word new “kainos”, indicates new in quality and kind, recently made.
 - 1)) A new mind!
 - 2)) A new heart!
 - 3)) A new man!
 - 4)) A new relationship!
- 2) He stated that old things have passed away.
 - a) The former life of sin is not the habit of life any longer, though still having sin nature.
 - b) No longer living for oneself, but for the One who save them, Christ! 2Cor. 5:15
- 3) All things become “ginomai”, the perfect tense, indicating a point in time in the past remaining so in the present.

* Verses 16-17 are the conclusion of verses 14-15.

5:18-19 The entire work of salvation is of God.

- 1) The work of salvation from start to finish is the God’s doing. vs. 18a
 - a) God the Father is the originator of the plan of salvation.
 - b) God the Father is the source and the Holy Spirit the agent in the preaching of the gospel, the illumination, the conviction and execution of salvation, it is all the doing of God! Jn. 1:3; Col. 1:15-18; Heb. 1:2
- 2) God had reconciled Paul and his fellow-ministers to Himself, through Christ. vs. 18b
 - a) The only way, name and mediator. Jn. 14:6, Acts 4:12, 1Tim. 2:5
 - b) This meant they were now justified, in a right relationship, having made peace with God through the blood of Jesus Christ’s death. Rom. 5:1-2
- 3) God had given to them the ministry of reconciliation. vs. 18c
 - a) Through the ministry “diakonia”, service of the New covenant. 2Cor. 3:6, 9, 13-14; 4:1a, 7
 - b) God is the One who uses one to plant another to water, but He gives the increase. 1Cor. 3:6
 - c) This ministry is for all, who are born again, not just ministers!
- 4) The content of the message of reconciliation described. vs. 19

- a) That God was in Christ, reconciling the world unto Himself. vs. 19a-b
 - 1)) God is emphatic, He alone!
 - 2)) Jesus is the mediator. 1Tim. 2:5
 - 3)) Reconciling, present tense.
- b) That God was not imputing man's trespasses to them. vs. 19c
 - 1)) Being justified in Christ. Rom. 5:1-2
 - 2)) Being forgiven of all past sins. 2Cor. 3:9, 14
 - 3)) Imputing, present tense.
- 5) That God had committed to them the word of reconciliation. vs. 19d
 - a) The word committed "titemi", means appointed or ordained.
 - b) The word of reconciliation is synonymous with the gospel message.
 - 1)) Chosen instrument of those He saved and called to the preaching of the gospel. Jn. 20:23
 - 2)) But it is not exclusively of minister and Pastors, but all believers.
 - 3)) Committed, past tense, once and for all, no other way to be reconciled or saved!

5:20-21 The ones preaching the gospel are representatives of Jesus.

- 1) Paul presents the heralds of the gospel as ambassadors. vs. 20a
 - a) The word ambassador "presbeuo", it is a technical term for the emperor's legate, the one who spoke for him. Eph. 6:20
 - 1)) It is in the verb form, present active.
 - 2)) The representative of the Majestic Messiah from the Kingdom of heaven to the dwellers on earth.
 - b) The believers are the ones who speak for Christ the message of good news. 2Cor. 4:1, 7
 - 1)) He is a messenger of Christ.
 - 2)) He a representative of Christ.
 - 3)) He is a speaking in another's name, Christ's
 - 4)) He is given the authority to speak.
- 2) Paul stated the proclaimed the good news, as if God Himself were pleading through them. vs. 20b
 - a) Pleading "parakaleo", means to come along side to urgently communicate the gospel, the present tense.
 - b) "Who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. 2Cor. 3:6

- 4) Paul implored sinners on behalf of Christ, to be reconciled to God. vs. 20c-d
- a) He implored “deomai”, beg, beseech.
 - b) As His representatives, they did not want the Corinthians to be deceived by the Judaizers to trust the law for their reconciliation.
 - c) Ministers of the New Covenant.
- 5) Paul declared the transaction of God to secure the message of reconciliation. vs. 21
- a) This is the summary statement of verse 14-20.
 - b) God made His Son to be literal sin for us. vs. 21a
* Is. 53:6; Jn. 1:29; Gal. 3:13; 1Jn. 2:2; 1Pet. 2:24
 - c) Jesus knew no sin. vs. 21a
* Jn. 8:46; Rom. 8:3; Heb. 4:15; 7:26; 12:3; 1Pet. 2:22; 1Jn. 3:5
 - d) For the purpose of becoming the righteousness of God in Him. vs. 21b
 - 1)) Being the only provision for righteousness before God, to be saved. Rom. 1:16-17; 5:1-2
 - 2)) Jesus died in our place for our benefit. Mk. 10:45; Jn. 3:16; Rom. 4:5